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### Integration of Bibliotherapy Techniques and Spiritual Guidance as A Mental Strengthening Strategy in Post-Psychosis Patient Rehabilitation Dynamics

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**Abstract:** One mental health problem that is often overlooked is related to patient survival after undergoing psychosis treatment. The post-psychotic patient group is a group that is vulnerable to receiving bad treatment from society as a result of their experiences while suffering from mental disorders. Stigmatization and marginalization are forms of bad attitude that post-psychotic patients often receive when they return to society which triggers the failure of the mental treatment process they have been through. For this reason, mental strengthening is needed for psychosis patients as part of preventive efforts to prevent recurrence and re-treatment. This study aims to determine the strategies used in the process of strengthening the mentality of post-psychotic patients when they are undergoing the rehabilitation process before discharge. This study used a qualitative method with data collection techniques through observation, interviews and documentation conducted at the Jalma Sehat Mental Rehabilitation Center, Kudus Regency as the research location. The results of the study explained that the mental strengthening was carried out by therapists at the study sites by integrating bibliotherapy techniques in the form of creation and innovation of wisdom stories which were integrated with spiritual guidance during the rehabilitation process before discharge. The interventions provided have an impact on the mental readiness of post-psychotic patients to face all the worst possibilities they receive when they return to society. This research is one of the contributions in the development of concepts and practices in psychotherapy for psychosis patients, especially in the study of rehabilitation after psychosis treatment.

**Keywords:** *bibliography techniques; spiritual guidance; mental strengthening; rehabilitation; post psychosis patients*

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#### A. INTRODUCTION

The problem of mental disorders in Indonesia continues to show quite high numbers every year. Based on the 2018 Basic Health Research (Riskesmas) data, it shows that 9 (nine) to 10 (ten)

out of 100 (one hundred) Indonesian residents experience mental disorders (Sitohang, 2019) . Even in other references it is stated that currently the number of mental disorders is in the range of 0.5 to 2% of the total global population as an



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illustration of the condition of schizophrenia at the world level (Kurniawan & Sulistyarini, 2016).

The survival of individuals after psychosis treatment is one of the unresolved issues in the dynamics of handling psychosis patients both in various mental rehabilitation institutions both under the auspices of the government and the private sector. Future certainty, job availability, family acceptance, stigmatization and various problems faced by patients in the post-psychosis rehabilitation group. Changes in quality of life triggered by these conditions are often one of the triggers for relapse if serious treatment is not received. Even interventions given to psychosis patients with a pharmacological approach do not guarantee that patients who have been declared mentally improved will relapse again after they leave the hospital (Rachmawati & Tenggara, 2020). According to Kaunang (2015) as many as 23.7% of patients with a history of schizophrenia experienced a relapse after the mental treatment they had gone through (Kaunang et al., 2015). For this reason, relapse is a phenomenon that must be anticipated so that it does not continue in the process of re-hospitalization for post-psychotic patients.

As an institution that is concerned with handling community mental health problems, the Jalma Sehat Mental Rehabilitation Center in Kudus Regency has contributed to alleviating the problems of ODGJ (People With Mental Disorders) with a variety of innovative methods and approaches provided. In the dynamics of handling ODGJ, one of the interventions provided by therapists at the institution is through the method of spiritual guidance for patients with mental disorders who are in a post-treatment rehabilitation group for mental disorders. The spiritual guidance method applied aims to provide mental and spiritual strengthening for psychosis patients by focusing on increasing the patient's faith, achieving self-understanding and strengthening their self-confidence based on religious values.

Handling mental disorders through spiritual guidance is an endeavor that is proven to make a

significant contribution in efforts to restore the mental health of people with mental problems. Spiritual guidance as a treatment method that implements a religious approach. Religious intervention was also accepted by WHO as a spiritual aspect that plays a significant role in the process of handling mental disorders, which previously in 1947 only limited three aspects namely physiological, psychological and social (Hawari, 2011). Spiritual guidance as a method of spiritual-based mental healing also contributes a lot in the treatment of psychosis patients. Withley stated that religion and psychiatry are two things that are interrelated where religion is able to contribute to the mental disorders suffered by African American people (Whitley, 2012). In other cases it has also been proven that spiritual guidance applied to patients in hospitals has an impact on strengthening the patient's mentality while undergoing treatment (Hidayati, 2014).

## **B. MATERIALS AND METHODS**

This research will discuss how the pattern of applying spiritual guidance for post-psychotic patients is carried out by therapists at the Jalma Sehat Mental Rehabilitation Institution, Kudus Regency. The unique thing that is done by the religious psychotherapist at the orphanage is the integration of bibliotherapy techniques into spiritual guidance which is applied as part of the treatment of post-psychotic patients. For this reason, this article examines the dynamics of applying spiritual guidance to post-psychotic patients integrated with bibliotherapy techniques, both conceptually, methods, techniques, and materials as well as the impact obtained from implementing the integration of the two methods as an innovative strategy for treating post-psychotic patients.

The research method in this article is descriptive qualitative, using a phenomenological approach. Data collection techniques used by researchers were observation and interviews as primary data and documentation data from several references related to the focus of this study as secondary data. The informants consisted of

therapists and several post-psychotic patients who were in the Jalma Sehat Mental Rehabilitation Center, Kudus Regency. Analysis of the data used using analytical methods based on Miles and Huberman which includes data reduction, data presentation and drawing conclusions.

### **C. RESULT AND DISCUSSION**

#### **1. Spiritual Guidance.**

In the treatment of post-psychotic patients, spiritual guidance is the most dominant treatment applied at the Jalma Sehat Kudus Mental Rehabilitation Center, especially for patients in the rehabilitation group. In reality spiritual guidance is carried out on a scheduled basis three times a week with a duration that is not too long, namely approximately 1 hour, and is given every time after the Maghrib prayer . The limited duration of the implementation is carried out on a scheduled basis with a short duration, as well as the presence of therapists who do not live in the orphanage environment, so that spiritual guidance is attempted to be implemented optimally. For this reason, the efforts made by the therapist are to innovate regarding the methods, strategies, and materials provided.

Spiritual guidance is an effort to provide spiritual assistance to an individual's spiritual condition with the aim that the individual achieves a life that is in harmony with God's provisions and instructions so that he is able to achieve happiness in life both in this world and in the hereafter (Musnamar, 1992) . Spiritual guidance for individuals with mental problems has considerable urgency considering that each individual has different self-defense abilities in dealing with life's problems. Not all individuals are able to solve problems in their life properly . In some cases many individuals simply do not know what to do to solve the problem. For this reason, it is necessary to make efforts to provide assistance from other people who are seen as

having skills in their fields so that individuals are assisted in overcoming their problems.

The foundation of spiritual guidance is in line with the functions of the Qur'an and hadith as *al-mauidzah* (advice) and *asy-syifa* (medicine) (in Hidayati, 2014) . Thus, it becomes a necessity if the implementation of spiritual guidance is based on the Al-Qur'an and hadith as the guideline. This is as stated in the words of Allah SWT:

"And We send down from the Qur'an something that is antidote and mercy for those who believe and the Qur'an does not add to the wrongdoers other than losses" (QS. Al Isra' : 82)

In understanding the content of the contents of the Qur'an and hadith as the main components that are the content of spiritual guidance activities, especially as an effort for mental healing, it is necessary to innovate both techniques, materials and strategies as a unit of spiritual guidance methods . Likewise in the implementation of spiritual guidance at the Jalma Sehat Mental Rehabilitation Center, the dynamics that were found by researchers was that the therapists at the Jalma Sehat Mental Rehabilitation Institution raised the theme *Tombo Ati* as the main material in presenting spiritual guidance, as well as exemplary stories which are actually part of the content. contained in the Qur'an and hadith. The selection of this theme was then taught to post-psychotic patients starting from post-psychotic patients' knowledge of the contents of *Tombo Ati* 's poetry , the meaning contained in each poem, and how to implement it in everyday life.

Technically, what therapists do is invite post-psychotic patients to memorize *Tombo Ati*'s verses by continuously repeating *Tombo Ati*'s material through praise activities which they usually recite when starting spiritual guidance activities. The goal of the therapist is for post-psychotic patients to continue to remember five things that are the main key or recipe in their mental healing process. Not

only by memorizing, therapists also help post-psychotic patients to understand, and express wisdom and important lessons from each message in *Tombo Ati*'s poetry so that it becomes a provision for post-psychotic patients to deal with their lives after the rehabilitation period.

The origin of *Tombo Ati* comes from the Javanese which means *tombo* : *incantation*, medicine, while *ati* means *manah*, distraction, mind, feeling (Sudarmanto, 2008) so that the overall meaning is medicine for the heart. *Syair Tombo Ati* is a composition by Sunan Bonang which later became very popular in Indonesian society, especially the Javanese. *Tombo Ati*'s poem was originally a therapeutic concept contained in the text of the book *Kifayatul Atqiya'* written by Sayid Abu Bakr al-Makky quoted from the message of Sheikh Ibrahim al-Khawas which explained that there are five liver medicines consisting of; 1) reading the Qur'an and understanding its meaning at the same time, 2) emptying the stomach in the sense of fasting, 3) performing night prayers, 4) humility, meditation and dhikr in the third part of the night, 5) always associate with pious people (al Aziz, 2004).

The implementation of the teachings contained in *Tombo Ati*'s poetry has a positive impact on the mental health of individuals who practice it (Subandi, 2010). This was also proven in this study, where patients showed an improved mental condition by feeling calmer, leading to increased faith and devotion to Allah SWT, and being more active in worship. This is in line with research that was conducted by Wulandari and Purnomo which explained that in *Tombo Ati*'s poem has the power to encourage people to continue to draw closer to Allah SWT through the practice of the five things of worship contained in *Tombo Ati*'s poem. The implementation of these five practices can have a calming effect for the individuals who run them (Wulandari & Purnomo, 2018). Thus, *Tombo Ati*'s poetry is the main material that is included in spiritual guidance as well as a strategy to

make it easier for post-psychotic patients to understand the material presented.

## 2. Bibliotherapy as an innovation in Spiritual Guidance

As is generally the condition of individuals with psychotic experiences, of course it is not easy to restore their mental functions perfectly as individuals who are mentally healthy or without a history of psychosis. For this reason, it is not easy to provide information or knowledge that requires the cognitive performance of individuals with a history of psychosis. Cognitive abilities that involve remembering, understanding, especially analyzing messages sometimes still cannot return as they were when they had not been exposed to psychosis. For this reason, strategic and innovative efforts are needed for therapists in conveying messages or information that can help their recovery process, including in spiritual guidance activities.

One of the strategies carried out by therapists at the Jalma Sehat Mental Rehabilitation Center in Kudus Regency in restoring the mental and spiritual spirituality of psychosis patients in spiritual guidance activities is through the storytelling method. Religious spiritual messages that are oriented towards improving the mental quality of post-psychotic patients in the rehabilitation stage are packaged through stories of wisdom, both with the theme of faith, sharia, and morality. The themes surrounding the stories of the prophets, messengers, companions of Rosulullah Muhammad SAW as well as exemplary stories from the scholars are the packaging of messages of wisdom which are used as the main content in spiritual guidance activities through the story method. As for the stories of wisdom that are raised, the therapist selects them based on stories that are relevant to the post-psychotic patient's condition, such as the story of the Prophet Ayyub as with his illness test, Prophet Yunus as in the stomach of a fish, and stories of

wisdom that teach about patience, sincerity, the strength of faith, and persistence in worship in order to achieve peace and mental health.

The story method is an integral part of every spiritual guidance activity and is able to attract attention for post-psychotic patients to listen, even ask questions to the therapist as a positive response shown by post-psychotic patients from these activities. Likewise, the impact obtained is the positive attitude of post-psycho patients which includes optimism in facing the future, increasing religious knowledge that they did not have before, increasing calm in looking at the conditions that are being lived and most importantly strengthening belief in God's destiny as one indicator of faith. This is because on several occasions spiritual guidance, the therapist always instills faith and the importance of being patient and sincere as part of ' *amalul qulub* (practice of the heart).

The strength of the story method in improving the mental quality of post-psychosis patients in this study proves that this technique is a fairly effective strategy in applying spiritual guidance to post-psychosis treatment patients. The story method as a therapeutic effort in psychological studies is called the bibliotherapy technique or a treatment technique by telling stories or reading stories. The bibliotherapy method was introduced in 1916 as a therapeutic method pioneered by the Ancient Greek library in Thebes through the provision of reading literature that could be used for healing the soul.

The main focus of mental healing with this method is to reduce emotional stress, psychological worries, and various kinds of psychological disorders (Mumbauer & Kelchner, 2017). The bibliotherapy method has been shown to be effective in overcoming self-efficacy problems in parents of children with special needs (Öztemiz & Tekindal,

2021) and can even effectively contribute to changing students' self-concept for the better through counseling service interventions (Trihantoro et al., 2016). Thus, in line with this research, it reaffirms that bibliotherapy can be a strategy that can be integrated with spiritual guidance in the dynamics of handling post-psychotic patients, and is proven to have a positive impact on post-psychotic patients by increasing the quality of mental health, especially in the spiritual aspect which is very useful for those in the recovery process and preparing to return to society.

#### **D. CONCLUSION**

Changes in quality of life, pessimism, crisis of self-confidence, loss of meaning in life and stigmatization of society are some of the problems that post-psychosis patients often face after they have undergone psychosis treatment and often trigger relapse and re-hospitalization. For this reason, mental strengthening is needed before they return to society, one of which can be pursued through spiritual guidance activities as carried out by the Jalma Sehat Mental Rehabilitation Center, Kudus Regency. Spiritual guidance aims to provide mental and spiritual strengthening for post-psychotic patients so that they are ready to return to society and have a positive attitude when facing problems when they return to society so as to prevent relapse and re-treatment.

The spiritual guidance material applied in this research location is to apply the five components contained in *Tombo Ati's* poetry both through praise activities, and followed by discussing the messages contained in *Tombo Ati's* verses which interpret the values of worship as a way to get closer to Allah SWT. The impact obtained is the increased motivation of post-psychotic patients to worship, and carry out practices as contained in the five components in *Tombo Ati's* poem. In addition to increasing the motivation for worship, it also has an effect on the mental quality of post-psychosis patients on an ongoing basis by increasing feelings of calm and awareness to have good morals.

Limitations of mental conditions, especially in cognitive abilities, initiate the therapist to innovate in packaging the delivery of material in spiritual guidance, including through bibliotherapy techniques or therapy with storytelling. Wisdom stories lifted from stories found in the Qur'an, hadiths, and the history of friends and scholars are the themes raised in the application of this technique. The selection of wisdom stories is also adapted to the conditions of post-psychotic patients with the aim of motivating post-psychotic patients to strengthen faith, patience, sincerity as a heart practice that functions to maintain improved mental qualities. The impact is an increase in mental-spiritual strength which is characterized by the belief that what is lived is God's destiny, belief in patient strength and motivation to get closer to God, all of which are indicators of increased faith and piety as well as the mental health of post-psychosis patients.

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