

# Journal Efforts To Overcome Mental Disorders Patients With The Healing Spirituality Method Through Ruqyah Actions

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## Abstract

Currently, many patients experience problems such as a worried, confused, depressed heart and always want to get angry to the point of chronic pain that requires serious medical assistance. However, apart from medical assistance, people in their healing process also use spiritual healing as an alternative form of healing certain diseases. Healing spirituality is proven to be effective in influencing depression and other psychological. In this case, there is a level of heart management ability to reduce the level of depression in sufferers. The community's understanding of spiritual healing is more focused on serenity. From these factors, people try these practices in various ways according to the teachings and what they believe. Some people prefer alternative medicine with a spiritual approach in curing certain diseases, rather than taking a medical approach.

**Keywords:** Mental Disorders, Spiritual Healing, Ruqyah.

Along with the rapid needs of the community for new treatments, we can now find many medical experts who are creating new medical breakthroughs. So that it can we encounter today a lot of variety, ranging from medical treatment, herbs, to alternative medicine. In this modern era, technology has progressed a lot very rapidly, including in the field of medicine. Where medical devices are now sophisticated. In addition to medical devices that have progressed so that the model of disease healing is also easier, because it is assisted by sophisticated medical devices. But at the same time, many kinds of strange diseases have appeared and no cure has been found and what is even worse, they cause death. But along with the advancement of medical treatment tools, it does not guarantee a cure for the patient.

Therefore, many people are turning to alternative medicine, because they no longer believe in medical treatment or a doctor's style. There are even those who spend a lot of money on medical-style treatment and the results are not as expected, so they turn to alternative treatments and the results are satisfactory even though they do not heal immediately but slowly.

Alternative medicine with spiritual powers seems to be the last resort to deal with illnesses that do not go away or are not detected through medical tests. The way it may be inevitable after the doctor gave up to treat the disease. The fact that advances in medical technology have not been able to cope with the latest diseases that grow along with modern lifestyles. In situations like this, people return to look at alternative healing methods that were commonly used, before people got used to modern medicine.

Humans have problems in life related to mental disorders. This event took place from the time of Prophet Adam AS until now and cannot be separated from Satan's temptations. The temptation can come from outside the body, for example when a person has a mental disorder, Satan's temptations begin to penetrate his soul. All of this takes place unnoticed because Satan uses subtle ways that humans cannot realize, such as whispers, solicitations, seduction, arrogance, magic and human deception to follow Satan's steps and further away from Allah SWT.

These mental disorders are caused by weak faith, lack of dzikrullah, and not seeking protection from Allah SWT with the prayers recommended in Islam. One example of the Qur'anic approach that contains therapy for mental health disorders is through mahmudah morals. The approach and implementation is carried out by mentioning or reading the verses of Allah SWT and followed by trust in Him. This attitude is an effective mental exercise for healing stress, depression, and mental illness. By using spiritual healing such as reciting ruqyah, you will get peace and calm in your heart, so that you can avoid fear and anxiety from various life problems you are currently facing.

Spiritual healing such as the ruqyah method is a method of treatment for the Prophet SAW, both related to physical and mental illness. However, it must also be instilled in the belief that Allah SWT, who actually has the power to cure a disease, is therefore Allah SWT who also sends down the medicine. This explains that every disease must have a cure. This Hadith also brings wisdom to humans to try to find a cure by studying the type of disease itself, including physical medicine, and also psychological problems. This hadith also gives hope to the sufferer (patient) that the disease will surely heal and can be treated with the permission of Allah SWT.

Someone who visits spiritual Healing centers will hear many complaints from sufferers of mysterious illnesses. They complain because they have repeatedly gone to the doctor for treatment but have not recovered, maybe by going through Spiritual Healing with this ruqyah treatment, Allah SWT will give them real healing. Because of the importance of this problem being resolved, especially when it is related to the phenomenon of people who do not know about the ruqyah method which is able to cure mental illness both related to preventive efforts and healing for diseases. Various medical systems have emerged as alternative models of healing, as if trying to compete with the prowess and speed of the medical world which is becoming increasingly sophisticated and expensive.

Alternative medicine with various methods is actively offering itself or promoting it through print, electronic media, as well as various amazing roadshows. There are those who call themselves herbal medicine specialists, holistic medicine, *Sufi Healing* and some who call them spiritual healing.<sup>1</sup>

Currently, people are starting to come to treatment with spiritual methods in healing illnesses, either in an effort to accompany the medical world, or purely for treatment. The reason is simple, it could be because treatment in this way is relatively cheap, even free, it could also be because of the plus value, namely increasing faith and piety for them.

The term spiritual healing, according to Fazlur Rahman, shows two different meanings, even though the two are related to each other and are sometimes difficult to distinguish. First, the term spiritual healing means belief in spiritual, ethical, and psychological healing of illnesses, both physical and psychological. Physical ailments can be cured, for example by reading the Koran or by praying. This belief is widely acknowledged by most Islamic medical circles, and even within the scientific or medical tradition of medicine. Second, spiritual healing means the belief that mental illness or mental disorders are caused by supernatural powers. In Greek society it was widely believed that possession by evil spirits and Christian priests claimed to cure such ailments. Such beliefs are common in the Middle East, India, and perhaps throughout the world, especially in folk medicine.<sup>2</sup>

Spiritual healing seems to be the last resort for illnesses that do not go away or are not detected through medical tests. The way it was increasingly inevitable after doctors gave up to treat the disease. The fact that advances in medical technology have not been able to cope with this disease that grows along with modern lifestyles. One method that uses spiritual power which is offered again is spiritual healing.

## Method

In research conducted by researchers, this type of research used is qualitative. Qualitative research is research which produces descriptive data in the form of written or spoken words from people and observed behavior.<sup>3</sup> The form of research used is descriptive qualitative research, namely research that describes or describes a thing in a particular situation.<sup>4</sup>

Sources of data in research are subjects from which data can be obtained, if researchers use interviews in collecting data, then sources the data is respondents, namely people who respond or answer researcher's questions, both written and oral questions. The data used in this study consisted of two data sources, namely primary and secondary.<sup>5</sup>

To obtain the data in the research, the authors using the interview method is an activity that obtains in-depth information about a theme raised in research. Or the process of obtaining explanations for gathering

<sup>1</sup> Amin Syukur, *Sufi Healing*, (Jakarta: Erlangga, 2012), 3

<sup>2</sup> Sudirma Tebba, *Tasawuf Positif*, (Jakarta: Kencana, 2003), 101

<sup>3</sup> Lexi J. Moleong. *Metode Penelitian Kualitatif*. (Bandung: Remaja Rosdakarya, 2002), 3

<sup>4</sup> Ibid, 5

<sup>5</sup> Wiratna Sujarwani, *Metode Penelitian*, (Yogyakarta: Pustaka Baru Press, 2014), 100

information by using question and answer methods, either face to face or through telecommunication media between interviews with the interviewees.<sup>6</sup>

Observation is an activity to obtain the information needed to present a real picture of an event or event to answer researcher's questions, to help understand human behavior, and for evaluation. The results of observations are in the form of certain activities, events, events, objects, conditions or atmosphere. The author chose to make non-participant observations, namely about how the ruqyah method treats psychiatric disorders.

Lastly is documentation which is a data collection method by collecting data through written remains in the form of archives of books about opinions and the like, which are related to research problems. Documentation in the form of photographs, documents that researchers obtained from observations.<sup>7</sup>

The data analysis technique used is interactive analysis. There are three stages of analysis, namely data reduction defined as a research process, focusing on simplification, abstracting, and transforming raw data that emerges from written notes in the field. Data reduction took place continuously during the research. Presentation of data is a set of structured information that gives the possibility of drawing conclusions. In the stage to draw conclusions from the categories of data that have been reduced and presented, then towards the final conclusion, it is able to answer the problems faced.<sup>8</sup>

## Results

### The Ruqyah Method in Overcoming Patients with Mental Disorders

Ruqyah in practice can be interpreted operationally as a healing effort carried out by a Muslim by asking Allah for healing for himself or others by reciting Koranic verses. Mental disorder is a phenomenon that has occurred even since the prophet Muhammad SAW. Even today, the phenomenon of mental disorders is still present It just happens around the community environment, not only in traditional society but also in modern society. This is evidenced by the many occurrences of mental disorders in various places, for example in schools, offices, factories, even entertainment venues.

The phenomenon of mental disorder itself actually does not all occur due to interference by spirits or jinns. Even though he actually believes that most cases of mental disorders occur due to interference by spirits, he also does not rule out the possibility that mental disorders can occur due to mental depression.

Various kinds of patients who do ruqyah therapy with different backgrounds, but they have one goal, namely to want to recover from their illness and want to calm their hearts. All physical and non-physical, medical and non-medical diseases can be treated with ruqyah because in essence it is Allah SWT who cures all kinds of diseases. In treatment using the ruqyah method, we pray to Allah SWT for the healing of the diseases we feel.

The Ruqyah Syar'iyah method has two stages which are the basis for carrying out the healing process for patients who will be ruqyah. The first is the water method and the second is the touch method.

#### Water Method

Water has a role to help the body absorb nutrients. According to research the molecules contained in water greatly affect what someone reads, so water is very influential in medicine. If we recite the holy verses of the Koran, the water molecules that are formed will be good, and vice versa. So to overcome psychiatric disorders by using the water method.

The steps taken in using the water method are: Prepare drinking water, bring it to your mouth while inserting the index finger of your right hand into the water, recite Al-Fatihah (7x), Ayat Kursi (3x), Al-Kafirun (3x), Al-Ikhlash (3x), An-nas (3x), Al-zalzalah (3x), Verses canceling magic (al-baqaroh verse 102, al-a'raf verses and 117-122, Yunus verses 80-82, and surah Thaha verses 69- 70) if magical interference is identified.

#### Touch Method

<sup>6</sup> Rulam Ahmadi, *Metodologi Penelitian Kualitatif*, (Jakarta: Ar-Ruzz Media, 2013), 42

<sup>7</sup> Sugiono, *Metode Penelitian Kualitatif dan Kuantitatif*, (Bandung: Alfabeta, 2011),30

<sup>8</sup> Ibid, 209

Diseases that are related to the soul that are not visible to the eye and are related to peace of mind and soul, so the medicine is also related to peace of mind and soul. For example, getting closer to Allah, and one of the Islamic healing methods that relates to the heart and soul is the Al-Qur'an. In healing this psychic disorder, therapy can be done using the Koran and sunnah taught by the Prophet Muhammad, one of which is the ruqyah syar'iyah method.

The steps that must be carried out in ruqyah with the touch technique are to build strength of intention and belief, asking Allah for help as the Most High, Mighty and the Most Healer.

### **First Method**

Perform the movement, namely, place the palm of the right hand over the chest, while the palm of the left hand is placed on the chest of the abdomen close to the solar plexus and then rotate it. At the end of reading the letter, the movements made are the two hands as if they are drawing negative energy and jinn disturbances from the body and expelled through the patient's mouth. Those movements and readings must be accompanied by the belief that what is done with these movements is really capable of expelling negative energy and jinn disturbances from within the body.

Identification is done then is to look at the symptoms that arise from the first stage of the method. When the client has symptoms of vomiting, the method is repeated to expel negative energy and jinn disturbances from the patient's body. If there are no symptoms, the doctor must proceed to the second method for the patient.

### **Second Method**

If the first method is felt to be not optimal in the healing process, then the thing to do is to the second method. The second method focuses on the back of the chest. In the context of ruqyah it is understood as a hiding place for negative energy. Negative energy can be understood in two ways.

The first is in the form of interference from the genie, the second is negative energy that is implemented in the form of bad qualities. As the movement puts light pressure on the back of the chest, this means putting pressure on two points, namely the heart point and the heart point. For the point of the heart to be a hiding place for negative energy arising from eating patterns and lifestyle that is less regular. Such as too much content of harmful substances from fast food, instant food, cholesterol levels, sugar levels that are too high and so on.

Whereas at the heart point is where negative energy hides such as bad qualities in the form of anger, envy, jealousy, arrogance, and so on. From these characteristics, there is great potential for jinn to enter one's body. Therefore it is not surprising that this disorder can make a person feel extreme pain. So it becomes a necessity for ruqyaher to apply this method as a way out of healing endeavors. The steps are pressing the heart points with two fingers of the left hand, pressing the heart spots with two fingers of the right hand (both of which are done by ruqyah clients).

Both are then rotated simultaneously while reading istighfar silently (for the client). As for ruqyaher, he gives suggestions in the form of strengthening to control himself in order to fight the disturbance of the genie that resides in these two spots. This is intended to shock the negative energy that resides throughout the body. The effects are usually in the form of symptoms of heat around the point that is rotated and nausea that causes vomiting. When the effect comes out, the second method is considered sufficient and all that remains is to continue until it is complete. If an effect like this does not come out then the third method must be done.

### **Third Method**

The third method is carried out when the second method is felt to be not optimal in the healing process. The causes can be varied, it could be that the disturbance of the genie in the client's body is too strong or the disturbance of the genie has taken root long enough in the patient's body. So that the level of the third method is a higher hierarchy than the previous method in terms of quality and quantity of handling.

The third method, the suggestive side of ruqyaher, is the fulcrum in the healing process. This means that the stronger the suggestion from a ruqyaher, the stronger the effect. More than that, the recitation of the holy verses of the Koran by ruqyaher is quite a central position as a basis for strengthening the healing process. Applicatively the third method is embodied in the more active ruqyaher movement. This movement is carried out by ruqyaher in the form of stroking the back of the patient's head from top to neck, followed by lightly hitting the patient's back, while ruqyaher recites the guard's verses.



Among them are the guard verses: Al-Baqarah verse 225, Al-an'am verse 61, Hud verse 57, Yusuf verse 64, Ar- Ro'du verse 11, Al-hijr verse 9, Al hijr verse 17, Al-anbiya 'verse 32, Ash- shofat verse 7, Fushilat verse 12, Saba' verse 21, Asyurro verse 6, Al-infithor verses 10-12, Ath-thoriq verse 4, Al-buruj verses 12-22.

These verses can be read while giving a touch or massage at a certain point. The process continues while waiting for the effects to come out of the patient's body. Symptoms that come out include nausea, vomiting, and groans of pain from the patient. Sometimes the patient is not only moaning in pain but also delirious as if uttering words that come from a disturbance of the jinn in his body. If that effect appears, then what is treated is to continue it to completion. However, when the expected effect does not occur (still not maximized) then what must be done is the last method.

#### Activities Performed in the Ruqyah Method Process

People who are experiencing mental disorders, let alone experiencing psychotic disorders, it is only natural to return to Islamic teachings. Ruqyah, using the foundation of Islamic religious values and teachings, is not only intended to treat mental illness in terms of psychological-social mental criteria, but also provides therapy to people who are "sick" morally and spiritually.

Thus, ruqyah with a wider scope can anticipate and treat human mental disorders, both in terms of the psychology itself and the moral- spiritual aspect. In the ruqyah process the activities carried out in overcoming patients with psychiatric disorders are:

#### Read the holy verses of the Alquran

One of the Islamic ways to treat people who are not mentally healthy is to return to the Koran and the hadith of the Prophet. The Koran is a holy book and instructions revealed by Allah as the first and main source of Islamic teachings. The Qur'an speaks of human reason and consciousness. In addition, the Qur'an shows humans the best way in personal and social life, self- actualization, personality development and leads to the level of human perfection in order to achieve happiness in the afterlife.

Alquran provides an opportunity for humans to cleanse themselves with various worship practices, one of which is the practice of reading the Koran. Reading the Koran is a way of inner relief that will restore the peace of the soul of the practitioner so that he can be mentally healthy.

Religious life will give a person the strength of the soul to face a crisis and create an attitude of being willing to accept reality. Reading the Koran regularly and always praying to Allah is actually one of the manifestations of religious life. The implementation of religion in daily life including reading the Koran regularly and praying to Allah Azza wa jalla can fortify someone from mental disorders and can also restore mental health to people who are anxious and anxious. The closer to God the more worship, the more peaceful his soul and the more able he is to face the disappointments and difficulties of life.

#### Dhikr

Dhikr is an attempt to get closer to Allah by remembering Him. because by doing a lot of dhikr it will make the heart peaceful, calm and peaceful, and not easily swayed by the influence of the global environment and culture. In every individual there is a basic spiritual need that must be fulfilled.

Dhikr has relaxing powers that can reduce tension and bring peace to the soul. Each dhikr reading contains a very deep meaning that can prevent tension from arising. Each recitation of dhikr contains the meaning of an acknowledgment of belief and belief only in Allah SWT. Individuals who have high spirituality have strong belief only in Allah and with this belief can create strong control and can direct individuals in a positive direction.

According to Yurisaldi, sentences containing the letters jahr, such as monotheism and istighfar sentences, can increase the disposal of carbon dioxide in the lungs.<sup>9</sup> Other benefits mentioned by Rasulullah saw. "Whoever always makes istighfar, surely Allah will provide a way out of every difficulty, provide relief from distress and provide sustenance for him from unexpected directions" (Narrated by Abu Daud and Ibn Majah). From this hadith, it can be learned that dhikr, especially reading istighfar, has the virtue of Allah.

Dhikr is linguistically rooted from the word dzakara which means remembering, remembering paying attention to, knowing, understanding and taking lessons, in the Qur'an it means dhikr Allah which means

<sup>9</sup> Yurisaldi. *Berdzikir untuk Kesehatan Saraf*, (Jakarta: Zaman. 2010).

remembering Allah. Dhikr is usually done by contemplating and saying lafadz-lafadz Allah. Dhikr can also be said to be spiritual practice to present Allah in the human heart by chanting Allah's names and attributes while remembering Allah's majesty.

The real dhikr is to forget everything except Allah so during the process of dhikr man forgets all about worldly matters and focuses only on Allah. Dhikr is generally done by realizing the greatness of Allah and feeling supervised by Allah, so dhikr is done while mentioning the name of the greatness of Allah. Meanwhile, literally dhikr means remembering, it is an act related to other ritual worship. Dhikr can also be said as a form of awareness that a person has in establishing a relationship with the creator.

In general dhikr is remembering Allah, glorifying Allah's name, praising Allah for Allah's power and building communication in order to get closer to Allah.

### **Perform night prayers**

Night prayer is one way to give peace of mind like the midnight prayer. The Tahajud prayer is performed at a slightly different time from the usual prayer time, namely at night after the evening prayer and sleeps first and the recommended time is the last third of the night.

The last third of the night is the time when the individual is asleep. The calm atmosphere is a special advantage of the midnight prayer. The midnight prayer is also called the lail prayer/night prayer, because it is held at the same night as bedtime. One third of the night, we get air that still contains a lot of oxygen and the calm atmosphere of the night before the morning is also very suitable for doing meditation which can produce calm. Prayer turns the soul towards Allah, facing that which brings fear, fosters a sense of His greatness and majesty with full solemnity and sincerity in words and deeds that begin with takbir and end with greetings.

### **Take ablution before going to bed**

Sleep is a physical need besides eating and drinking. Sleep is needed to restore normal body function, during the sleep process there is a decrease in metabolic processes and improvements in cognitive and emotional function. Ablution therapy is a therapy with an approach to the beliefs held. Many people do not know the benefits of ablution, where people often do this activity.

Ablution has many health benefits as Ahmad Syauqy, a researcher in internal medicine and heart disease from London said "medical experts have concluded that immersing a limb in water will restore a weak body to become strong, reduce spasms in the nerves and muscles normalize heart rate, anxiety and insomnia". Neuroscientists have proven that ablution water cools the nerve endings of the fingers and toes which are useful for concentrating the mind and relaxing. **Associate with pious people**

Morals are one important aspect and have a vital role in the life of a Muslim. The morals of individuals and society have been regulated in Islam. Within the community, there are various groups, ethnicities, races and religions. Relationships that are not good, often lead to conflicts that end in individual or group divisions. In social life, Muslims are inseparable from other Muslims.

Muslims have rights and obligations over other Muslims. Islam has arranged in such a way how one Muslim acts and behaves ethically with another Muslim. This ethic must be maintained in order to create a harmonious, safe, peaceful and peaceful relationship. Otherwise strife and division will occur. This happens because of the differences that exist among the Muslims themselves.

Association affects the attitude and behavior of individuals, if we associate with good people then our behavior will follow that person. Conversely, if we associate with the wrong person, our behavior will follow that person. Associating with pious people, we will get closer to Allah, do good deeds, so that the soul will feel calm and peaceful.

On the other hand, if we hang out with the wrong people, such as drug addicts, we will accidentally get carried away with their actions. Thus making the soul feel disturbed, irritable, and erratic thoughts.

### **Obstacles in the Process of Overcoming the Healing of Patients with Mental Disorders**

A person whose soul is healthy is not only protected from mental disorders or illnesses, but is reflected in the overall personal condition. So whether a person's soul is healthy or not is seen from how far the soul is organized in such a way as to reflect a state of personal health. Likewise the extent to which his soul has been functioning properly and normally.

The obstacles faced in the patient's healing process are that not all patients can carry out the ruqyah process such as reading the holy verses of the Koran, remembrance, and performing night prayers as a

whole. This stage is implemented by looking at the patient's capacity. Just imagine, for some patients to pray five times a day there is still something that is missed.

Alquran is a guide in life and a light for darkness, but there are still many of us who are lazy to read the Koran. One way to calm the soul is to read the Koran. Many of the patients do not want to read the Koran because they are lazy, and some do not know how to read the alquran.

If we are close to the Koran, the soul will feel calm so that the disturbances we face will be reduced. One patient, for example, named Elfiq, has a pensive psychiatric disorder. His eyes began to see apparitions that he had never seen before. Like a woman with long hair wearing a white dress, a tall black shadow figure, sometimes she also hears a woman crying. From there he started to get restless and pensive, from this incident his family panicked.

Elfiq was directed to read the Koran frequently so that what he had experienced would not happen again. Like Elfiq, one of the other patients who cannot read the Koran. So that this becomes an obstacle in the healing process of psychiatric disorders. Many patients are unable to read the Koran, so the alternatives given are memorizing short letters and practicing them. By practicing it every time, the patient's soul will become more calm and peaceful.

The second obstacle faced by the Terengganu Islamic Foundation in overcoming mental disorders is laziness in reciting. Dhikr is a reminder to Allah by mentioning his name so that the soul and heart feel calm. With dhikr we will always remember Allah and stay away from disturbances such as disturbances from spirits. Obstacles in the treatment process that patients encounter are that it is difficult for them to recite dhikr at all times, and they are lazy to do dhikr. But they prefer and spend a lot of time with cellphones or the internet. With a lack of remembrance, the heart and mind are negligent and far from remembering Allah. So that the healing process takes longer for the treatment.

The third obstacle is wrong in association. Islam teaches relationships not only in *hablumminalloh* but also in *hablumminannas*. Along with the growth and development of the times, many Muslims today whose morals and behavior violate Islamic religious rules. Not thinking about whether the impact he is doing will cause a lot of good or harm. In this era of globalization, the world is filled with various kinds of sophisticated technology.

Many Muslims are now starting to have an excessive curiosity about something new. This causes a lot of mental harm. Many who used to wear hijab now expose their nakedness to follow the current trend. Weaknesses in social morality are currently triggered by several factors including: lack of parental attention or supervision, families that are less organized so they don't care about their children, promiscuity due to lack of parental love, lack of religious knowledge.

Other impacts of these factors include attitudes that start not caring about the slightest things and are not polite to trivial things, for example not greeting or lacking respect for parents, teachers or other people. Therefore it is necessary to have self-limitation starting with oneself so as not to fall into harmful things.

### **Conclusion**

Realizing the relationship between body and soul is an absolute requirement to become a normal person who can enjoy mental health. Mental health referred to here is the soul which is termed in the Qur'an as *an-nafs mutmainnah* (a calm soul). A normal human being is someone who has the *mutmainnah an-nafs*. This soul focuses on the health and strength aspects of the body, fulfills basic needs in a lawful way, fulfills spiritual needs by adhering to the belief in monotheism, draws closer to Allah SWT by worshiping and doing good deeds and distancing oneself from evil and all things that can cause Allah SWT wrath.

Based on the description above, it can be concluded that the ruqyah method in treating patients with mental disorders, namely: The ruqyah method which is used to treat patients with mental disorders is by using the water method and the touch method. The water method by reciting the holy verses of the Koran in a glass filled with water. The touch method is by touching the patient while reading the verses of the alquran.

The activities carried out to treat patients with psychiatric disorders in the process of the ruqyah method are reading the holy verses of the Koran, praying all the time, performing night prayers, performing ablution before going to bed, and hanging out with pious people.

Obstacles faced in the process of coping with the healing of patients with mental disorders, namely the patient is lazy to read the Koran and there are patients who cannot read the Koran, do not want to make

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dhikr that can remind us of Allah, and hang out with the wrong people so that the patient's morals become worse.

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