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Therapeutic Principles in The Healing of Addictive Dependence and Behavioral Disorders in Inabah Sirnarasa

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Abstract. *Healing mental and behavioral disorders can be done with a variety of approaches, one of which is a religious approach. It was carried out at the inabah in Sirnarasa. This study aims to uncover the therapeutic principles contained in religious therapies to cure mental and behavioral disorders, such as addiction and avoidance behavior. The approach used is qualitative, while the research method is case study. Data was collected by interviewing the person in charge of religious therapy in Sirabah Village and two students who had recovered. In addition, it also uses documentation of therapy manuals. The result, inabah therapy which includes various kinds of prayers, repentance bathing, and remembrance contains several therapeutic principles, namely water therapy; catharsis; increased awareness of self orientation, time and place; changing irrational beliefs into rational; unconditional positive regard. In addition, therapy in Inabah also includes psychoeducation encouragement to the community and parents of students about the importance of parenting, giving examples, and environmental modification.*

Keywords: *healing; inabah therapy; religious approach; therapeutic principles*

INTRODUCTION

Broadly speaking, human behavior is divided into two, namely normal behavior and abnormal behavior. In a psychological context, normal behavior is associated with the ability to adapt to problems. Meanwhile, abnormal behavior is considered a nuisance for several reasons: 1) the behavior is unusual, 2) the behavior is socially unacceptable or is considered to violate social norms, 3) wrong perception or interpretation of reality, 4) the person experiencing the abnormality is in significant personal stress, 5) maladaptive behavior or a lack of ability to adapt to the problem, and 6) the abnormal behavior contains harmful elements to oneself and others (Nevid et al., 2018). One form of abnormal behavior is the use and dependence on addictive substances, especially drugs (Barlow et al., 2017; Durand et al., 2018)

Head of the National Narcotics Agency (BNN), Commissioner General of Police Heru Winarko, said that drug abuse among teenagers increases. The increase is 24 to 28 percent of adolescents who use narcotics. World Drugs Reports 2018, published by the United Nations Office on Drugs and Crime (UNODC), revealed that as many as 275 million people in the world or 5.6% of the world's population (aged 15-64 years) had used drugs. Meanwhile, in Indonesia, the National Narcotics Agency (BNN), as the focal point in the field of Prevention and Eradication of Drug Abuse and Illicit Drug Trafficking (P4GN), exhibited the number of drug abuse in 2017,

totaling 3,376,115 people between the ages of 10-59 years. Meanwhile, the number of drug abuse among students in 2018 (from 13 provincial capitals in Indonesia) reached 2.29 million people. One group of people prone to being exposed to drug abuse is those in the age range 15-35 years or the millennial generation (PUSLITDATIN, 2019). Approximately 3,600,000 people used drugs in 2019 (Taher, 2019). Based on these data, it can be understood that the use and dependence on addictive substances, especially drugs, is a severe problem to be handled.

People who experience addictive substance dependence will have an impact on the creation of behavioral disorders (King'endo, 2015), for example, violations, violence, aggressive behavior (Fauziah et al., 2012; Fua & Nurlila, 2017; Moss & Tarter, 1993) and risky behaviors (Sitorus, 2016). Besides, addictive substance use and dependence behaviors are also associated with poor mental health (Alterman et al., 2010; Chérrez-Bermejo & Alás-Brun, 2014; Nasirzadeh, Eslami, et al., 2013; Sewell, 2015). On the other hand, there were also depression and anxiety cases in patients with addictive dependence (Pradhan et al., 2013).

These abnormal behaviors occur due to several factors, such as irrational thoughts and beliefs, past anxiety, maladaptive learning methods, and individuals' inability to meet their needs and self-congruence. Therefore, handling abnormal behavior can use one of the various psychological paradigms, such as psychodynamic, behavioral, cognitive, or humanistic paradigms (Corey, 2017; Feist et al., 2017; Nelson-Jones, 2006).

Another approach can be applied to deal with abnormal behavior, namely, the religious approach. A religious approach is implemented in handling abnormal behavior using religious rituals. In the context of the psychological paradigm, this approach is employed by the Islamic psychology paradigm, which is a new paradigm after the psychodynamic, behavioral, humanistic, and transpersonal paradigms. This paradigm argues that behavioral abnormalities, caused by inappropriate psychological dynamics, are a form of human deviation from their *fitrah* (nature/a basic condition determined by God). Therefore, handling abnormal behavior using worship rituals aims to encourage individuals to return to their *fitrah* and be close to God (Mujib, 2017).

Another reason for the emergence of this religious approach is that some treatments using a modern psychological approach are considered less touching on the spiritual side. Apart from that, the research of Linden & Schermuly-Haupt (2014) results in several negative effects that can arise due to the application of modern psychological approaches in dealing with abnormal behaviors. Among them are failure to undergo the psychotherapy process, the emergence of new symptoms, suicide, work problems and stigmatization, changes in social networks or tensions in social relationships, dependence on psychotherapy, and damaged self-efficacy.

Various parties have implemented this religious approach, one of which is the "Inabah II Putri Foundation" at the Sirnarasa Islamic Boarding School, addressed in Ciceuri Hamlet, Ciomas Village, Panjalu Sub-District, Ciamis Regency. This Islamic boarding school and Inabah is a branch of the Suryalaya Islamic boarding school in Tasikmalaya and is led by Shaykh Muhammad Abdul Gaos Saefullah Maslul. Shaykh Muhammad Abdul Gaos Saefullah Maslul was a student of Shaykh Ahmad Shohubul Wafa Tajul Arifin, better known as Abah Anom. Abah Anom himself is the caretaker of the Suryalaya Islamic boarding school.

Initially, Inabah was founded in 1979, a gift from Shaykh Ahmad Shohibul Wafa Tajul Arifin (Abah Anom), located in Sukamantri District. However, in 1980, Abah Anom gave Inabah II Putri to Hj. Rosliani Hasna Gaos (who is the wife of Shaykh Muhammad Abdul Gaos Saefullah Maslul), located in Panjalu Sub-District, and Inabah is in Sukamantri Sub-District as Inabah I Putra. Currently, Inabah II Putri is under the supervision of Abah Gaos and led by one of her daughters, Dewi Khoer Mulyana.

Psychiatric and behavioral abnormalities handled in Inabah are addictive substance or drug dependence disorders and behavioral disorders. Inabah is a place to help someone return to Allah SWT through talqin. Talqin is guiding someone to carry out various rituals of worship as a way of approaching God so that it is expected to impact a person's mental condition. The psychotherapy used in Inabah is based on a religious approach, for example, bathing repentance, fardu prayer, sunnah prayer, and dhikr. Additionally, Inabah also uses counseling in dealing with problems. Individual data handled through the Islamic boarding school are fluctuating, one time increasing and at other times, decreasing.

The handling of psychological and behavioral abnormalities of this kind is interesting because it applies a religious approach. Based on this explanation, it is essential to research the therapeutic elements in the various treatment programs in the Islamic boarding school. Thus, this study aimed to explore the therapeutic elements in the treatment of psychological and behavioral abnormalities in the Sirnarasa Islamic boarding school.

Several studies related to religious approaches have been conducted in dealing with psychological and behavioral problems, including research by Hamidi et al. (2010) about couples counseling with forgiveness using an Islamic approach to counseling; research by Sabki et al. (2019) about Islamic Integrated Cognitive Behavior Therapy to reduce depression levels; a study by Meer and Mir (2014) about the role of Islamic values in depression therapy; research by Danasabe and Elias (2017) about Islamic Problem Solving Therapy to reduce depression levels; a study by Munif et al. (2019) about the impact of mindfulness Islamic spiritual therapy to reduce stress levels. Furthermore, research carried out by Yaacob et al. (2019) demonstrated that teachers and students in Malaysia need an Islamic approach to counseling to solve problems; Hamdan (2008) studied the concept of cognitive restructuring using an Islamic perspective; research of Rothman (2018) was about psychotherapy oriented towards an Islamic framework; a study by Rothman and Coyle (2018) examined the formulation of the soul according to Islam as the basis of Islamic psychology and Islamic psychotherapy; Rajab (2006) investigated Islamic psychotherapy built from the pillars of Islam and the pillars of Iman; Rajab and Saari (2017) researched the application of Islamic psychotherapy to deal with mental problems. As for several previous studies related to inabah, research from Chaer (2014) and Lestari (2013) scrutinized the handling of addiction to addictive substances with a religious approach in Suryalaya Islamic boarding school.

Some of the studies were conducted with literature research, and the others were carried out by field research, employing both qualitative and quantitative approaches. Even so, various previous studies aimed at uncovering psychological and physical dynamics as a result of religious therapy have not elaborated and analyzed research findings from a psychological perspective in depth. On the other hand, some previous studies have analyzed data and elaborated on a psychological perspective but still inspected one type of religious therapy treatment.

This study has differences from previous studies. This difference lies on several sides. The first is the theme. The theme of various previous studies has revolved around Islamic psychotherapy to reduce stress and depression. Meanwhile, the theme in this study is the therapeutic elements found in the treatment at Inabah Sirnarasa. The second is the approach. The approach used in this research is qualitative with phenomenological research methods, while some previous studies applied qualitative and quantitative approaches. The third is in terms of the research location and research sample. Several previous studies have examined the handling of addictive substance dependence in Suryalaya Islamic boarding school, while this research took place at the Sirnarasa Islamic boarding school. Although the Sirnarasa Islamic boarding school was originally a branch of the Suryalaya Islamic boarding schools, it is now independent of the Suryalaya Islamic boarding

school, so the handling methods used are different.

This study aimed to reveal the therapeutic principles of religious therapy practiced in Inabah II Putri Sirnarasa. It is because preliminary data showed that religious therapy is considered successful in curing mental and behavioral disorders. This research is vital because it sought to explain the psychological and physical dynamics resulting from various religious therapies practiced in Inabah II Putri empirically. When religious therapy can be explained empirically, then religious therapy can be justified scientifically. Besides, religious therapy can then be used by the broader community by adjusting the context. In other words, this study is not only limited to explaining the meaning of research subjects related to religious therapy on mental and physical conditions but also elucidating the impact of religious therapy from a psychological perspective.

METHOD

This study applied a qualitative approach and phenomenological research methods. Phenomenology can be defined as: 1) subjective experience or phenomenological experience and; 2) a study of consciousness from the main perspective of a person. In a particular sense, phenomenology refers to the disciplined study of consciousness from one's first perspective. As structured, consciousness creates a "world" that everyone experiences (Moleong, 2017). The study of phenomenology requires reflection on the mind's content, putting everything aside (Rusli, 2014).

This study's informants were Dewi Khoer Mulyana, who is the leader of Inabah and person in charge of the therapy program, as well as three people who had undergone treatment at the Sirnarasa Islamic boarding school, namely RS (16 years), RN (25 years), and YL (17 years). The informant of the Inabah leader and the person in charge of the therapy program was selected to explore programs or forms of religious therapy activities practiced in Inabah II Putri Sirnarasa. Meanwhile, informants from RS (16 years), RN (25 years), and YL (17 years) were chosen to reveal the dynamics of mental and behavioral conditions during the religious therapy process in Inabah II Putri Sirnarasa.

The aspects disclosed were the therapeutic principles contained in every form of religious therapy activity. The researcher did not limit the types or forms of aspects to be disclosed so that the data revealed could be diverse and deep. The researcher only limited the nature of the aspects to be exposed, which were therapeutic or healing. Thus, all the healing things in various religious therapy activities in Inabah II Putri Sirnarasa were uncovered in this study.

The data analysis techniques utilized included presenting data, reducing data and then coding, analyzing and interpreting data (Creswell, 2014). The data validity techniques used were triangulation and member checking.

RESULTS AND DISCUSSION

Work Programs of Inabah II Putri Sirnarasa Islamic Boarding School

Several work programs were carried out at Inabah II Putri Sirnarasa to deal with mental and behavioral disorders in the form of addiction to addictive substances, including:

First is Inabah. Inabah was a program carried out every day, starting at 02.00 WIB in the form of repentant baths, sunnah prayers, and dhikr. This dhikr was divided into two: dhikr jahr (dhikr with loud or audible utterances) performed after the obligatory prayer and dhikr qalbi (dhikr in the heart using appreciation) done after the sunnah prayer. Dhikr can be a method for curing

mental and behavioral disorders, especially addiction to addictive substances (Muhammad et al., 2019). Dhikr (remembrance) can mean remembering God, either narrowly in the form of saying specific sentences or broadly as an attitude of remembering God every time. The dhikr practiced by the Sirnarasa Islamic boarding school against addictive substance abusers encouraged a person to get closer to God. When the heart and mind are focused on God, it can reduce the urge to abuse addictive substances (Muhammad & Omar, 2019).

The repentant bath is considered a form of water therapy (hydrotherapy). The repentance bath was carried out at 02.00, using cold water. A cold shower can act as a light electric shock applied to the sensory cortex. Therefore, a cold shower has an antipsychotic effect similar to that of electroconvulsive therapy. Besides, a cold shower is a clear example of analgesia and is expected to suppress psychosis-related neurotransmission in the mesolimbic system (Shevchuk, 2008). Based on this, the repentant bath carried out by the Sirnarasa Islamic boarding school could be a method to cure behavioral disorders so that they did not get worse.

The second is the assessment. The assessment was conducted three times for each assisted child for six months, namely at the beginning of the process, in the middle of the process, and at the end of the process. According to G. J. Meyer et al. (2001), some of the main objectives of the assessment are to describe the current psychiatric function, including cognitive abilities, the severity of the disorder, and the capacity for independent living; confirm, refute, or modify the impression made by the doctor through less structured interactions with patients; identify therapeutic needs, highlight problems that may arise in the healing process, and recommend forms of intervention; assistance in the differential diagnosis of emotional, behavioral, and cognitive disorders; monitor care over time to evaluate the success of an intervention or to identify new problems that may need attention when initial problems are resolved; managing risks, including minimizing potential law violations and identifying unwanted treatment reactions; provide assessment feedback on the therapy and counseling program. In the context of the assessment of assisted children at the Inabah II Putri Islamic boarding school, it was carried out according to the stated objectives, as in G. J. Meyer et al. (2001), comprising identifying problems that may arise during the healing process, monitoring the assisted children's readiness to live independently, and monitoring the healing process from time to time to evaluate the success of the intervention.

The third work program is counseling. Counseling was conducted four times a week for each assisted child with a predetermined schedule. Counseling can be defined as an activity carried out to help overcome psychological problems that focus on preventive activities and positive potential development using relevant theory-based procedures (HIMPSI, 2010). In accordance with the definition, counseling is preventive, while psychotherapy is curative (HIMPSI, 2010). Besides, counseling and psychotherapy represent different knowledge and activities, but both use the same theoretical model (Nelson-Jones, 2014). Moreover, counseling emphasizes health, prevention, early intervention, strength-based approaches, and the use of a multicultural perspective (Brady-Amoon & Keefe-Cooperman, 2017). The purpose of counseling is to change individual behavior and increase problem-solving abilities (Bolu-Steve & Oredugba, 2017). In the Sirnarasa Islamic boarding school context, counseling was an activity that connected the counselor with abusers (assisted children). The purpose of the counseling was to help raise awareness of the problems they were experiencing and their strengths, which could be used to make behavior change, overcome difficulties, and make decisions.

The fourth is a case conference. A case conference was held at the end of each month. Implementing the case conference for assisted children at Inabah II Putri Islamic boarding school involved other officers or experts who supported solving problems that occurred in assisted children

to complete complex and comprehensive handling. As stated by Joyce (2005), case conferences can become social rituals. A social ritual is an activity when certain parties take specific actions intended to complete agreed tasks or prevent unwanted events. In the context of handling behavioral disorders and addictive substance dependence at the Sirnarasa Islamic boarding school, a case conference was in the form of solving problems that occurred in assisted children during treatment, which was crucial so as not to add to problems and disrupt the focus of children developing in curing behavioral disorders and addictive substance dependence. According to Komatsu et al. (2011), case conferences can serve as activities to exchange information. In the context of handling behavioral disorders and addictive substance dependence in the Sirnarasa Islamic boarding school, the case conference was an activity for exchanging information between the Sirnarasa Islamic boarding school, the assisted children, and experts; therefore, openness was guaranteed, and problem-solving could take place objectively.

The fifth program is psychosocial and group therapy. Psychosocial and group therapy can be one way to cure behavioral disorders and addictive substance dependence (Jhanjee, 2014; Marsch & Dallery, 2012). In the Sirnarasa Islamic boarding school context, psychosocial and group therapy was held once a month according to the schedule. It is like a group and community therapy for addiction, and addictive substance abuse in Islam in Maqam El-Nabi Musa (Al-Krenawi & Graham, 1997), psychosocial and group therapy at the Sirnarasa Islamic boarding school were also carried out with Islamic values. The activity was in the form of manakiban recitation, one of the monthly amaliyah in the Tarekat Naqsyabandiyah Qodiriyah. In this recitation, the assisted children were involved not only as participants but also as one of the implementers in the manakib recitation. Apart from that, there were also sports and vocational activities.

The seventh is filling spare time. It was done once a month at a time according to schedule. Filling leisure time or recreation was usually carried out by the Inabah II Putri Islamic boarding school by visiting tourist attractions. This activity was conducted according to free time with the officers' readiness or administrators of the Inabah II Putri Islamic boarding school. The aim was for recreation and refreshment in the middle of rehabilitation activities at the Inabah II Putri Islamic boarding school.

The eighth work program is home visits. It was carried out once a month at a time according to schedule. The house visit, which was carried out by the Inabah II Putri Islamic boarding school officer, intended to keep in touch with the families of the assisted children to obtain findings to support information on the continuity of the assisted children's rehabilitation the Inabah II Putri Islamic boarding school. Home visits were also held for children who had returned to their homes because they had finished carrying out rehabilitation.

On average, the assisted children came not because of their own will but on the will of their family and referrals from government institutions. Apart from that, there were also individual psychotherapy, group psychotherapy, and vocational psychotherapy. Inabah also taught entrepreneurship training, for example, making donuts, makeup, and culinary. Vocational therapy can be a means to empower addictive substance addicts (Gomez et al., 2014; Machlan et al., 2005). This vocational therapy aimed to improve the skills of assisted children so that they could fulfill their daily needs independently.

Based on these various programs, it can be understood that these various programs elaborated the psychological and religious approaches. It indicated that the handling of behavioral disorders and addictive substance dependence at the Sirnarasa Islamic boarding school was done quite comprehensively.

Therapeutic Elements in Therapy at the Sirnarasa Islamic Boarding School

There were several therapeutic elements in every program for dealing with behavioral disorders and addictive substance dependence at the Sirnarasa Islamic boarding school. The first is the elimination of prejudice and discrimination as well as positive unconditional acceptance. Prejudice can be interpreted as negative thoughts or attitudes towards certain groups (Baron & Branscombe, 2012; Baron & Byrne, 2003). Prejudice arises because individuals want to improve their self-image (Steele et al., 1993) so that prejudice tries to perceive others as negative and inferior. Therefore, prejudice can lead to discrimination. In fact, in the process of healing people with addictive substance dependence and behavioral disorders, objectivity is needed so that discrimination must be avoided (Lago & Smith, 2010; Meyer & Zane, 2013)

The elimination of prejudice and discrimination in the Sirnarasa Islamic boarding school was manifested in the form of the person in charge of the therapy program's children accustomed to interacting and being cared for by the assisted children to prove that abnormal psychological behavior is not genetically transmitted. Additionally, the elimination of prejudice was also applied by the person in charge of the therapy program and every party who contributed to the therapy process by not using the term client but as assisted children. The term assisted child was chosen by the person in charge of the program because it was deemed not to contain any discriminatory elements and did not represent that the assisted child was a person who was sick, even though basically, the assisted child still had to get the guidance, including in the form of religious therapy. If there was negative prejudice against the assisted children, then the therapy process could not be optimal because this prejudice affected thinking patterns and impacted the therapy process. Besides, prejudice could also cause the relationship between the person in charge of the therapy program and the assisted children to become distant, resulting in a less than optimal therapeutic process. It was different when the person in charge of the therapy program and everyone who carried out the therapy process eradicated prejudice in the assisted children; they could carry out the therapy process optimally. Eliminating prejudice against the assisted child caused the person in charge of the therapy program and everyone who carried out therapy to form professional and humane behavior towards the assisted child. Moreover, their relationship with their assisted children becomes closer, especially emotionally. Thus, the therapy process could be optimal. This therapy's optimal process then also led to changes in the assisted children's psychological and behavioral dynamics. On the other hand, when there was no prejudice in the therapy process, it caused the assisted children not to be burdened with a negative label so that they were willing to carry out the therapy process properly.

In the acceptance process, the Islamic boarding school and Inabah parties received unconditional positive. They considered assisted children to be their own children. Thus, there was a growing sense of trust in the assisted children, and there was an emotional bond. Besides, there was also a sense of sincerity to help assisted children. This unconditional positive acceptance and appreciation were expressed not only by the person in charge of the therapy program but also by the three assisted children who had achieved positive development, namely RS (16 years), RN (25 years), and YL (17 years). They revealed that while in Inabah II Putri and undergoing the religious therapy process, Inabah II Putri considered them their own children.

Unconditional positive acceptance is the attitude of accepting the individual as is positive without using conditions. This unconditional positive acceptance impacts individual confidence level in the psychotherapist, leading to optimal psychotherapy process and the achievement of psychotherapy goals, namely behavior change (Rogers, 1957; Tyler, 1999). Moreover, the families of the assisted children should sincerely surrender their children to Inabah. If the family were

not sincere, there would be an attitude of impatience. For example, it could be that a family was dissatisfied when their child had been entrusted by Inabah for some time, but there had been no significant change. When parents came to visit, and the child responded by asking to go home until they rebelled, the child was not sincere about himself. Therefore, Inabah tried to raise awareness of children to be sincere in undergoing the therapy program.

The second element is the existence of psychoeducation carried out by the Sirnarasa Islamic boarding school. Psychoeducation can be defined as activities carried out to increase understanding and/or skills to prevent the emergence and/or spread of psychological disorders in a group, community, or society. Besides, psychoeducation can also be interpreted as an effort to increase understanding of the environment (especially family) about disorders experienced by someone after undergoing psychotherapy (HIMPSI, 2010). Psychoeducation can be a method for dealing with mental and behavioral problems, both for the person himself and for the family and the environment (Duran & Barlas, 2016; Economou, 2015; Lukens & McFarlane, 2004; Mottaghipour & Tabatabaee, 2019; Palli, 2017; Srivastava & Panday, 2016; Tursi et al., 2013; Wilson et al., 2017). In the context of the Sirnarasa Islamic boarding school, psychoeducation was manifested in the form of efforts to change the direction of the Family Welfare Empowerment (PKK) movement in the Sirnarasa Islamic boarding school environment so that not only did activities in the form of making food but also provided socialization and understanding related to parenting, namely, about how to educate children from the age of five to with adults. This PKK consisted of mothers so that the socialization and psychoeducation carried out by the Inabah II Putri Sirnarasa Islamic boarding school on PKK aimed to improve mothers' understanding and skills around Inabah II Putri Sirnarasa Islamic boarding school regarding the proper care for children. There are four parenting models: authoritarian, authoritative, permissive, and indifferent (Baumrind, 1991). Each of these parenting styles has a different impact on the children's psychological condition and behavior, especially those related to an addictive substance dependence (Baumrind, 1991). Authoritative parenting is considered to have the best impact on the children's psychological condition and behavior because parents provide direction for children, show concern, and use effective communication patterns (Baumrind, 1966). Understanding parenting is expected to help people to avoid psychological and behavioral problems in children.

The fourth is to carry out religious therapy in the form of practice regarding repentance bathing, fardhu prayer, sunnah prayer, and dhikr is amaliyah given by murshid. Bathing repentance is psychotherapy using water in a religious and hydrological perspective after bathing repentance, prayer repentance, tasbih, hajat, tahajud, and witr. The more needs and problems, the more prayers and dhikr should be increased. Under normal conditions, dhikr and prayers were recited 165 times. However, if there were more problems (for example, the mental and behavioral disorders were still acute, or one got other problems during the rehabilitation process), it was reversed to 561 times. In addition to dhikr, children were also encouraged to read more selawat. Prayer and remembering God can cause individuals to avoid mental and behavioral disorders because, in every prayer and remembrance of God, there is an element of catharsis. Catharsis is an effort to release and throw out various thoughts and feelings in the subconscious so that the individual does not feel overwhelmed. Furthermore, prayer and remembrance toward God also contain cognitive reconstruction elements to change irrational thoughts into rational thoughts (Saifuddin, 2019). When the assisted children recited prayers and dhikr, it was accompanied by emotional outbursts and increased awareness of the problems at hand, called catharsis. This cathartic process then caused changes in the assisted children's subconscious state so that prayer and remembrance could lead to calm. It was revealed by RS (16 years), RN (25 years), and YL (17 years). During and after prayer and remembrance,

their hearts and minds became calmer. This calm then made them better able to face problems and change the abnormalities of their behavior. Thus, prayer and dhikr are of a healing nature and helped assisted children achieve mental health. On the other hand, irrational thoughts in assisted children related to disturbances experienced and life problems were replaced with more rational thoughts through prayer, remembrance, and remembering God so that their behavior gradually became adaptive.

The application of various worship rituals as an activity in handling mental and behavioral disorders in Islamic boarding schools contains environmental modification elements. One of the causes of mental and behavioral disorders, especially addictive substance dependence, is environmental influence (Waqar et al., 2014). Hence, one of the therapies is in the form of environmental modification (Solinas et al., 2010). The environmental modification was created by making a conducive environment and supporting efforts to achieve mental health. Besides, the environmental modification was also manifested in the form of limiting assisted children from the adverse effects of the environment by staying at the Inabah II Putri cottage during the therapy process. Then, the environment created was a religious environment that encouraged assisted children to improve their mental and behavioral conditions. Environments that contained religious elements also minimized negative stimuli that triggered behavioral and psychological disorders in the assisted children.

On the other hand, informants for RN, RS, and YL assisted children explained that the positive impact of implementing various rituals of worship was in the form of calm and comfort. This condition contained positive reinforcement elements so that it encouraged assisted children to carry out more rituals of worship and left addictive substances. Positive reinforcement is a behavior modification technique that provides positive reinforcement for individuals so that they continue to carry out the expected behavior and leave unwanted behavior (Baron & Galizio, 2005). The interesting thing is that the Sirnarasa Islamic boarding school asked parents to practice the amaliyah or worship ritual performed by assisted children. The hope is that parents can become good examples for their assisted children after undergoing psychotherapy at the Sirnarasa Islamic boarding school. Parents who practiced amaliyah and became role models then became a stimulus for the assisted children to maintain their good changes. This condition is called modeling, which is an effort to create or change individual behavior by providing a figure to be imitated and internalized by the individual (Bandura, 1977, 2003).

The fifth element is environmental modification and counseling. Individual psychotherapy was conducted through counseling, whose time was determined by the assisted children, for example, when the assisted children were ready and in need. Group psychotherapy was carried out utilizing psychoeducation about psychiatric disorders. Psychosocial psychotherapy was done through seminars. Counseling officers were also required to provide counseling once a week. The assessment was performed at the beginning, middle, and end of the program to determine effectiveness. The quarantine program was done for 40 days (communication and interaction with outside parties were not permitted). If the 40-day quarantine was not enough, then it could add more time. On average, in the sixth month, they recovered relatively. However, if it was deemed insufficient, the program could be continued until it was considered fully recovered. The quarantine program was implemented to minimize adverse environmental impacts. The quarantine program is also an effort to create a homogeneous environment to support the therapy process and improve behavior and mental conditions. Moreover, the assessment form was also a competency test to test the effectiveness of skills processing programs or vocational programs. This vocational program is crucial because it aimed to improve the skills of the assisted children. These skills were in the form

of skills in making something. These skills are expected to fill the assisted children's spare time to minimize the opportunities for them to be influenced by negative things. Additionally, the skills obtained from the vocational program also provided provisions for the assisted children to work and get profit from these works. When assisted children could work, their self-esteem would be lifted. This positive self-esteem impacts achieving mental health (Akdemir et al., 2016; Li et al., 2010). Conversely, when individuals do not have the skills to navigate life, they will not have hope (hopelessness) and lose self-esteem. Hopeless and loss of self-esteem will reduce mental health quality (Fanaj et al., 2015). Regarding the healing time, there were differences between one assisted child and another.

Inabah party in Sirnarasa Islamic boarding school emphasized that parents are a significant party for the recovery of children in counseling and family therapy. Counseling and family therapy are effective treatment methods for addictive substance dependence cases (Baharudin et al., 2014; McCollum & Trepper, 2001; Ulaş & Ekşi, 2019). In this case, the Inabah party in Sirnarasa Islamic boarding school explained that they only acted as mediators to recover assisted children from mental and behavioral disorders. Thus, the Inabah party tried to instill responsibility in the family. This responsibility took the form of monitoring children's behavior, developing resilience, and developing children's potential and abilities, including solving problems and making decisions. The sixth is to measure the effectiveness of psychotherapy. The effectiveness of psychotherapy's success is when the assisted children had already owned the awareness and initiative to take care of themselves and worship independently without being asked. However, Inabah did not claim this condition as the only indicator of recovery. Inabah party also warned the family that the environmental situation would affect recovery so that the assisted children could relapse if they were not cared for. Parents must provide support to children to recover, not just leave it to the Inabah party in Sirnarasa Islamic boarding school without them being responsible for the child. Social support is an essential component of the healing process and efforts to avoid recurrence of addictive substance use (Atadokht et al., 2015; Chen, 2006; Ellis et al., 2004; Rapier et al., 2019; Tuliao, 2008).

Positive thinking and good prejudice are the seventh elements. Inabah party in Sirnarasa Islamic boarding school tried to think positively and have good prejudice. Once, the Inabah in Sirnarasa Islamic boarding school had negative thoughts about the assisted children; for example, they thought these children would be difficult to handle. It is the application of the law of attraction. The law of attraction is a law that states that when an individual thinks, it will emit a wave of energy, and the energy wave will attract the object in mind. The attraction process can occur because every object has electrons controlled or attracted by energy, one of which is human energy. Good prejudice also raises positive affirmations, facilitating the legal process of attraction (Franckh, 2014). When an individual thinks about something, both the thing in the mind is good or bad, then the same thing as planning something happens to him. Therefore, individuals should think positively and feel positive. Quantum physicists explain that humans can change the reality (quanta energy structure) of their life by changing their vibrations of thought and prejudice through feelings at the bottom of the heart Sentanu (2013). This law of attraction can also cause individuals to have high happiness Albina (2018) so that this happiness becomes a modality for running addictive substance dependence healing programs.

The dynamics of the therapeutic elements in action occurred in all assisted students. However, the portion of the therapeutic element's mechanism of action was different for each assisted student. For example, some students felt calm and comfort in their souls after performing dhikr because of the surrender process to God. The informants also stated that the Inabah party's

attitude in Sirnarasa Islamic boarding school, which accepted them unconditionally, caused them to feel valued, thereby increasing their commitment to improving themselves. As for the repentance bath, the assisted students considered it difficult to do because it created an unusual feeling in the body. Even more, for students who previously experienced addictive substance dependence, taking repentance baths gave them pain. However, this unusual feeling caused the students' awareness of their condition to improve.

This study has limitations in the absence of a structured measurement regarding the effectiveness of the healing program. Even though the Sirnarasa Islamic boarding school has already had an indicator of the success of the healing program in the form of self-care abilities of the assisted children who had returned to normal, measurements using a structured and systematic measuring device and carried out at any given time are still essential to determine the effectiveness score of the healing.

Further, the Sirnarasa Islamic boarding school only provides religious psychotherapy and has not integrated it with modern psychotherapy techniques even though it has provided a counseling program. In fact, the spectrum of behavioral and psychiatric disorders is extensive, which must be handled with specific psychotherapy techniques.

CONCLUSION

The Sirnarasa Islamic Boarding School has carried out the management of mental and behavioral disorders with various activity programs, including experiences of religious rituals (prayer, remembrance, and repentance bathing), counseling, vocational training, and psychoeducation. These various programs contained therapeutic principles, which could help the process of healing the assisted children. The therapeutic principles included water therapy, catharsis, increasing awareness of self-orientation, time, and place, converting irrational beliefs to rational ones, and unconditional positive acceptance. Besides, therapy in Inabah also encompassed encouraging psychoeducation to the community and assisted students' parents about the importance of parenting, giving examples, social support, and environmental modification. This research's limitation is that there is no measurement related to the healing program's effectiveness quantitatively, so it is hoped that the next researcher can examine related themes by using structured and systematic measurements. The advice given to the Sirnarasa Islamic Boarding School is to apply a more structured assessment and diagnosis by involving psychologists and counselors. Furthermore, providing a wide range of psychotherapy techniques for each mental and behavioral disorder can assist in an appropriate and integrative psychotherapy process.

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