

## ISLAMIC PSYCHOTHERAPY AND SOCIAL DISRUPTION Translating Islam for Adolescent Education at an Islamic School

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### Abstract

*This paper uses the perspective of Islamic psychotherapy to examine the development of science and technology and its influence on the changes in adolescent life based on the values of the Qur'an and the Hadith. It particularly addresses the practice of Islamic counseling at an Islamic Junior Middle-School, Madrasah Tsanawiyah Negeri/MTsN 4. This article further argues the applicability of Islamic Psychotherapy as a model of overcoming crisis among the students through religious activities. Islamic psychotherapy dictates students to manage mind, emotion and ethics as well as to distance themselves from religiously unlawful acts. A series of collective Islamic rituals performed by students is crucial as a way to cultivate collective belongings, to maintain self-integrity, integrity of the soul and to achieve self-actualization.*

*[Artikel ini dengan menggunakan sudut pandang psikoterapi agama coba mengkaji tentang perkembangan ilmu pengetahuan dan teknologi dalam pengaruhnya terhadap perubahan kehidupan remaja dengan berbasis pada nilai-nilai Al Qur'an dan Hadits. Kajian dalam artikel ini dilakukan di MTs Negeri 4 Tulungagung dengan menjadikan kegiatan pembelajaran siswa sebagai objek penelitiannya. Pendidikan agama dilakukan dengan pendekatan spiritualitas melalui doa, keteladanan, kesabaran dan keikhlasan, nasihat*

*yang memotivasi, serta pengawasan. Psikoterapi agama mengajarkan cara-cara untuk menjaga pikiran, lisan, hati dan akhlak pada remaja dari penyakit jasmani dan rohani yang dapat merugikan. Pertama, membaca al Qur'an sebagai rutinitas wajib. Kedua, salat berjamaah dan salat sunnah. Ketiga, menciptakan lingkungan religius dan berilmu. Keempat, puasa Senin dan Kamis. Cara ini dapat membentuk remaja menjadi manusia bertakwa dan berilmu sehingga remaja mampu menjaga integritas diri, keutuhan jiwa dan mencapai aktualisasi diri dengan baik.]*

**Keywords:** *Islamic Psychotherapy, Social Disruptions, Adolescent Education*

## Introduction

The massive transformation of society and the wave of modernization have delivered a double-sword edge. On one hand, modernization has successfully improved people's lives and generated a rapid social transformation, particularly as the advanced of science and technology. An Indonesian sociologist Yahya Jaya explained that the current development of science and technology has incited the needs to adjust social lives to a new norms and values. Education does play roles to define and transfer of values and norms in new environment amidst the invasion of modern lifestyles. The massive transformation, however, leads also to cultural lag among the society and generated "social disruption". It particularly appears in ethical standards which are transgressed due to the collective confusion. It is not surprising that children at their teenage experienced social alienation. Many of contemporary children are victims and perpetrators of violence. According to the Indonesian National-Board of Child Protection (Komisi Perlindungan Anak Indonesia/KPAI)<sup>1</sup>, as of 30 May 2018, there have been 161 cases of violence involving students, ranging from riots, bullying, trafficking, and other

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<sup>1</sup> KPAI is an independent Indonesian institution established under Law Number 23 of 2002 concerning Child Protection in order to improve the effectiveness of the implementation of child protection.

violent acts involving hundreds of students.<sup>2</sup> At local level, we see a similar problem. The local board of children protection of Nganjuk records a significant increasing number of violent cases involving students. These cases include gangsters, free sex, kidnapping, criminal acts, and gamble.<sup>3</sup>

Various problems that arise in the educational environment require serious handling, in order to minimize the occurrence of criminal acts. This requires cooperation from various parties, and a religious approach is needed to tackle the problem. Considering the purpose of education is not only to educate mentally, but also to educate effectively and spiritually. Education is about cultivation of cognitive, affective, psychomotor and spiritual aspects. All four are components that must be considered in adolescent growth and development.

Islamic psychotherapy exists as one method that is to maintain, heal and treat one's psychic by using a religious approach. This therapy is preventive, curative and rehabilitative in cognitive, affective and psychomotor with the application of religious values in real life. The use of Islamic psychotherapy in adolescent education is urgently needed, given that adolescence is an extremely vulnerable period to the occurrence of deviations. Kokom St. Komariyah explained that moral education in children must take place in every environment that is possible to be a place for children go through the growth and development phase. In the family environment, moral education can be done by creating a family environment that pays attention to the application of Islamic faith in daily life. In addition, the habituation of *akhlakul karimah* is also one of the moral educations that must be accustomed to children from an early age. In the school environment, moral education can be done by creating religious culture. All elements of the school are committed to emphasizing the strengthening of *akidah* and *akhlak* in students. In the

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<sup>2</sup> Admin Margith Juita Damanik, "Ini 3 Pengaduan Paling Banyak terkait Ana di 2018" *www.idntimes.com*, accessed 15 February 2019.

<sup>3</sup> Admin Sugeng Harianto, "Kenakalan Remaja di Nganjuk Meningkat 50%, Polisi Blusukan ke Sekolah" *www.m.detik.com*, accessed 15 February 2019.

society environment, moral education can be done by building awareness in the community of the importance of religious learning, so that each member of the community has the consideration to prioritize religious learning through habituation obeying the prevailing norms in society, both norms which are based on customs and religion.<sup>4</sup>

Regarding to the explanation above, the use of Islamic psychotherapy as a means of adolescence education can be seen from the pattern of education that occurs at an Islamic Junior Middle-School, Madrasah Tsanawiyah Negeri/MTsN 4 Tulungagung. As an educational institution whose duty is to educate teenagers to find the ideal identity, MTs Negeri 4 Tulungagung has an orientation in shaping the Islamic character of their students. The deepening of Islamic teachings in *madrasa* is not only emblazoned in the vision and mission, limited to learning the theory of *fiqh*, *akidah* *akhlak*, Qur'an, and *hadith*, but also habituation of the application of Islamic teachings in daily activities.

This paper intends to explore the significant of Islamic psychotherapy as a means in adolescent education. The term adolescent in this paper is used for other mentions of students. Given that students in this study are entering the adolescence phase so that the use of the word adolescent or student has the same meaning. This study is very necessary because it can be used as a role model in the application of the education curriculum. In addition, studies that start from the phenomenon of the field with this theme are still rarely carried out, even though many problems in the field have arisen among adolescents, thus a deeper study is needed.

### **Defining Islamic Psychotherapy**

Islamic psychotherapy comes from combining two words: "psychotherapy" and "Islam." Psychotherapy comes from the Greek, "*psyche*" which means soul, spirit or breath and "*therapeia*" or "*therapeuin*"

<sup>4</sup> Kokom St. Komariah, "Model Pendidikan Nilai Moral Bagi Remaja Menurut Perspektif Islam", *Ta'lim: Jurnal Pendidikan Agama Islam*, Vol. 9. No. 1, 2011, pp. 45-54.

which means treatment. According to Imam Malik, psychotherapy is a form of treatment or therapy of cognitive aspects of psychological problems using a psychological approach.<sup>5</sup> Furthermore, according to James P. Chaplin, the particular meaning of psychotherapy is the use of certain methods as one of the treatments for mental illness and adaptation disorder. While the general meaning of psychotherapy is a treatment process with the aim of achieving healing based on one's religion, they embraced through the counseling stage with trusted professional experts.<sup>6</sup> In achieving this goal, the professional experts who act as therapists must consider the integrity of the psychotherapy used. It is intended that the therapist does not act to protect the client when the client overflows his emotions and abuse the trust given by the client, because this relates to the emotional aspects of the client that tends to be sensitive.<sup>7</sup>

The definition of religion (Islam) is very difficult because it has different meanings for each person. Religion is a teaching that concerns the peace of the human heart. Religion relates to one's belief in something that is supernatural, namely the Creator or often called God. Religion in the view of Amri Marzali can be used to define all religions, including Islam. He defines religion as originating from two elements, namely belief which in Islamic teachings is called *akidah* and ritual (pattern of behavior) which in Islamic teachings is called *sharia*.<sup>8</sup> In other word, Islam is one of the teachings that is based on belief in the existence of Allah and His Creations contained in the *rukun iman* and embodied in the rituals required to Muslims contained in the *rukun Islam*.

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<sup>5</sup> Imam Malik, *Pengantar Psikologi Umum* (Yogyakarta: Teras, 2011), p. 266.

<sup>6</sup> James P. Chaplin, *Kamus Lengkap Psikologi*, trans. Kartini Kartono (Jakarta: PT. Raja Grafindo Persada, 2011), p. 408.

<sup>7</sup> Martin Jordan and Hayley Marshall, "Taking Counselling and Psychotherapy Outside: Destruction or Enrichment of the Therapeutic Frame?" *European Journal of Psychotherapy and Counselling*, Vol. 12, No. 4, 2010, pp. 345-359.

<sup>8</sup> Amri Marzali, "Agama dan Kebudayaan", *Umbara: Indonesian Journal of Anthropology*, Vol. 1, No. 1, 2016, pp. 61.

Furthermore, the definitions of Islamic psychotherapy are also diverse. Some mentioned that what was meant by Islamic psychotherapy was the Qur'an and *hadith* psychotherapy. Conceptually, Islamic psychotherapy emphasizing treating for someone who is experiencing physical and psychological problems using Islamic teachings. This paper use of the term Islamic psychotherapy refer to psychotherapy techniques that are based on Islamic teachings, namely teachings that are based on the Qur'an and *hadith*.

In Islamic teaching, psychotherapy is defined as an effort to improve experience and adaptation or often called self-cleansing from various mental illnesses that arise due to patterns of life that are far from Allah.<sup>9</sup> Emha Ainun Najib (Cak Nun) explained, Islamic psychotherapy is a series of processes that prevent, heal, maintain or develop the integrity of the soul that directs the soul to be healthy by using guidance derived from the Qur'an and *hadith*.<sup>10</sup> Persons become creatures that are healthy physically and spiritually with guidance from values based on the Qur'an and *hadith*. They are belief in religion is able to form strong self-defense, so that men are able to achieve happiness in the world and the hereafter.

Islamic psychotherapy is a series of processes to treat and heal physical, mental, moral and spiritual illness through teaching and guidance from Allah using the Qur'an and *hadith*.<sup>11</sup> The use of Islamic psychotherapy has a very broad scope, because the main purpose of Islamic psychotherapy is the personal reconstruction of a person to return to nature and the path of Allah. Islamic psychotherapy emphasizes the ability to self-actualization through purification of the heart, restrain the desires, improve morals, increase the *zikir* and explore the various potentials possessed, so that they become the faithful and devout servants of Allah.

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<sup>9</sup> Ashadi Cahyadi, "Psikoterapi dalam Pandangan Islam", *Journal of el Afkar*, Vol. 5, No. 2, 2016, pp. 107-114.

<sup>10</sup> Emha Ainun Najib, *Intisari: Mind Body and Soul* (Jakarta: PT. Intisari Mediatama, 2005), p. 127-135.

<sup>11</sup> Hamdani Bakran Adz Dzaky, *Konseling dan Psikoterapi Islam* (Yogyakarta: al Manar, 2018), p. 228.

Thus, Islamic psychotherapy is a series of processes to maintain, treat and care for someone's cognitive, affective, psychomotoric and spiritual conditions by using direction and guidance from the Qur'an and *hadith*. So that they are able to develop their various potentials and are protected from free radical which leads to physical and spiritual illness.

### **Divining Forms of Islamic Psychotherapy**

Human-body is composed of two elements: physical and spiritual, and both of them have a different system. Physical illness arises due to unstable body conditions in the cognitive, affective and psychomotoric aspects. Spiritual disease on the other hand arises as a result of the aridity of the soul. Therefore, treatment in men is divided into two: *first*, a treatment that aims to cure various physical diseases called *hissi*. For example, drink honey, cupping, and acupuncture. *Second*, a treatment that aims to cure various spiritual illness called *ma'nawi*. For example, prayer, *zikir*, fasting, almsgiving and so on. Thus, psychotherapy becomes one of the methods that can be used as preventive, curative and constructive to a physical and spiritual illness suffered by Muslims, without causing side effects.<sup>12</sup>

Treatment of physical and spiritual illness has actually been taught through a poem by Ibrahim bin Ahmad or well-known as Ishaq al Khawwas, a cleric in the 3<sup>rd</sup> century of Hijriyah. While in the Java Island, Sunan Bonang this poetic formula as a medium for *dakwah*. This is proven by the existence of a poem that has always been played from generation to generation and is popularly well-known to many Indonesia Muslim. The lyric of the poem contains message of how Muslim should protect their heart, as follows:

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<sup>12</sup> Luluk Indarinul Mufidah, "Pentingnya Psikoterapi dalam Kehidupan di Era Modern", *Journal of Lentera: Kajian Keagamaan, Keilmuan dan Teknologi*, Vol. 1, No. 2, 2015, pp. 181-196.

<i>Tombo ati iku limo sak wernane</i>	There are five heart treatment, namely:
<i>Kaping sumiji, maca Qur'an anggen-angen sak maknane</i>	First, read the Qur'an and understand its meaning
<i>Kaping pindo, salat wengi lakonono</i>	Second, evening Salat
<i>Kaping telu, wong kang shalih kumpulono</i>	Third, gather with a religious person
<i>Kaping papat, iku weteng ingkang luvu</i>	Fourth, fasting
<i>Kaping limo, zikir wengi ingkang suwe</i>	Fifth, the long night's zikir
<i>Salah sumiji sopo bisa ngelakoni</i>	Whoever is able to do one of five things
<i>Insyaaallah Gusti Allah ngijabahi</i>	God willing, He will grant

From the description above, Islamic psychotherapy can be done in several forms: *first*, read the Qur'an. It's a guide for Muslims to live life in the world. Various problems that exist in daily have basically been arranged and given a solution by the Qur'an. In addition, the Qur'an is the most effective therapy in healing spiritual illness. The success of Qur'an therapy depends on one's level of trust in the values contained therein. This therapy can be done by reading or listening to verses of the Qur'an followed by contemplation, as well as doing in the daily activity. This is in accordance with the verse of God in Q.S. al Isra' [17]: 82. As a holy book, the Qur'an provides direction, instruction and guidance for Muslims who believe in the coming of joy, victory, prosperity and success that is the secret of Allah. However, it can be achieved by man through faith and devotion. In additon, as a form of therapy, the Qur'an can cure various illnesses with several steps: *first*, recognizing one's ability, diagnosing the source of illness and adaptation disorder. *Second*, helps to conduct self-evaluation in finding illnesses. *Third*, determine decision making in using therapeutic techniques. *Fourth*, use the verses of the Qur'an as needed.<sup>13</sup>

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<sup>13</sup> Lukman Nur Hakim, "Psikoterapi al Qur'an sebagai Sebuah Konsep dan Model", *Journal of Intizar*, Vol. 19, No. 1, 2013, pp. 70-82.



According to Muhammad Utsman Najati, the Qur'an is a very effective therapy in establishing and strengthening human spirituality. Its use in curing mental illness begins with the emergence of a sense of calm when listening to the chanting of verses that ultimately deliver humans at the level of faith in God in the form of religious rituals. The appearance of faith in the heart is able to change the perspectives on the condition of oneself, others and the universe. This stage can form a positive mental personality. For example, patience, surrender, *tawadu'*, humble, and *qana'ah*.<sup>14</sup> Furthermore, the Qur'an is also beneficial for increasing body immunity. The sense of calm that arises from the verses of the Qur'an is one form of coping stress for sufferers of physical and mental illness.<sup>15</sup>

*Second, prayet (salat).* *Salat* in five times is one of the rituals that must be performed by Muslims. However, *salat* intended here is not the five-time, but the *sunnah* that is done at night. For example: *hajat, witir, tahajud, tasbeih, tarawih* etc. The use of *salat* as a therapy is not novelty, because according results of the Ancok research mentioned, *salat* action contains physical exercises, suggestion, meditations and togetherness. Every action and reading in *salat* has its own meaning which gives a positive effect in the man body. Moh. Sholeh's research showed that *tahajud* can cure physical and psychological illness. He explained using a psychoneuroimmunology approach. For example, when a person experiences stress the cortisol hormone will increase causing blood pressure to rise which in turn causes hypertension, stroke, cancer, liver, etc. However, if the increase in the cortisol hormone is treated using solitary *tahajud* with solemnity, the hormone cortisol will be balanced again. It can increase body immunity. Performing *tahajud* is able to change negative feelings into positive ones.

<sup>14</sup> Mas'udi dan Istiqomah, "Terapi Qur'ani bagi Penyembuhan Gangguan Kejiwaan: Analisis Pemikiran Muhammad Utsman Najati tentang Spiritualitas al Qur'an bagi Penyembuhan Gangguan Kejiwaan", *Konseling Religi: Jurnal Bimbingan Konseling Islam*, Vol 8, No. 1, 2017, pp. 133-150.

<sup>15</sup> Hammad, "The Role of the Qur'an Therapy on Anxiety and Immunity of Hospitalized Patiens", *Journal of Ners*, Vol. 4, No. 2, 2017, pp. 114.

For example, pessimistic, fidgety, worried, doubtful, wrong perspective turned into patient, sincere, polite, accepting and responsibility.<sup>16</sup> *Tabajud* that perfomed routinely and solemnly can create peace of mind, self-control, foster self-confidence and enthusiasm in life, think clearly so that they can make decisions wisely and responsibly, the body feels fresh and healthy, and increases social skills with other people.<sup>17</sup>

*Third*, gather with a religious person. In Javanese there is the term “*kalangan kalah karo golongan*” which means education from family can be defeated by friendship. In other words, individuals who are well-educated by family can be people who behave badly if they choose friends wrongly. Therefore, Islam recommends to be friends with people who are religious. Religious people have the ability to integrate themselves and maximize their potential in every aspect of life while still holding fast to the teachings of Islam. Making a relationship with religious people will lead individuals to do good deeds. A good deed is a social action that is done by expecting pleasure from Allah and aims at the end to get pleasure, happiness and heaven.<sup>18</sup> In making a relationship, individuals must know how to make friends, namely *akhlakul karimah*, religious, avoiding world pleasures and prioritizing honesty.<sup>19</sup> These conditions have appeared in the righteous person, so that they can have a positive influence.

*Fourth*, fasting. Fasting is one of the rituals of Muslims in abstaining physically and mentally of all things that breaking the fast from Subuh to Maghrib. It means that fasting not only to refrain from eating, drinking and sex, but also to train the spirituality side to reach closeness with the Allah. In Islam, fasting is a therapy that cures physical and mental

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<sup>16</sup> Moh. Sholeh, *Terapi Sholat Tabajut* (Jakarta: Noura Book, 2016), p. 123.

<sup>17</sup> Muzdalifah M. Rahman, “Kesehatan Mental Pelaku Salat Tahajud”, *Esoterik: Jurnal Akhlak dan Tasawuf*, Vol. 2, No. 2, 2016, pp. 488-500.

<sup>18</sup> Didin Moh. Saepudin dkk, “Iman dan Amal Shalih dalam al Qur’an: Studi Kajian Semantik”, *Al Bayan: Jurnal Studi al Qur’an dan Tafsir*, Vol. 1, No. 2, 2017, pp. 17.

<sup>19</sup> Ali Anwar Yusuf, *Wawasan Islam* (Bandung: CV. Pustaka Setia, 2002), p. 154-159; M. Ma’ruf Asrori, *Pelajaran Dasar tentang Akhlak: Washaya al Abaa’ Lil Abnaa’* (Surabaya: al Miftah, 2001), p. 120-123.

illnesses. Fasting is able to balance catabolism and anabolism, reduce stomach acid and blood acidification, reduce glucose levels, control Low Density Lipoprotein (LDL) or often known as bad cholesterol and High-Density Lipoprotein (HDL) or often known as good cholesterol, cell renewal, improve the immune system and sexual hormones, control emotions, improve the level of worship to Allah and social relations. These changes can create serenity, thus preventing someone from physical and spiritual illnesses.<sup>20</sup> Fasting can train individuals to do emotional control. Individuals who are diligent in fasting the *sunnah*, have high anger regulation. On the other hand, individuals who rarely fast have low anger regulation. It is because of fasting people are able to control serotonin, dopamine and noradrenaline, so that the three of them can be stable.<sup>21</sup> In addition, Monday's fasting can reduce LDL levels in the blood in patients with cholesterol.<sup>22</sup> The various benefits of fasting can be achieved if *buka* (breaking the fast) and *sahur* (pre-dawn meal) activities are done properly in accordance with the prevailing norms, so as to facilitate the metabolic system during fasting.<sup>23</sup>

The process of abstaining which is developed through fasting becomes a habit to control emotions in dealing with various problems. This enhances the ability to neutralize passions that lead to bad things, so as to avoid jealous, envy, strife, hostility and anxiety when seeing the happiness of others. This condition brings peace, senerity and happiness in life that can ultimately avoid spiritual illness. Fasting develops an individual who has sensitivity to social needs and increases the spirit of

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<sup>20</sup> Nurul Marfu'ah dan Dianti Desita Sari, "Perbandingan Pengaruh Puasa Daud dan Ouasa Senin-Kamis terhadap Kadar Kolestrol padan Mencit", *JOBE: Journal of Biology Education*, Vol. 1, No. 2, 2018, pp. 203.

<sup>21</sup> Very Julianto dan Pipih Muhopilah, "Hubungan Puasa dan Tingkat Regulasi Kemarahan", *Sympathic: Jurnal Ilmiah Psikologi*, Vol 2, No. 1, 2015, pp. 32-40.

<sup>22</sup> R. Triliana dan H. Airlangga, "Peran Gender dan Interval Puasa pada Profil Lipid Tikus Wistar dengan Diet Atherogenik", *Jurnal Kesehatan Islam*, Vol. 7. No. 1, 2018, pp. 57-62.

<sup>23</sup> Ardi Pramono, "A Biomedical View of Ramadhan Fasting", *Jurnal Mutiara Medika*, Vol. 3, No. 1, 2003, pp. 34-39.

worship to Allah.

*Fifth, zikir. Zikir* is a way to remember all the greatness and power of Allah that has been bestowed by obeying His commands, avoiding His prohibition and trying to be a righteous person. By *zikir*, individuals restore awareness that has long been lost because *zikir* can help to remember things that are hidden and not visible. *Zikir* is able to make someone aware of the power of Allah who can protect, treat and heal from physical and spiritual illness, so that it can suggesting to be away from illnesses.<sup>24</sup>

The element of relaxation in *zikir* can provide peace and reduce psychological tension because of the integration between mind, soul and body. Relax conditions arise when reciting *zikir* with awareness of the meaning of the sentence recited. This provides a stimulus to the hypothalamus which can reduce the workings of the sympathetic nerve, thereby causing a decrease in the activity of the Hypothalamus Pituitary Adrenal (HPA) and sympathoadrenal. This condition causes barriers to Corticotropin Releasing Hormone (CRH) to stimulate the pituitary gland in producing Adreno Cortico Trophic Hormone (ACTH) which can ultimately reduce the production of adrenaline and cortisol.<sup>25</sup> Changes in physiological conditions provide a relaxing effect on individuals, so as to avoid heart flare. The longer the duration of the *zikir* will make the heart more calm and peaceful.

*Zikir* can be done alone or collective. *Zikir* alone has a special purpose to closer to Allah. The collective performance of *zikir* is able to provide a multiplied effect, namely increasing the meaning of life, the spirit of worship, motivation for *zikir* and caring in social life. *Zikir* as therapy has many features, such as the most effective weapon to get closer and ask for protection from Allah, a cure for spiritual illness, protect

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<sup>24</sup> Iin Tri Rahayu, *Psikoterapi Perspektif Islam dan Psikologi*..., p. 263-264.

<sup>25</sup> Yulia Martha Fandhani dkk, "The Effect of Dzikir on Sleep Quality of Change Students at School of Nursing University of Jember", *Nurseline Journal*, Vol. 2, No. 1, 2017, pp. 58.

yourself from the slander and the world of trouble. This privilege makes people find it easy to solve problems.<sup>26</sup>

### **The Urgency of Islamic Education**

Islamic education is a learning concept that requires practice in life. Education is not only in transfer of knowledge, but also process of actualizing science into real life. The values in Islamic teachings can be used as a guide in mans at various ages. Islam can be used as an educational reference for young generation. Nur Umi Wahdah as one of the Arabic teachers who is also the person in charge of religion divisions stated that in this disruptive era, Islamic education is a provision that is needed by students, especially they are in the adolescent phase which is full of troubles and obstacles. The search for identity requires guidance and guidance. Because a little few of teenagers are able to choose and sort out which are good friends and bad friends. Moreover, the way to do juvenile delinquency is too easy, starting from smartphone, computers to hangout in a coffee shop. The adolescents have even dared to commit murder, so *madrasa* greatly emphasis on Islamic education and teach the limits of friendship.<sup>27</sup>

Furthermore, Sri Utami as the deputy head of the curriculum field explained, that the teachers really understand the changes of student every time. Student who enter at this time are in puberty or even just puberty or often called early adolescents. The change of physical, emotions and even behavior is unstable. Adolescents really need to *diemong* (take care of) and every parent sends their children to schools hopes to be good at general science, religion and understand good manners. To realize the dreams of parents, *madrasa* provides a vision of excellence in Iman

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<sup>26</sup> Ali Muhtarom, "Peningkatan Spiritualitas melalui Dzikir Berjamaah: Studi terhadap Jamaah Zikir Kanzus Sholawat Kota Pekalongan, Jawa Tengah", *Journal of Anil Islam*, Vol 9, No. 2, 2016, pp. 248-267.

<sup>27</sup> Interview with Nur Umi Wahdah, in MTs Negeri 4 Tulungagung on 11 March 2019.

and Taqwa (IMTAQ), Science and Technology, *akhlakul karimah* and environmental insight. All of them are visions which are held firmly to create a religious national civilization. Each vision is break down into applicable activities that provide positive things for adolescents. Such as, *madrasa* support the achievement of the vision of *akhlakul karimah*, and program forming habits to students to respect senior level by saying greetings and shaking hands when they meet, include to the teacher.<sup>28</sup>

MTs Negeri 4 Tulungagung makes serious efforts to develop religious personalities in students, in order to students have the provision to explore life in society, as well as to develop the ability to protect themselves from negative influences that can harm themselves. In addition, students are also allowed to develop their interests and talents by being accompanied by professional staff. One of the examples is practice of Arabic speech accompanied by the Arabic teacher, the existence of an honesty canteen that encourages students to pay and take their own change, guidance on adolescent reproductive health, and disciplinarity in the guidance of sectoral policeman.<sup>29</sup>

According to Hartadi, as deputy head of the public relations, there are several ways in which *madrasa* provide Islamic education to students who are in their teenage stages: *first*, the spiritual approach through pray and *hidiah Fatimah*. Its one way to provide Islamic education to students. Pray becomes utterance addressed to God to be a good student in moral and behavior. *Hidiah Fatimah* is the recitation of *Surah al-Fatihah* and gives the *pabala* (God gave) to the addressed students in the hope of to be able to study well. Both are ways that the school has done so that students who study in *madrasa* can experience physical and spiritual education.

*Second*, the role model of all parties related to student education. Islamic education will not succeed if there is no role model can be followed by students. When the teacher tells students to *salat jamaah*

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<sup>28</sup> Interview with Sri Utami in MTs Negeri 4 Tulungagung on 12 March 2019.

<sup>29</sup> Observation results directly in MTs Negeti 4 Tulungagung when Learning Activities was going on 12-16 March 2019.

(collective) at the time of the *Dhuhur*, all teachers and staff also do it. This exemplary must also be done by parents of students. Therefore, the cooperation between the school and parents is needed. This can be monitored with a contact book called Student Discipline Card and the *Salat* Book.

*Third*, patience and sincerity in providing Islamic education. Islam teaches Muslims to rely on any intention because of Allah, so that a sense of sincerity will emerge. Similarly, in providing education to students requires patience and sincerity. Students are teenagers whose behavior is easily influenced by friends or others. In educating them, extraordinary attention, patience and sincerity are needed. For example, in first day, students are late coming to school punished by cleaning up the trash. The second day, students are not late because they are fear of the punishment. But on the third day, students arrive late together with other friends and be relaxed when doing the punishment because there is an assumption if there are many friends it is safe. This requires patience to explain to students the importance of obeying the rules and keeping the environment clean.

*Fourth*, advice that can provide motivation to students. Educating students does not have to always use punishment or violence. Reward and punishment must be given in a balanced manner, so students are able to do self-evaluation. Concern and openness to students is the success key of education. Students are part of the society who need to be heard and given advice. Therefore, giving rewards when students reach of achievements is one of appreciation. Thus, students can interpret education as part of life.

*Fifth*, monitor from various parties. Monitoring aims to control and evaluate student behavior. If they are wrong then tell them what is right and if they are right then give praise. Educating students requires cooperation from the school, family and community. Developing the character of a student cannot be maximally successful if only conducted by the school. Given that students do social interaction not only at school,

but also at home and society. Monitoring must be given so that students can apply the values of religious education in their lives. It is done by giving the *Salat* Book to students, so that teachers and parents understand and know the daily lives of students.<sup>30</sup>

Thus, Islamic education for adolescents has a very important. Its an extreme emotional phase in the history of human development. This phase can form a good personality, if the emotions are managed properly it resulting a religious person. However, if it is managed improperly it will make bad personality. As according to Jalaluddin, that religious environment is able to encourage adolescents to be religious persons. Whereas adolescents who are lack of Islamic education and environment are sort of free will grow as an individual who is only sexually oriented. Adolescence is the peak period of curiosity and desire to try new things, and sexual maturity so it is incredibly easy to get into negative influences.<sup>31</sup> Therefore, Islamic education is really needed by adolescents who are having the status of students to be able to be religious persons.

### **The Forms of Islamic Psychotherapy for Adolescents Education**

Islamic psychotherapy can be used as a means to maintain, treat and care. Islamic values are able to protect men from physical and spiritual illness, without being outdated by period and time. The Qur'an as a source of Islamic psychotherapy can be used anytime, anywhere and anyone. This makes it can be used as a means of education in adolescents. MTs Negeri 4 Tulungagung is a *madrasa* that uses Islamic psychotherapy as an educational tool to realize mental and spiritual health for students. *First*, read the Qur'an as an obligatory routine. Sri Utami explained that *madrasa* did their best to encourage a religious culture in students. It is done with several student activity programs. For students who are proficient in reading the Qur'an a provided memorization class of the Qur'an starts at 6:00 AM guided by a *bafizdah*. Students are required not

<sup>30</sup> Interview with Hartadi in MTs Negeri 4 Tulungagung on 11 March 2019.

<sup>31</sup> Jalaluddin, *Psikologi Agama*,... p. 75.



only to memorize, but also to understand the contents of the verses. In addition, there is a *Kitab Kuning* study class as a means to deepen religious learning. As for students who are not proficient in reading the Qur'an, special classes are provided to read *igra'* or *juẓ'ama*. For habituation in class, every day students are required to read the Qur'an for 15 minutes before the lesson begins with the guidance of the first hour subject teacher. For togetherness, on Friday *Khatmil qur'an* is held alternately between classes. All these activities aim to prevent students from bad associations and students are able to treatment their hearts, verbally and morally.<sup>32</sup>

The habit of reading and understanding of the contents of the Qur'an verses is not only aimed at making students able to read the Qur'an fluently. Rather, it is a preventive measure for *madrassa* to maintain the verbal, heart and morals of students in order to become Islamic teenagers. Curative and rehabilitative actions are carried out by giving advice based on the verses of the Qur'an, so that students can admit their mistakes and promise not to do it again. Because, the reading of verses of the Qur'an is a hope to Allah to be away and protected from things that can disturb the existence and wholeness of the soul. In addition, the Qur'an is the most effective medicine for curing physical and spiritual illness. For students who are delinquent, the Qur'an is used to improve student orientation. It can be done in several stages. *First*, both of students and teachers conduct counseling guidance processes to find initial problems. *Second*, they are together to determine the level of problems based the law of cause and effect. *Third*, solve problems. *Fourth*, the teacher gives reinforcement by reading and explaining the contents of the verses of the Qur'an related to the problem. *Fifth*, the teacher motivates students to always be a better person. *Sixth*, the teacher provides direction, guidance and monitor to students.

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<sup>32</sup> Interview with Sri Utami at MTs Negeri 4 Tulungagung on 11 March 2019.

*Second, salat jamaah and sunnah.* Nurudin as a religious division stated that *madrasa* as an Islamic school tried to introduce students to the *salat sunnah* that could be done besides *salat fardhu*. For the *sunnah* that are usually done by students at the *madrasa* is the *Dhuha* at the first break and the *Rawatib* before *Dhuhur*. As for *Tabajud*, students are also encouraged to do so. The teacher class even usually wake up students to do their *salat* through phone. Control over the performance of *salat* can be seen in the *Salat Book*. In addition, students are also accustomed to praying in congregation. Because they are who diligently *salat* tend to have good character, polite, not easily offended and easily managed.<sup>33</sup>

According to Nurudin's statement, it can be seen that *madrasa* encourage students to perform *salat jamaah* and *sunnah*. These is able to teach students the importance of togetherness, sharing, appreciating, understanding and avoiding loneliness which is the main cause of the emergence of mental disorders. *Salat fardhu* and *sunnah* are one way for Muslims to cleanse themselves physically and spiritually. *Salat* become a way to protect themselves from physical illness, because requires the doers to be cleansed from *hadas* and *najis*. This indicates that when performing *salat* is required to be clean and pure, whether body, clothing and place. While *salat* as a way to protect themselves from spiritual illness, because keeping away from disgraceful acts that are forbidden by Allah.

*Third, create a religious and knowledgeable environment.* Hartadi stated, that the teachers as the people of the Prophet tried to continue his *da'wah* by improving their own morals and their students. Before telling students to do good deeds, the teacher must also do it first. The teachers always try to be better persons and can be purposed as a role model. For example, the teacher encourages students to memorize *juʒʾama*, then they are also required to do it. This also applies to the level of leadership in the *madrasa*. *Madrasa* try to create a good environment,

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<sup>33</sup> Interview with Nurudin in MTs Negeri 4 Tulungagung on 13 March 2019.

so students who get both pieces of knowledge and to be good people.<sup>34</sup>

*Fourth*, fasting Monday-Thursday. According to Sri Utami, it is emphasized that *madrasa* always tried to establish Islamic values in daily life. The Monday and Thursday fasting recommendations for XII grade students and followed by X and XI grade students too. The recommendation for XII grade students is to make them closer to Allah. This closeness, make students feel calm and reduce anxiety in facing the final exam. Fasting can encourage students to refrain from cheating during exams, because make feel there is Allah watching.<sup>35</sup>

Thus, there are four manner of Islamic psychotherapy that are used in MTs Negeri 4 Tulungagung to educate students who are in the adolescence phase. Islamic psychotherapy as a means of adolescent education is one of the efforts *madrasa* by treatment and caring for adolescents from deviant behavior by deepening and practicing religious science learning based on the Qur'an and *hadith*. *Madrasa* position themselves as a forum to manage the minds, hearts, verbal and moral of students based on the guidance of the Islam.

This explanation reinforces the thesis that Islamic psychotherapy is not only used to heal individuals who have contracted physical and spiritual illness. However, Islamic psychotherapy can also be used as a means to maintain and protect themselves from physical and spiritual illness. In addition, Islamic psychotherapy can also be used as a means of education in order to create intelligent people. Thus, it is reasonably true that Islamic Islamic psychotherapy is a special form of applied psychotherapy that offers a comprehensive view of human being. This applied psychotherapy derives primarily from Islamic sources (the Qur'an, the Prophet tradition/*sunna* and Islamic rituals and practices).

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<sup>34</sup> Interview with Hartadi in MTs Negeri 4 Tulungagung on 13 March 2019.

<sup>35</sup> Interview with Sri Utami in MTs Negeri 4 Tulungagung on 14 March 2019.

## Islamic Psychotherapy: Spiritual and Intellectual Educational Models

Islamic psychotherapy has a connection with spiritual and intellectual education. It makes to “pure of self” in various ways based on the Qur’an and the *hadith*. Efforts to cleanse themselves from physical and spiritual illness begin with exercises that eventually become a habit of treating the heart and mind. QS. Fushilat [41]: 44 explained, that Allah brings down the Qur’an to be used as a guide in behaving. Al-Qur’an provides guidance before doing and cures for men who experience life problems after doing something wrong.

The Qur’an offers a variety of ways to avoid physical and spiritual illness. One of examples is envious that causes individuals to experience hypertension and stroke. It can only be cured with Islamic psychotherapy. This disease arises because of the lack of gratitude for the blessings that Allah has given. Zakiyah Daradjat asserted that the appearance of envy in someone’s heart indicates an unhealthy mental and intellectual condition. Because the suffering of others becomes a source of happiness and happiness of others becomes a source of suffering for them. This feeling makes people unable to think clearly. The people tend to slander, incite and harm, and pray for the badness happens to others.<sup>36</sup> The Prophet Muhammad as a role model of Muslims gave an advice to prioritize education in every human being through strengthening spirituality. In this way mans are able to understand the real meaning of life. He encouraged faith in his people by interacting with Allah through worship that resulting unconsciousness in achieving the spirituality side. The culmination of knowing Allah is peace, serenity and unity with the Almighty Essence. This achievement producing *Übermensch* or *insan kamil*.

On the other hand, Islamic psychotherapy functions as a means of education that teaches good and bad, normal and deviate, obligations and prohibitions based on Islamic teachings. Same as this function, Islamic

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<sup>36</sup> Zakiyah Daradjat, *Psikologi Islam* (Jakarta: Bulan Bintang, 2002), p. 38.

psychotherapy aims to carry out spiritual and intellectual reconstruction in order to realize personality changes in the individual. This is the basis for the four manner of Islamic psychotherapy in *madrasa* as stated above. Improving the quality of the faith, Islam and belief in Allah shown in daily life is the main goal of religious psychotherapy. This requires several aspects that must exist in the individual: motivation, self-insight, problem solving, attitude change and self-acceptance. In Islam there are several terms: self-improvement (*mubasabah*), self-management (*riyadhab*), always abstinence (*wara'*), earnest (*mujabadah*) and introspective (*muraqabah*).<sup>37</sup>

Psychotherapy in the educational environment is applied to the principle of humanization. Students are positioned as part of man resources that can explore their potential by changing the spiritual and intellectual paradigm in hopes of achieving a high quality of monotheism. It is able to be a defense in the development of knowledge that can be useful for the benefit of humanity. Thus, students who later become leaders of the nation can establish a human civilization based on the Qur'an, dedicated, healthy body, mind, mental, moral and spiritual.

## Conclusion

The above discussion remarks the importance of Islamic psychotherapy for an alternative method to overcome impacts of social disruption. Islamic psychotherapy is a form of Islamic counseling and practices derived from Islamic principles. The practice of Islamic psychotherapy involves a number of activities in which Islamic norms are transferred to teenage students. It serves as an paradigmatic values in the daily lives and a guidance amidst the massive social transformation that leads to social disruption. Islamic rituals, such as through prayers, fasting, and collective recitation of Islamic chanting formula (*zikir*) is essential to cultivate a sense of communality and solidarity, to define communal principles and emotional stability through religious values

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<sup>37</sup> Hamdani Bakran Adz Dzaky, *Konseling dan Psikoterapi*..., p. 276.

and norms. Islamic psychotherapy is indeed a form of education that protect humanity. It particularly sees human as a complex structure in which religious virtue is often neglected in contemporary discussion of secular psychotherapy.

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