

# Islamic psychotherapy formulation: considering the Shifaul Qalbi Perak Malaysia psychotherapy model

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## Abstract

Psychological issues faced by human beings in this modern era must be taken into account by psychologists, psychotherapists, psychiatrists, physicians, and observers of psychological problems. The existence of psychotherapists and institutions that provide treatment to recover people suffering from psychological problem is very important. Data of the Ministry of Health of the Republic of Indonesia of 2011 show that the number of adult population in Indonesia reached 150 million and approximately 11.6%, or 17.4 million of them suffered from mental disorder, such as anxiety and depression. This fact enables researchers to study and examine implementation of a psychotherapy model at Shifaul Qalbi (House of Shiqal) in recovering mental disorders due to the effect of drug addiction. Shifaul Qalbi applies the IMEJ (*Iman, Mental, Emosi and Jasmani*) (Faith, Mental, Emotion and Physics) psychotherapy model. Through this model, the recovery process can run optimally. IMEJ is synergistic formulation. These four components are integrated implemented. Faith-

ful patients must have a healthy mental condition, controlled emotion, and strong physics. IMEJ is very essential and in line with the mental stages known as *Jujur, Amanah, Tanggungjawab, dan Ikhlas (JATI)* (honest, trustworthy, responsible and sincere). House of Shiqal prioritizes awareness and sincerity for its operation. The awareness and sincerity of the therapist makes the house succeed in recovering more than 92% of 1,000 patients that have been recovered from drug abuse since 2008.

Persoalan psikologis yang menghadang manusia modern di abad ini, perlu diambil perhatian serius pihak-pihak terkait. Eksistensi psikoterapis dan lembaga-lembaga perawatan dan pemulihan adalah keharusan. Menurut catatan Kementerian Kesehatan RI tahun 2011, dari populasi orang dewasa di Indonesia yang mencapai 150 juta jiwa, sekitar 11,6 % atau 17,4 juta mengalami gangguan mental, seperti kecemasan dan depresi. Realitas ini, membuka ruang penelitian dan pengkajian, untuk menilik implementasi model Psikoterapi Shifaul Qalbi dalam membaik-pulih kesehatan mental, efek penagihan narkoba. Psikoterapi Shifaul Qalbi menerapkan model Psikoterapi Iman, Mental, Emosi, dan Jasmani (IMEJ). Melalui pendekatan IMEJ, proses pemulihan dapat berjalan optimal. Iman, Mental, Emosi, dan Jasmani adalah formulasi yang bersinergi. Empat komponen tersebut, diimplementasikan terintegrasi. Pasien yang beriman, mestilah memiliki mental yang sehat, emosional yang terkendali, dan jasmani yang kuat. Iman, Mental, Emosi, dan Jasmani (IMEJ) esensial dengan tahapan-tahapan mental yang disebut sebagai Jujur, Amanah, Tanggungjawab, dan Ikhlas (JATI). Penelitian ini dilakukan sebagai penelitian deskriptif kualitatif untuk mengkaji aspek psikologis pasien narkoba. Penelitian ini tidak dimulai dari deduksi teori, tetapi diawali dari fakta empiris di Syifa'ul Qalbi. Peneliti secara langsung ke Syifa'ul Qalbi dalam menemukan data yang terjadi secara alami, untuk kemudian mencatat, menganalisis, menafsirkan dan menarik kesimpulan-kesimpulan dari proses tersebut. Psikoterapi Shifaul Qalbi adalah Rumah Shiqal yang mengutamakan kesadaran dan keikhlasan bagi kelangsungan psikoterapi. Dengan kesadaran dan keikhlasan Rumah Shiqal telah merawat pasien narkoba bersignifikan bebas dari penagihan narkoba.

**Keywords:** *Psychotherapy; Mental health; Mental disorders; Shifaul Qalbi; Narcotics*

## Introduction

Mental problems caused by globalization and the transformation of information technology are more complicated. So far, a solution that can ensure an individual free from mental disorders has not been found yet. Individuals nowadays are stuck in modernity without clear destiny. Mental condition of human beings now is questionable. Religion, norms, etiquette, and culture that should be used as guidance are neglected now. Indeed, they have entrenched for a long time in civilization and society. They have been marred by globalization and transformation. They need to be reformulated with science, modernity, and spirituality of religion.

Religion is a way of life that leads human beings to the ultimate destination; living happily in the world and in the hereafter. Religion is implemented in accordance with its rules. It can develop personality and mental health to be excellent. Some of individuals embracing a religion may deviate from the right path so that they harm their mental health. However, individuals who practice their religion regularly, such as performing collective prayers at mosque, attending religious speeches and other religious activities may behave like individuals who never do a prayer at mosque, attending religious speeches and other religious activities.<sup>1</sup>

Social customs covered with norm, morality, and culture can guarantee people from violations of social values as a social welfare framework. Communities establish a civilization together with a number of regulations that must be obeyed by all people in a community. The regulations are important to be conserved to ensure its continuity. Communities tend to issue an unwritten regulation that is here in after called customs.

Norm, etiquette, and culture may be functioned as shield to protect people from serious deviation from religious path. Religion, norms, eti-

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<sup>1</sup> Khairunnas Rajab, *Agama Kebahagiaan*, Yogyakarta: LKiS, 2012, back cover.

quette and custom can synergize to provide benefits and to strengthen social civilization. If religion, etiquette, norm and culture can be synchronized with knowledge and modern science, the combination will reformulate system, model and methodological strategy to strengthen the component integration like two sides of a coin that cannot be separated.<sup>2</sup>

Reviewing the modernity represented by the recent advancement of science and transformation technology implies that humans extremely need spirituality. Spirituality becomes a valuable bargaining power that guarantees a psychological benefit in which mental disorders may inevitably keep a close eye on human beings. Psychological issues have encouraged Western scientists to carry out some researches in order to find ways out to cope with psychological problems such as turmoil, anxiety, and fear since the nineteenth century.

Surveys and studies have shown that the number of people suffering from mental tension, depression, psychosis, anxiety, stress, frustration, phobias, and anxiety has risen drastically since some recent decades. Data issued by the Ministry of Health of the Republic of Indonesia of 2011, show that approximately 11.6%, or 17.4 million of the adult population in Indonesia reaching 150 million suffer from a mental disorder, such as anxiety and depression.<sup>3</sup> The majority of individuals suffer from emotional, spiritual and psychological in stability so that the number of people suffering from mental illness and involving in suicide increased rapidly. It is a direct impact of the separation between man and religion, as the implications of the Western philosophy development.<sup>4</sup> In principle, religion and science should be synergy, both of which are imple-

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<sup>2</sup> Khairunnas Rajab, *Psikologi Ibadah, Memakmurkan Kerajaan Tuhan di Hati Manusia*, Jakarta: Amzah, 2012, 37.

<sup>3</sup> Atep Afia Hidayat, [m.kompasiana.com/atep\\_afia/17,4-j](http://m.kompasiana.com/atep_afia/17,4-j), downloaded on October 5, 2016.

<sup>4</sup> Mehdi al-Ghalsani, *Filsafat Sains Menurut al-Qur'an*, Bandung: Mizan, 1993, 9.

mented balanced. Religion and science is a balanced offering that needs to be maintained.<sup>5</sup> The combination of religion and science can deliver reliable generations that have futuristic insight (raushanfikr)<sup>6</sup> to ensure the physical benefit and social communities in the synergized frame work amongst elements in social customs such as religion, culture, norms, etiquette, and science.

In line with the development of civilization; religion becomes a symbol of spiritual dimension to strengthen the personality, to synchronize psychology, to sharpen intelligence capability, and to keep emotions balanced as well as to unravel turmoil, anxiety, and anxiety in order to reach great mental health. Personal and social advantages will be obtained because religion and social science are parallel, similar, and relevant.

The studies on the correlation of religion with social science, (psychology-ansich) have shown a significant effect, especially in relation to individual psychological condition in which religion is able to be one of implementable psychotherapy models to achieve great mental health.

Aspects of faith as the belief doctrine of a ruler are psychological particles that intrinsically influence human beings to behave in a good manner because they believe that they are strictly monitored by God, the Greatest.<sup>7</sup> The Believers witness (ansich-syahadatain)<sup>8</sup> and have a commitment to keep their faith, to behave in a good manner and to share advantages, to deliver logical awareness, to develop personality, to establish a religious, cultural, smart, polite and kindly community. The logical consequence derived from a strong faith has proven guarantee of personal

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<sup>5</sup> Akbar S. Ahmed, *Post Modernisme and Islam: Predicament and Promise*, London: Routledge, 1992, 23.

<sup>6</sup> Lihat Ali Syariati, *The Enlightened Thinkers and Islamic Renaissance*, transl. Rahmani Astuti, Bandung: Mizan, 1995, 131.

<sup>7</sup> Lihat, Khairunnas Rajab, "Psikologi Iman sebagai Penguatan Nilai Teologis dalam Kesehatan Mental Islam", *Jurnal Sosio Religio*, Vol. 9, No. 3, Mei (2010), 923.

<sup>8</sup> Lihat, Said Hawwa, *Islam*, Jakarta: Gema Insani Press, 2012, 123.

and social advantages in which students that are nurtured and grown and educated at a boarding school showed a very positive implementation in contemporary society.<sup>9</sup>

Spirituality of worship reflecting in individual behavior and the worship itself manifests good deeds and religious devotion. The worship contains a holistic value. It synergizes human beings' intention and the way they communicate through verbal utterances. Consistency of worship integrates both of them; heart and tongue is able to deliver awareness, personal and social advantages and to establish a truly great community.<sup>10</sup>Worship making human beings' relation to God close also links relationships among people. Thus, religion and psychology will be a great model offered to develop personality and mental health.

In fact, faith and worship are able to ensure personal advantages and great mental health. Suryalaya Islamic Boarding School can be an icon for the Islamic psychotherapy, in which the Qadiriyyah-Naqsyabandiyah approach becomes the model and technique to cure mental illness and other illness deriving from narcotic effects and addictive substances. The boarding school has treated more than 15,000 patients since it was established in 1980. About 89 percent of the patients recovered. It is fantastic.<sup>11</sup>

Historiography and the psychological development of the human personality have been faced with a dilemma so that the acquisition of the values associated with happiness and mental health becomes difficult to achieve. Modernity and information technology, so far, have not been able to answer a number of questions regarding psychological problems

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<sup>9</sup> H.A. Rodli Makmun, "Pembentukan Karakter Berbasis Pendidikan Pesantren: Studi di Pondok Pesantren Tradisional dan Modern di Kabupaten Ponorogo", *Jurnal Cendekia*, Vol. 12 No. 2 (July-December 2014), 237.

<sup>10</sup> Iredho Fani Reza, "Efektivitas Pelaksanaan Ibadah Dalam Upaya Mencapai Kesehatan Mental", *Jurnal PSIKIS -Jurnal Psikologi Islami*, Vol. 1 No. 1 (June 2015), 114.

<sup>11</sup> Khairunnas Rajab, *Obat Hati Menyehatkan Ruhani dengan Ajaran Islami*, Yogyakarta: LKiS, 2010, 122.

that human beings have. However, Islam has a Psychotherapy methodological bargaining power that cannot be denied.

The study of psychotherapy interests people in line with the inevitable emergence of increasingly diverse psychological problems. Social pathology problems, such as prostitution, theft, robbery, gambling, and drug abuse, in fact, have become hot issues that have to be immediately coped with.

Islam in the holistic capacity functions as a guidance to gain social advantages. The religion then offers a psychotherapy model that can free both individuals and community from insolence that handcuffs. Islam provides a way out for human beings to gain well-beings both physically and mentally, and to reach the great mental health. The religious so provides an accurate methodology to cope with mental illness that plagues the majority of teenagers and adults in various countries around the world.

Mental illness threatening younger generation is due to different effects in various levels and personal backgrounds. Social problem such as prostitution, theft, robbery, gambling, and the use of addictive substances, is a common issue that has damaged the mental and personality of human beings. Therefore, Islamic psychotherapy becomes a valuable offer to solve the problem.

Islamic psychotherapy is a spiritual psychotherapy model that synergizes and integrates with other sciences such as psychology and counseling. It is a psychological treatment methodology that uses Islamic sources, the values of Islam, and anything taken from Islam as dimensional holistic systemic approach in order to achieve social advantages effectively and efficiently.

To cope with prostitution, theft, robbery, gambling, and the use of addictive substances faced by people nowadays, the researchers are interested in carrying out a deeper, more comprehensive and more specific study on Shifaul Qalbi (House of Shiqal) Psychotherapy model to recover and to treat mental illness patients due to effects of the use of addictive substances at the house since it was established in 2008.

This developmental research aimed to develop an Islamic psychotherapy formula by offering the Shifaul Qalbi Perak Malaysia model. The researchers believe that this private institution has an important role in recovering patients from drug abuse. This institution can be one prototype models of Islamic psychotherapy. For this purpose, the researchers shall prove the authenticity and appropriateness of the methodology used in the Shifaul Qalbi Psychotherapy house.

This research is a qualitative analytical research to assess the psychological aspects of drug abuse patients and the effects of drug abuse. This study does not commence from the deductive theory but from the empirical facts at Shifaul Qalbi. Researchers that carried out the research at Shifaul Qalbi collected data by recording, analyzing, interpreting data and drawing conclusions.

This study aims to reveal the meaning of originality and appropriateness to the psychological phenomenon that occurs in Shifaul Qalbi as the effects of drug abuse. It also attempts to analyze, to interpret and to reconstruct facts, symptoms and events in details and to understand the meaning contained in the patient's psychological mental condition by observing the process, existing events and the authenticity. In order to obtain accurate data in question, the researchers conducted in-depth interviews in the actual reality based on the strict scientific principles and rules on mental illness patient's psychological condition.

### **An overview of Shifaul Qalbi**

Shamsuri Bin Osman established *Persatuan Shifaul Qalbi* organization in early 2008. The organization was established on the initiative, awareness and motivation of the founder to help fellow users of addictive substance. On November 1, 2008, *Shifaul Qalbi* (also known as *Rumah Shiqal* (Shiqal House) was established in line with the mission of "Sifar Dadah

2015" (Zero Drug Abuse of 2015). Under the steering AADK of Negeri Perak (Perak State) Tuan Haji Nazer Mohammad Mustafa, acknowledges Shifaul Qalbi as the House of Community that exists in Negeri Perak Darul Ridzuan. The founding father of Shifaul Qalbi has actually grown since 1998.<sup>12</sup>

Shamsuri Osman, the founder of Shifaul Qalbi worked as an assistant at Hospital Rendah of Hospital Besar Pulau Pinang from 1990 to 1993. In addition, he worked as an impermanent teacher from 1985 to 1987 and from 1997 to 1999 at Madrasah Tarbiyah Islamiyah. Besides, he worked as a contractor, furniture maker, and Safety consultant.

He was a victim of drug abuse that was ever imprisoned in Taiping in 1996 and 2006. He was also hospitalized at Batu Kurau Serenti Center in 2005.

Shamsuri Bin Osman endeavored against death in which he has taken hostage the deadly addictive substances for 27 years. He was stuck as a drug addict at the age of 13, the age of early adolescence.<sup>13</sup>

As the founding father, Shamsuri highly concerns with all drug addict. He believes everyone can change for the better and drug addict can too. Shamsuri calls drug addicts to immediately return to the community and stop using the drugs. The struggle to stop the addiction needs to be continued and cooperation among all parties is imperative. Shamsuri invited all colleagues, communities and government to provide support to establish Shifaul Qalbi. Even if in the end, he works hard by himself to run Shifaul Qalbi properly.

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<sup>12</sup> Interview with Shamsuri bin Osman on September 28, 2016.

<sup>13</sup> Shamsuri said that he had consumed heroin since he was 13 years old. Shamsuri stopped using the drug since he met Rosita Mat Husein (now Shamsuri's wife). He was 20 years old at the time. He then married Rosita after he met the girl for 5 years. After getting married, he remained consuming the drug until he was sent into a jail. Interview with Shamsuri bin Osman on September 28, 2016.

### **The Shifaul Qalbi psychotherapy model**

Psychotherapy is an effort of mental care patients suffering from psychological disorders, such as stress, depression, trauma, phobia, frustration, psychosis, and psychoneurosis in order to obtain great mental health. Islamic psychotherapy is a treatment and recovery method by using the Islamic model deriving from holistic sources of Islam, the Quran and Sunnah integrating Islamic values with Psychology. The psychotherapy is a model that uses a specific approach to Islam, such as the models of Faith Psychotherapy, Worship Psychotherapy, *Tasawuf* (mysticism) Psychotherapy and *Ihsan* (charity) Psychotherapy. The Islamic psychotherapy also uses *Inabah* (drug addict) psychotherapy model, al-Zainy Psychotherapy model, and Shifaul Qalbi psychotherapy model.

Psychotherapy is a model of care, recovery, mental health, psychotherapy and counseling. The model has existed since the early 19<sup>th</sup> century and has become a valuable offer for individuals and society. Since Wilhelm Wundt established the psychology laboratory in Leipzig, Germany in 1879, most scholars have focused psychological studies on mental symptoms both systematically and objectively.<sup>14</sup>

Psychotherapy continues to evolve and to explore the world hand in hand with more and more problem people have regardless of culture, economics, and social classes. Everybody may have problems no matter what he is, who he is and what skin color he has. Even if civilization and technology develop more and more until they reach the climax, they remain unable to cope with problems that haunt the human psyche. This reality was then written by Mahdi al-Ghalsyani as an era that has caused anxiety, alienation, violence, egoism, moodiness, tension, depression, stress, psychoses and neuroses that make people suffer from emo-

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<sup>14</sup> Rita L. Atkinson dkk, *Pengantar Psikologi*, 11 th edition, transl. Widjaya Kusuma, Batam: Interaksara, N.A., 1.

tional instability. When the religious paradigm is contested, the percentage of people suffering from mental illness and mental disorders increased rapidly. It is a direct effect of the advancement of western science and philosophy.<sup>15</sup>

Psychotherapy is an offer that cannot be ignored. It has bargaining power and strong competitiveness for the achievement of social advantages that are more and more crucial to be immediately implemented. The emergence of psychotherapy models is a very positive signal that needs to be appreciated and significant to balanced pattern of the progress of science in one side and human psychological enforcement in the other side.

Psychotherapy that develops from time to time, has a number of both advantages and disadvantages, which are complementary to one another. Psychotherapy models that synergize and integrate the values of psychology, physics, religion, culture, norms, ethics, and morals is the methodology of psychotherapy that is more easily acquired as a valuable offer.

Some models of psychotherapy, such as models used in Panti Rehabilitasi Narkoba Lido, Madani Mental Health Care Foundation, Pusat Rehabilitasi Narkotika Tangerang, Pondok Remaja Inabah Suryalaya, Pusat Serenti Dengkil, Pusat Serenti Karangan (Kulim) Kedah, Pusat Serenti Tampin Negeri Sembilan, Pusat Rawatan Shifaul Qalbi (Rumah Shiqal) and others are examples of existing models of Psychotherapy in Indonesia and Malaysia. Most of these rehabilitation centers are managed by the Government. However, few of them are managed by the private. A psychotherapy method used in a rehabilitation center is significantly different from one and another. Nevertheless they are different; their goal is the same that is providing help for people suffering from narcotics addict stop using narcotics.

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<sup>15</sup> Mahdi al-Ghalsyani, *Filsafat Sains Menurut al-Qur'an*, Bandung: Mizan, 1993, 9.

Shifaul Qalbi Psychotherapy is an integrated rehabilitation and recovery center. It synergizes and integrates Islamic values, psychology, culture, physical exercise (sports), and strengthening social intercourse.

In the therapeutic process, a narcotics patient is firstly identified, to know the real identity of the patients. The identifications deals with the personal data and the extent of involvement of patients using drugs; types of drugs used and tools used for ; injection, suction, and swallowing.

The narcotics patients treated at Shifaul Qalbi are not only Muslims but also Christians. The majority of patients are Malay Muslims. Most of them are teenagers.<sup>16</sup>

A Christian Indian patient, Isidore (31 years old), a deaf and dumb patient made Shamsuri in a dilemma, particularly in the month of Ramadan. The Christian patients needed to have lunch while other patients who are Muslims were fasting during the day of Ramadhan. Consequently, the uncommon procedure was applied to him. Insidore was taken to a restaurant and under control as a form of therapeutic services to a patient who was under a therapy process.<sup>17</sup> Such therapists' behavior above shows truly sincerity, even the therapist said that this patient was not charged for treatment and recovery at Shifaul Qalbi.

For a therapist, sincerity is needed in deed. Sincerity is intention from hearth. A therapist believes that God will answer his/her sincerity with favor. Sincerity is not the development of monotonous and static things, but something dynamic that demands commitment and improvement.<sup>18</sup>

Sincerity is one of the principal characteristics that is closely related to prevention, curatives and constructives. In Islamic psychotherapy, sincerity functions as *takhalliya al-nafs*, *taḥalliya al-nafs*, and *tajalliya al-nafs*.

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<sup>16</sup> Interview with Syaifullah Ahmad on September 29, 2016.

<sup>17</sup> Interview with Shamsuri on September 29, 2016.

<sup>18</sup> Al-Imam Fiqh Ibn Yahya al-Din Abi Zakaria Yahya Ibn Syarif al-Nawawi al-Damisyqy, *al-Adhkar al-Nūriyyah*, Damaskus: N.P., 1971, 4.

Through the *takhalli* function, a therapist is able to refrain bad behavior of a patient and then replace it with good one so that a patient easily obtains spiritual gift from God. *Tahalliyah al-nafs* is a strengthening model of worship to achieve *tajalliya al-nafs*.

In addition, sincerity is a fundamental characteristic that must be owned by a therapist. By having such characteristic, a therapist is able to transfer the values of sincerity to patients suffering from mental illness. Such spirituality of sincerity makes someone closer to his God so that he/she will gain the *tajalliya al-Nafs*.<sup>19</sup>

The implementation of Shifaul Qalbi psychotherapy model formulated by Shamsuriin JATI for short (*Jujur, Amanah, Tanggungjawab, and Ikhlas* (Honest, Trust worthy, Responsible and Sincere). Sincerity, for ShifaulQalbi is a must, not only for a therapist but also for patients in general.<sup>20</sup>

Patients suffering from drugs addiction at Shifaul Qalbiare required to be honest when telling problems they have. Honesty<sup>21</sup> is parts of mental management that needs to be established and grown. Honesty does not require money or materials. It is a sharp mental attitude that grows in heart. Therefore, honesty is a model of effective psychotherapy of Shifaul Qalbi. By being honest, narcotics patients will be accustomed to doing something good. Any bad behavior done by a patient must be told to the therapist. As a result, a patient will feel embarrassed to lie and to tell honestly bad things he/she does to the therapist. The house, for both the therapist and patients, is a place to establish a social community.

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<sup>19</sup> Yahya Jaya, *Spiritualisasi Islam dalam Menumbuhkembangkan Kepribadian dan Kesehatan Mental*, Jakarta: Ruhama, 1992, 33.

<sup>20</sup> Interview with Rahimi (45 th), patient of Shifaul Qalbi; on September 28, 2016.

<sup>21</sup> *Jujur* (honesty) is the first letter of the abbreviation of JATI. It brings good impact on healing someone's hearth, helping and loving each other and establishing relation, See Media Islam Online, *Meniti Jalan Sunnah*, <http://hasmidepok.org/kajian-islam/kejujuran..>, downloaded on October 5, 2016.

Therefore, they have to save the community honestly.<sup>22</sup>

Trustworthy<sup>23</sup> is an attitude practiced at ShifaulQalbi that is no less important. It is the behavior that every person has to be responsible with anyone, including God. Trust worth must be maintained, preserved, and assigned. Anybody whom a mandate is given to must be responsible for keeping and maintaining the mandate. A trustworthy person is a trusted and honest person.

Patients being treated at Shifaul Qalbi are patients who behave trust worthily. If they are not trustworthy, it means that they have damaged their commitments as a community of the house. Trust worth is an implementable methodology of Shifaul Qalbi Psychotherapy. Narcotics patients at the house must follow a provision to be trustworthy well on the basis of self-consciousness and will. Awareness and will to recover from narcotics addiction can accelerate the recovery of the patients from narcotics addiction.<sup>24</sup>

Patients being treated at Shifaul Qalbi make responsibility<sup>25</sup> as a model of Shifaul Qalbi Psychotherapy model. Responsibility, in this case, is the awareness of the patients with their actions and behavior, intentionally or un intentionally. Responsibility is the existence of awareness of the obligations that must be fulfilled by the patients.

In addition, the patients are obliged to be responsible for their own attitude with God, the therapist, and other patients at ShifaulQalbi. Any

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<sup>22</sup> Dialog with Shamsuri on September 29, 2016.

<sup>23</sup> *Amanah* (trustworthy) is the second letter of the abbreviation of JATI. It reflects responsibility, honesty and commitment to Islamic principles and values, See, Muhammad Harfin Zuhdi, "Konsep Kepemimpinan Dalam Perspektif Islam", *Jurnal Akademika*, Vol. 19, No. 1 (January-June 2014), 45.

<sup>24</sup> Interview with Shamsuri on September 29, 2016.

<sup>25</sup> *Tanggungjawab* (responsibility) is the third letter of the abbreviation of JATI. It is human awareness to behave. It also refers to manner as the implementation of awareness of obligations. See, Shabri Shaleh Anwar, "Tanggungjawab Pendidikan dalam Perspektif Psikologi Agama", *Psymphathic Jurnal Ilmiah Psikologi*, Vol 1, No.1 (2014), 13.

wrongdoing, violation of the law of God, and absence of doing the prayer can make the patients feel guilty and harm himself.<sup>26</sup> Telling a lie, for instance saying that he does physical exercise while in fact he does not do it means that he tells a lie to the whole community of the house. Telling a lie also means that he harms himself. He must be responsible for whatever he does individually.

Sincerity is the principal attitude that must be practiced by patients at ShifaulQalbi. Sincerity is a concrete manifestation of consciousness. It is a conscious act that cannot be shown to anyone, but its implementation can be reflected in behavior.<sup>27</sup> The patients, with full awareness, appreciation, and the routine practice of structured programs have one goal. The goal is to recover them from narcotics addiction. Therefore, sincerity is very essential that may determine the success of patients free of the addiction.<sup>28</sup>

Other traditions practiced at ShifaulQalbi are the faith, mental, emotion, and physics (IMEJ). IMEJ created by the therapist, Shamsuri refers to textual and contextual meaning implemented at the house so the recovery program has certain certification that is different from other psychotherapy model.

The faith<sup>29</sup> is belief in God; Allah the Grace of Almighty, the creator of the universe and Allah is the only God worshipped.<sup>30</sup> Believing in God means a Muslim believes that there is no God but Allah and Muhammad is the last messenger. Belief strengthens assurance, brings

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<sup>26</sup> See QS. Al-Baqarah 2:45.

<sup>27</sup> Imam al-Qusyairi al-Naisaburi, *Al-Risalah Qusyairiyah*, transl. Lukman hakim, Surabaya: Risalah Gusti, 1999, 23.

<sup>28</sup> Dialog with Shamsuri on September 30, 2016.

<sup>29</sup> *Iman* (faith) is the first letter of the abbreviation of IMEJ. *Iman* is very important in humans' life that may create Islamic personality. Shodiq, "Pengukuran Keimanan: Perspektif Psikologi," *Nadwa, Jurnal Pendidikan Islam*, Vol. 8, No. 1 (April 2014), 127.

<sup>30</sup> See QS. Al-Dharyat: 56.

feelings of fear and wish to worship Allah only.<sup>31</sup>

The aspect of faith in the mental health is principal and very determining.<sup>32</sup> Individuals who have good mental health are characterized by the existence of a strong faith and good commitment.<sup>33</sup> Faith in this case means good integration and communications with God, by worshipping Him.<sup>34</sup> The synergy of faith with psychological elements can establish great mental health.<sup>35</sup>

The faith is a value system that connects individuals with God, other people, and other creatures. It takes an individual to worship God only. Such faith can make individuals continuously remain under the control of Allah so he/she will avoid doing wrong, bad moral behavior and any bad deeds.

The faith establishes a system and framework of thinking into purposeful, focused, and positive way. Individuals who believe in God feel that they are always under the control of God. As a result, he tries to be better day by day.<sup>36</sup>

The patients at Shifaul Qalbi implemented values of faith synergized with behavior. The implementation of the values is supervised. As a result, patients who were used to doing bad deeds turn to do good deeds. They worship, tie relationship, do useful activities, and avoid arrogance, dirty words and rudeness. They also endeavor not to hurt other fellows of the house.<sup>37</sup>

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<sup>31</sup> See, Silahuddin, "Internalisasi Pendidikan Iman kepada Anak dalam Perspektif Islam", *Jurnal Ilmiah Didaktika*, Vol. 16, No. 4 (February 2016), 207.

<sup>32</sup> See QS. Al-Baqarah:183.

<sup>33</sup> Yahya Jaya, *Spiritualisasi Islam dalam Menumbuhkan...*, 34.

<sup>34</sup> Zakiah Darajat, *Islam dan Kesehatan Mental*, Jakarta: Mas Agung, 1988, 83.

<sup>35</sup> Yahya Jaya, *Spiritualisasi Islam dalam Menumbuhkembangkan...*, 77.

<sup>36</sup> See, Syaikh al- Islam Ibn Taymiyyah, *Iqīḍa' al-Ṣirāṭ al-Mustaqīm Mukhālafat Aṣḥāb al-Jahīm*, Beirut: Dar al-Fikr, N.A., 462.

<sup>37</sup> Interview with Shamsuri on October 1, 2016.

Solid faith is an Islamic spiritualized model that can improve mental stability. The stable mental<sup>38</sup> is characterized by a condition that a person is free from psychiatric disorders, such as stress, depression, frustration, phobias, trauma, psychosis, and psychoneurosis. Therefore, mental health takes special concern at the house. The mental health is considered essential in human beings' thinking system. If mental condition is not good, any other activities will not run well either, including the therapeutic process.<sup>39</sup>

According to Karen Horney, there are 10 conditions that may prevent humans suffering from mental disorders, namely: fulfillment of compassion, the existence of partners who are willing to take care of life, limiting the life in a small space, power, exploiting others, position, personal admiration, personal achievement, independence and perfection (condition in which the individual is far from humiliation).<sup>40</sup>

Mental condition deals with mind and psychological condition. It is invisible and inherent strength within the body. It can only be viewed from the aspect of the symptoms that arises, such as the moody, restless, impatient, calm, happy, and sad.

In the process of psychotherapy at Shifaul Qalbi, the therapist extremely concerns with mental condition of the patients in which the narcotics addict patients feel worried, upset, depressed, stressed, frustrated, and sad. Such feelings must not be allowed to go on in a state of mental

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<sup>38</sup> *Mental* is the second letter of the abbreviation of IMEJ. Mental refers to psychological. In this case, mental refers to healthy mental. It deals with the running of all mental components that humans have to encounter their life. The mental components can operate well if they have life skills that consists of knowledge and personal skills that may support them to cope with problem they face effectively and efficiently. M. Noor Rochman Hadjam, "Penguajian Model Peranan Kecakapan Hidup Terhadap Kesehatan Mental", *Jurnal Psikologi*, Vol. 38, No. 1 (June 2011), 62.

<sup>39</sup> Interview with Shamsuri on October 1, 2016.

<sup>40</sup> Abdul Mujib, *Fitrah dan Kepribadian Islam; sebuah pendekatan Islam*, Jakarta: Darul Falah, 1999, 106.

disorder. Therefore, Shamsuri, the therapist, prevents the patients suffering from such feelings by doing some activities, such as chit-chatting with the patients. The patients are also involved in physical exercise, doing prayers, strengthening their faith, prostrating them in resignation to God's will and so forth.<sup>41</sup>

Psychologically, attempts to avoid and remove such feelings can serve as a therapeutic model in overcoming anxiety, bitterness, moodiness, stress, frustration, and sadness. Through the elimination theory of the above problems, solution can be found in which the patients turn back to their original identity as if they had never done something wrong. Thus anxiety, bitterness, moodiness, stress, frustration, and sadness will vanish automatically.<sup>42</sup>

In Islamic psychotherapy, anxiety, bitterness, moodiness, stress, frustration, and sadness can be recovered through worship, such as by doing prayers, fasting, charity, pilgrimage, chanting in praise of Allah, praying, reciting Al Quran, returning to the right path, prostrating in resignation to God's will, being sincere and devoted, and many more. By reciting Al Quran, anyone can attain peace of mind and make him free from sadness.<sup>43</sup>

Shifaul Qalbi applies the model to emigrate, that is a word that is hand in hand with *jihad* (a holy war). Patients emigrate and struggle to break away from dependence on narcotic addiction. They are also trained to be honest, trustworthy, responsible, and sincere. This psychotherapy model can only be implemented by faith, solid mental condition, controlled emotion, and good physical condition.<sup>44</sup>

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<sup>41</sup> Observation findings on some patients September 28-October 3, 2016.

<sup>42</sup> Gerald Corey, *Theory and Practice of Counseling and Psychoterapi*, Bandung: Rafika, 1997, 225.

<sup>43</sup> See, QS. Al-Isra' 17:82.

<sup>44</sup> Dialog with Shamsuri on October 3, 2016.

The Shifaul Qalbi therapist calls the emotion strengthening model<sup>45</sup> a therapeutic methodology. Emotion is state of being happy, sad, upset, excited, and angry as reaction to events. Emotion, in Shifaul Qalbi's point of view is to remove anything that make patients sad, upset, and angry, and then to turn to excited, happy, glad, and joyful atmosphere.<sup>46</sup>

In the theory of both positive and negative reinforcement, freedom is a procedure that is believed to be potential for individuals to behave. Mc. Dougall affirmed that human's behavior is indeterminism in which he is free to choose his own direction and goals. Such freedom is contrary to the behaviorists that view the goal of human behavior is something that is not deliberate or accidental. Behavior is an innate aspect that is referred to as innateness.<sup>47</sup> Establishing a behavioral model by giving reward or reinforcement of expected behavior cones out to change behavior into positive condition.<sup>48</sup>

Humans behave because of mental reaction that forms behavior motion response. If emotion cannot be controlled well, the behavior will change suddenly to be negative. Anyone who is under controlled emotion tends to be excited, glad, relaxed, and happy. Therefore, emotion, for the house is very important. Emotion needs to be controlled and not allowed to drift and remain in negative conditions, such as sad, depressed, and upset.

The fourth letter of the IMEJ abbreviation is *Jasmani* (physical condition). It is something that is visible i.e. body shape. The antonym of *Jasmani*

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<sup>45</sup> *Emosi* (emotion) is the first letter of the abbreviation of IMEJ. It is manifestation of psychological and cognitive condition of human beings. It reflects cultural and social system i.e. excited, happy, sad, smiling and so forth. See, Aditya Putra Kurniawan, "Perbedaan Ekspresi Emosi pada Beberapa tingkat Generasi Suku Jawa di Yogyakarta", *Jurnal Psikologi*, Vol. 34, No. 1 (2014), 4.

<sup>46</sup> Observation on 3 patients of Shifaul Qalbi.

<sup>47</sup> Sarlito W. Wirawan, *Berkenalan dengan Aliran-Aliran dan Tokoh-Tokoh Psikologi*, Jakarta: Bulan Bintang, 2002, 113

<sup>48</sup> Gerald Corey, *Theory and Practice of Counseling...*, 223.

is *Rohani* (mental condition) that is invisible.

*Jasmani* in Shifaul Qalbi's point view is the body that must be maintained. It is the symbol of the soul. If body is in healthy condition, his mental condition will be in healthy condition too. However, healthy physical condition does not always come with healthy mental condition. The house really concerns with physical condition of patients. Therefore, patients are asked to do physical activities and exercises everyday based the schedule designed by the therapist of the house<sup>49</sup>.

New comer patients, after being identified, will be examined and treated on the second and third day. They will be bathed, cupped, and massaged. The patients then do physical activities and exercise in accordance with the designed schedule, such as playing table tennis, badminton, bicycling, fitness, running, gymnastics, and so forth.<sup>50</sup>

Physical treatment is a model of psychotherapy in Shifaul Qalbi. Regular physical activities and exercise may improve health. The activities and exercise also recover patients from illegal drugs. Physical exercise is an attempt to self-management and physical health maintenance. In addition, they may improve thinking ability, emotion control, sportsmanship, fairness, trust, responsibility and sincerity.

The Shifaul Qalbi psychotherapy method, basically, reflects a figure of a former drug addict who concerns and cures patients in order to recover from the effects of drug abuse. Data obtained from interview with the therapist show that almost 1,000 patients were treated from 2008 to 2016 at the house. Unfortunately, data regarding the patients' record of 2011-2015 cannot be presented because property of Shifaul Qalbi was once stolen and some data were missing. However, at least the remaining data can be seen in the following scheme:

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<sup>49</sup> Observation findings on 15 patients of Shifaul Qalbi.

<sup>50</sup> Observation findings on 15 patients of Shifaul Qalbi.

Table 1. The Shifzul Qalbi Patients Record

No.	NAME OF PATIENTS	DATE OF BIRTH	DATE ADMITTED	DATE ENDED	REMARKS
1.	Ramli B Shaari	-	04/11/2008	19/04/2009	
2	Rosli B Idris	24/05/1965	06/11/2008	8/1/2010	Passed away
3	Afendi B Yeop	11/09/1975	10/11/2008	07/01/2009	
4	Khairul Anuar B Ismail	16/11/1980	10/11/2008	08/01/2009	
5	Ahmad Ramzib B Jamaluddin	01/01/1979	25/11/2008		
6	Zulkifli B. Saud	-	01/12/2008	04/12/2008	
7	Jamrus B Kamaruddin	30/10/1961	21/12/2008	-	
8	Muhd Fikri Mohd Norani	08/02/1982	21/12/2008	07/01/2009	
9	Mazlan Ahmad	03/05/1963	27/12/2008	12/10/2009	
10	Mohd Idris Bin Nordin	23/08/1972	11/01/2009	18/01/2009	
11	Mohd Alishah Bin Mohd Saad	08/01/1982	28/01/2009	-	
12	Mohd Ahda Bin Mohd Ghani	18/08/1963	30/01/2009	-	
13	Mohd Haizal Ishak	14/05/1972	11/03/2009	03/01/2010	
14	Omar Bin Bakar	08/11/1961	13/03/2009	15/08/2010	
15	Amran B Abd Rahman	25/09/1966	02/04/2009	09/11/2009	
16	Syed Mohamad B. Syed Abu Bakar	17/07/1968	03/04/2009	21/06/2010	
17	Mohd Naim B. Abdul Ghani	11/11/1983	05/04/2009	08/04/2009	
18	Mohd Khairy B Hamid	12/11/1954	12/04/2009	02/07/2009	
19	Mohd Radzuan B.Abu Bakar	25/02/1961	14/04/2009	24/06/2009	
20	Mohd Noor B. Ismail	26/09/1961	16/04/2009	15/07/2009	
21	Mohd Noor B.Daris	29/04/1960	29/04/2009	09/07/2009	
22	Mohd Asri Bin Omar	03/12/1973	07/05/2009	02/07/2009	
23	Mohd Akram Bin Mohd Saad	04/09/1987	18/05/2009	02/06/2009	
24	Razali Bin Mohd Salleh		29/05/2009	12/02/2010	
25	Mohd Abbas Yusof	03/10/1963	11/05/2009	31/12/2009	
26	Yusrizal Bin Mohd Ismail	11/03/1978	30/06/2009	05/01/2010	
27	Sazali Bin Ahmad Abdul Rashid	25/02/1970	02/07/2009	25/09/2009	
28	Mohd Zulhaimy Bin Abdullah	12/08/1977	14/07/2009	31/12/2009	
29	Mohd Syawal Bin Mohd Shahhearan	26/04/1990	22/07/2009	12/09/2009	
30	Hassan Bin Abd Hamid	02/10/1985	03/08/2009	16/04/2010	
31	Ramli B Shaari	-	04/08/2009	23/02/2010	Ended but readmitted
32	Mohd Safianuddin B. Mohd Salleh	07/06/1984	08/08/2009	21/02/2010	
33	Mohd Fazli Bin Ismail	21/06/1981	12/08/2009	18/01/2010	
34	Mat Rollizam B. Mat Saad	11/03/1986	24/09/2009	21/02/2010	
35	Sharizal Bin Shaharom	28/09/1974	24/09/2009	18/07/2010	
36	Noor Azam Bin Rosli	23/05/1982	24/09/2009	18/11/2009	
37	Mohd Fadzal Muiz Bin Abdul Mutalib	10/06/1985	29/09/2009	28/12/2009	
38	Ahmad Faridz Bin Mohd Fadzil	26/03/1979	07/10/2009	24/10/2009	
39	Amirul Anuar Bin Mohd Noor	08/03/1977	12/10/2009	01/12/2011	
40	Kamal Amri Bin Kamaruddin	22/10/1972	28/10/2009	14/01/2010	
41	Mohd Yusri Bin Mohd Yusof	01/05/1974	06/11/2009	HINGGA SKRG	
42	Razif Samsuddin	07/08/1965	06/11/2009	17/03/2010	
43	Khairul Fauzi B Ghazali	08/10/1984	09/11/2009	07/01/2010	
44	Noor Azmi B Ahmad	03/05/1976	14/11/2009	23/04/2011	
45	Muhammad B Abdul Hamid	04/10/1986	14/11/2009	24/12/2009	
46	Mohd Rizal Tajudin	02/11/1977	04/12/2009	07/06/2010	
47	Mohd Rizal B Ramli	14/10/1973	09/12/2009	21/02/2010	
48	Mohd Aliff B Ismi	05/07/1987	12/12/2009	22/11/2010	
49	Mohd Rafizol B Ramli	28/10/1974	24/12/2009	24/02/2010	
50	Jeftin B Badaruddin	05/06/1976	29/12/2009	30/12/2009	
51	Mohamad Rahalim Affandy	TRENGGANU	22/01/2016	12/02/2016	
52	Mohamad Khairul Adha	KELANTAN	26/01/2016	16/02/2016	
53	Mohamad Nadzen	SG BULUH	31/01/2016	21/02/2016	
54	Mohamad Taufik	CHERAS	07/02/2016	21/02/2016	
55	Mohd Faiz	RAWANG	13/02/2016	04/03/2016	
56	Modh Hasyimi	KEDAH	27/02/2016	19/03/2016	
57	Musabaha	KERAMAT, KL	06/03/2016	27/03/2016	
58	Mohd Raziman	KAJANG	10/03/2016	31/03/2016	
59	Mohd Kamil Amri	PERAK	15/03/2016	15/04/2016	
60	Mohamad Izzat	KEDAH	24/03/2016	14/04/2016	
61	Ainol	SELANGOR	27/03/2016	17/04/2016	
62	Isidore	PERAK	09/06/2016	16/07/2016	

The above data show the average of treatment period is 21 days. After 21 days, patients can leave Shifaul Qalbi and do common activities in their community. Limitation period of hospitalization is due to the limited capacity of the house. Another reason is that most of the patients are freely treated so that almost all of their expense is borne to the therapist. Assistance obtained from government or other parties is very little. Such condition makes the therapist work harder to fulfil the needs of the patients..

Another constraint faced by Shifaul Qalbi is due to low trust by both public and government on the therapist, Shamsuri. For information, he is a former drug addict. This view is supported by the world view towards drug addict that is very negative. Let alone, the therapist, Shamsuri Osman, was a drug addict for 27 years.

Drug addiction must be immediately addressed. It must be stopped by doing cooperation of all elements; lower, middle and upper classes and government. All people must have the same concern and mindset that drug addiction is very crucial to be treated. Drugs are the enemy of personal, community, and any nation around the world.

Shamsuri Osman is different from others. He is a former drug addict who becomes a therapist. He acquires his skills from his experience in controlling his emotional, strengthening his mental condition, sharpening his knowledge of Islam and working sincerely as well as worshipping Allah. Although he has a little knowledge, he has abundant experience. The synergy of the knowledge and experience he has, has made Shifaul Qalbi well-known.

Shamsuri affirmed that naming Shifaul Qalbi aimed to establish solid community that is committed to stopping consuming narcotics. It is also to establish a community that reminds people to leave narcotics. The most important thing, according to Shamsuri, is to establish a place to

live and to create good relationship amongst patients. Rahimi, one of the patients, said that he was very happy living at the house. He also affirmed that he did not want to go anywhere anymore. He even intended to live there until he dies. He was very happy there because relationship amongst the patients runs very warm and well.

## **Conclusion**

The study, entitled: Considering the Shifaul Qalbi Perak Malaysia Psychotherapy Model is a qualitative analytical research to study the psychological aspects of narcotic patient and the effects of narcotics and the addictive substances.

Shifaul Qalbi applies the *Iman, Mental, Emosi and Jasmani* (IMEJ) (Faith, Mental, Emotion and Physics) model. The therapist of the house uses this model to accelerate recovery of his patients. IMEJ is a synergistic formulation. These four components are integrated implemented. Faithful patients must have a healthy mental condition, controlled emotion, and strong physics.

IMEJ is very essential and in line with the mental stages known as *Jujur, Amanah, Tanggungjawab, dan Ikhlas* (JATI) (honest, trustworthy, responsible and sincere. Faithful patients will be honest, trustful, responsible and sincere in deeds and behavior. Patients who have healthy mental condition will be ashamed if they are dishonest. They will also endeavor to save trust. In addition, they will be responsible and sincere in doing their works and duties.

IMEJ is a methodology and psychological approach in realizing JATI. Shifaul Qalbi is a place founded by a former narcotic addict, Shamsuri Osman. He was an active narcotic user. He misused the illegal drug for not less than 27 years. With self-awareness, he stopped consuming narcotics and became a therapist.

Almost 1,000 patients have been cured at Shifaul Qalbi since 2008. Data show that Shamsuri succeeds in curing the illegal drug patients because he applies a different model and uses his own experience as a former drug addict to do his work. The synergy of the new model and his own experience make him easy to apply the theory. A former drug addict that becomes a therapist will have more advantages. He will know more how to control himself, how to make patients aware of illegal drugs and how to recover. Shamsuri's experience is similar to Emile Victor E. Frankl discovering the theory of logotherapy, through the application of meaningful life after being released from the concentration camp, in *Autzits*.

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### **Interviews and dialogs:**

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Interview with Syaifullah Ahmad on September 29, 2016.

Interview with Shamsuri on September 29, 2016.

Interview with Rahimi on September 28, 2016.

Dialog with Shamsuri on September 29, 2016.

Interview with Shamsuri on September 29, 2016.

Dialog with Shamsuri on September 30, 2016.

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