

STUDY OF THE SHIFT IN THE FUNCTION FROM RELIGIOUS EDUCATION TO REHABILITATION: PESANTREN AL-JANNATU DĀRUL MA'WA CONDROMOWO NGAWI

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ABSTRACT

Pesantren also accompanied the beginning of the journey and development of Islam. As an educational institution that breathes Islam, Pesantren can grow and develop. In this study, the author chose Pesantren al-Jannatu Dārul Ma'wa Condromowo as the subject of the study. Pesantren Condromowois a Salaf Pesantren that focuses its attention on people who have mental illness in addition to continuing to teach religious sciences. This study aims to see the process of shifting the function of pesantren, what context is behind the change in function, and how the implications of changing the function of pesantren. This research uses historical research methods with stages of topic selection, heuristics, verification, interpretation, and historiography. The historical analysis is supported by literature studies, interviews, and observations. This result shows that several things background the development and changes of Pesantren. In the external context of the changes that occur in the case of increasing the percentage of mentally ill students every year, the impact of modernization, and the view that pesantren is a place of treatment for alternative In the internal context, change occurs due to the science and attitude of the Kiai in responding to the changes that occur. The implication is that there is a new typology in the world of pesantren, namely Pesantren Rehabilitation.

Keywords: *Pesantren Condromowo, Shifting Function, Religious, Rehabilitation*

A. INTRODUCTION

In its basic sense, Pesantren means a place for students to study. Other literature also says that it is likely that the name "pondok" comes from the Arabic *funduq*, which means cottage or lodging for travelers. Mastuhu (1994) defines pesantren as a traditional Islamic educational institution to study, understand, explore, live and practice the teachings of Islam by emphasizing the importance of religious issues as guidelines in daily life.¹

In its history, Pesantren has accompanied the beginning of the journey and development of Islam. As an educational institution that breathes Islam, Pesantren can grow and develop in the middle of the city but also in remote villages.² According to Amal Fatullah (1998), the phenomenon of the rapid development of Islamic boarding schools is none other because the value of the teachings of the Islamic religion itself is valid, universal, open to everyone, and composed in a clear script of writing.³

Pesantren usually consists of students who live together in a cottage and study Islam in-depth with the guidance of the teachers they used to call Kiai with the help of some Ustaz. In one of these educational spheres, students will be taught their religious values, norms, and customs. Nevertheless, a more concise opinion was put forward by Zamakhsyari (2015). According to him, pesantren must have at least five important elements: the cottage as a student dormitory, the mosque as a center for religious education, the teaching of classical books, santri as students, and Kiai as educators or leaders.⁴

Pesantren has an important role as an Islamic educational institution, a proselytizing institution, and a community development

¹Samsul Nizar, *Sejarah Sosial & Dinamika Intelektual Pendidikan Islam Di Nusantara* (Jakarta: Kencana Prenada Media Grup, 2013), p. 182–84.

²Mastuhu, *Dinamika Pendidikan Pondok Pesantren* (Jakarta: INIS, 1994), p. 9.

³Amal Fathullah, *Solusi Islam Atas Problematika Umat: Ekonomi, Pendidikan Dan Dakwah* (Jakarta: Gema Insani Press, 1998), p. 67.

⁴Zamakhsyari Dhofir, *Tradisi Pesantren: Studi Pandangan Hidup Kyai Dan Visinya Mengenai Masa Depan Indonesia* (Jakarta: LP3ES, 2015), p. 56.

institution.⁵ As an Islamic educational institution, Pesantren has a role in teaching the teachings of the Islamic religion (usually studying classical books). As a proselytizing institution, pesantren provides religious guidance for its students, and positively influences the environment regarding religiosity. Meanwhile, in the role of community development institutions, pesantren are expected to impact the environment positively with the social activities carried out.⁶ Various studies related to Pesantren have been carried out a lot, both in terms of the educational curriculum applied in pesantren, the morals instilled in the students, the distinctive culture that is still strongly maintained, and various other sides, including history.

In its history, Pesantren has not only focused on religious teaching but also changed along with various social phenomena surrounding it. Almost the same thing happened to one of the Pesantren in Ngawi Regency and East Java named Pesantren al-Jannatu Dārul Ma'wa Condromowo. The Pesantren, commonly known as Pesantren Condromowo, is located in Jogorogo Village, Jogorogo District, Ngawi Regency. K.H. founded the cottage. Agus Abdul Hamid Saiful Barnawi in 1984 and is now continued to be nurtured by his son, Muhammad Agus Candra Mubarokul Makki.⁷

This Pesantren Condromowo is a Pesantren Salafiyah. Salafiyah implies "first-generation followers of pious Muslims" (salaf al-Salih).⁸ According to Azzumardi Azra (2019), the Salafist movement itself has a very broad scope, namely "classical Salafists," "neo-classical, and "radical Salafists."⁹ Pesantren Condromowo is a Salafiyah Pesantren is indeed a little different from pesantren in general. Suppose the lodge, in general, is more focused on studying

⁵Badri and Munawiroh, *Pergeseran Literatur Pesantren Salafiah* (Jakarta: Puslitbang Lektur Keagamaan, 2007), p. 3.

⁶Moh. Ashif Fuadi and Yunus Sulthonul Khakim, "Dinamika Pemberdayaan Masyarakat di Pesantren LDII Millenium Alfiena Nganjuk," *Asketik: Jurnal Agama Dan Perubahan Sosial* 6, no. 1 (2022), p. 29–46.

⁷Interview Mujiburrahman, "head (Lurah) of Pondok Pesantren Al-Jannatu Daarul Ma'wa Condromowo, Jogorogo 13 Februari 2022.

⁸Ahmad Royani, "Pesantren Dalam Bingkai Sejarah Perjuangan Kemerdekaan Indonesia," *Jurnal Islam Nusantara* 2, no. 1 (2020), p. 54.

⁹Azyumardi Azra, *Pendidikan Islam: Tradisi Dan Modernisasi Di Tengah Tantangan Milenium III* (Jakarta: Prenada Media, 2019), p. 85.

classical books (traditional pesantren) and developing modern science (modern pesantren). Pesantren Condromowo focused its attention on people who had mental illnesses in addition to continuing to teach religious sciences. The number of cottage students also numbered in the hundreds, and the cottage's name was also famous in Java. Given the magnitude of the needs and benefits of pesantren in social terms, then K.H. Agus Abdul Hamid Syaiful Barnawi has established two Islamic boarding schools, namely Pesantren Condromowo I located in Ngrambe Village, Ngawi Regency, and Pesantren Condromowo II, which is located in Jogorogo Village, Ngawi Regency.

Pesantren Condromowo itself, as a Salafiyah pesantren, focuses its attention on handling the problem of psychic diseases such as stress and drug addiction, as well as dealing with students exposed to use or shelter. In particular, the healing method carried out is to use the method of Spiritual Therapy. Spiritual therapy is a treatment or cure of psychological disorders carried out systematically based on the Quran and as-Sunah. One of the Islamic Psychiatrists, Danang Hawari, calls this Religious Psychotherapy. Psychiatrists are encouraged to study the science of religion and practice it in practice as a complementary or supporting therapy. It is hoped that religious experiences in patients can increase their faith and awareness of patients.¹⁰

One of the Islamic Spiritual Therapy activities carried out by Pesantren al-Jannatu Dārul Ma'wa Condromowo is *ruqyah*. In general, *ruqyah* has become part of the healing activities implemented in Islamic boarding schools. It is usually applied to people with a genie disorder or something. Etymologically, in the General Dictionary, Indonesian *ruqyah* can be called *rukiah/rukiat*, which means magic.¹¹ Meanwhile, in terminology, there have been various formulations, one of which is *ruqyah* which was stated by Hasan Ismail that *ruqyah* in Shahih Bukhari: "*ruqyah* is the recitation of

¹⁰Danang Hawari, *Al-Qur'an: Ilmu Kedokteran Jiwa Dan Kesehatan Jiwa* (Jakarta: ana Bhakti Prima Yasa, 1996), p. 68.

¹¹A. Perdana, "Terapi Ruqyah Sebagai Sarana Mengobati Orang Yang Tidak Sehat Mental," *Jurnal Psikologi Islami* 1, no. 1 (2005), p. 87–96.

mantras or prayers to a person or a place to eliminate the distractions of the genie."¹²

From the description above, Pesantren al-Jannatu Dārul Ma'wa Condromowo, founded in 1984, has changed from religious to rehabilitation. The most visible change is the function of the Pesantren, which is no longer focused on religious issues but on other things, namely mental health. According to the author, this change or shift in Pesantren al-Jannatu Dārul Ma'wa Condromowo from Religious Function to Spiritual Therapy function is interesting to study.

As for the previous research on Pesantren Condromowo, namely first, the research of Abdul Kholiq Nawawi, in his thesis in 1995, has conducted research on Pesantren Condromowo with the title “*Study Korelasi antara Tingkat Kearifan Mengikuti Ijazah Sugro dan Mujahadah Kubro Terhadap Kegiatan Beramal Ma'ruf Nahi Munkar Para Santri Pesantren Condromowo, Giri Mulyo, Jogorogo, Ngawi*”. In this research, Abdul Kholiq Nawawi explained about the magnitude of the correlation between the level of wisdom following the sugro diploma and mujahadah kubro to the charity activities of ma'ruf nahi munkar the students of Pesantren condromowo.

Second, article entitled “*Konstruksi Sosial Wali Santri Terhadap Proses Rehabilitasi Mental Di Pesantren Salafiyah Al-Jannatu Dārul Ma'wa Condromowo*” written by Riska Dewi Fatmawati and Muhammad Affandi in the Paradigm Journal, Volume 06, Number 01, 2018. This study discusses what is behind the guardians of the students of Pesantren al-Jannatu Dārul Ma'wa Condromowo, choosing the Pesantren as a place for their family's treatment. However, previous research has not discussed the analysis of the shift in the function of pesantren Condromowo with a historical-socialist approach, so this research can add references related to the theme of pesantren, which is not only a religious and educational institution but also has a rehabilitation function.

¹²Dedy Susanto, “Dakwah Melalui Layanan Psikoterapi Ruqyah Bagi Pasien Penderita Kesurupan,” *Konseling Religi: Jurnal Bimbingan Konseling Islam* 5, no. 2 (2014), p. 313–34.

B. RESEARCH METHODS

This research uses historical research, which generally has five stages based on Kuntowijoyo's book (2013): topic selection, heuristics, verification, interpretation, and historiography. The heuristic stage is the stage of in-depth research efforts to collect traces of history or collect documents to find out all forms of events that occurred in the past.¹³

The primary data that the author used in the study include: a) Notarial Deed of Pesantren Condromowo, b) Deed of Establishment of Pesantren Condromowo, c) Charter of Establishment of Pesantren Condromowo, d) Profile Archive of Pesantren Condromowo, e) Photo of Pesantren Condromowo Activities, f) Interview. The interview is a process of in-depth search of the object of study. Before starting the interview with K. H. Abdul Hamid Barnawi as the founder of Pesantren Condromowo, Gus Muhammad Agus Candra Mubarokul Makki chairman of Pesantren Condromowo Ustaz Mujiburrahman as the head of Pesantren Condromowo, and alumni of Pesantren Condromowo.

Based on some of the theoretical studies above, this research uses the theory of the function of pesantren from Azzumardi Azra (2019) about the main role of pesantren, namely: First, the transmission of Islamic knowledge. Second is the maintenance of Islamic traditions. Third, the development of prospective scholars and the theory of social change from Zamakhsyari, Continuity, and Change. Because according to the author, the two theories are the most suitable theories to assist the author in conducting this research. The theory the author uses above is expected to make it easier for readers and writers to understand the substance of this research more systematically and scientifically.¹⁴

¹³Kuntowijoyo, *Pengantar Ilmu Sejarah* (Yogyakarta: Tiara Wacana, 2013), p. 70–74.

¹⁴Azra, *Pendidikan Islam: Tradisi Dan Modernisasi Di Tengah Tantangan Milenium III*, 108.

C. RESULTS AND DISCUSSION

Profile of the Founder of Pesantren

Kiai Abdul Hamid Saiful Barnawi is the founder of Pesantren al-Jannatu Dārul Ma'wa Condromowo. Born in Ngawi on March 10 the year 1955. It is located in Girimulyo Village, where K.H. Agus Abdul Hamid founded the pesantren. Pioneered the establishment of Pesantren in 1985 with the establishment of a mosque near where he lived. With the number of small students, Kiai Abdul Hamid began teaching basic religious education through quranic education. In his narrative, the initiative to establish Pesantren was backgrounded by a dream that K.H. Agus Abdul Hamid got, where K.H. Agus Abdul Hamid was visited by Kiai Condromowo, who was in the form of a Tiger. In his dream, K.H. Agus Abdul Hamid was advised to straighten out the mistakes that occurred in the community. What is meant is to remind and provide understanding to the community residents who at that time often carried out worship activities for the relics of Kiai Condromowo. Trust in the existence of mercy for those who give offerings, prayers, and supplications at the place of the Kiai Condromowo's petition. Therefore, Kiai Condromowo (in a dream) gave a message to establish a place for teaching the Islamic religion.¹⁵

An article mentioned that K.H. Abdul Hamid is still a descendant of Raden Brawijaya V. In an interview, K.H. Abdul Hamid gave a statement:

"Yes, this is my genealogy; so, from Sunan Lawu there is, from my mother Sharifah..., a descendant of the Messenger of Allah. So, there is blood from the blood of the mother of the descendants of the Messenger of Allah. Mr. Brawijaya V, Raden Kerta Bumi or Sunan Lawu or Bethara Katong or Raden Fatah"

In other respects, the number of students who study religious science at K.H. Agus Abdul Hamid Saiful Barnawi is increasing; on the other hand, the students who come to him are gaining knowledge and coming for *ruqyah* as mental treatment. Making it known not only

¹⁵Interview K.H. Abdul Hamid Educator of Pesantren Condromowo 2021.

as a Kiai in general but also as a Kiai that can help heal mental health. Regarding knowledge of *ruqyah*, K.H. Agus Abdul Hamid got it for generations.

In a further interview, K.H. Abdul Hamid conveyed the vision and mission of pesantren; he stated:

"Our Vision and Mission is to help the government in the spiritual and mental field, yes, as well as rallying the unity of clerics and umaro. So, the alim ulama primarily support the Republic of Indonesia (NKRI)."

From the statement submitted, it can be seen that K.H. Abdul Hamid is a figure with a high spirit of nationalism. The nationalism of K.H. Abdul Hamid can also be seen from the Pesantren building and his residence, decorated with garuda statues, signs that read expressions of nationalism, and so on. K.H. Abdul Hamid was founded in several places, namely Pesantren al-Jannatu Dārul Ma'wa Condromowo I, located in Girimulyo Village, and Pesantren al-Jannatu Dārul Ma'wa Condromowo II, which is located in Jogorogo Village. In addition, K.H. Agus Abdul Hamid also founded *mushala* to teach Islam in several places: Srigati Village, the Alas Ketonggo trace of relic complex, and the Kalimantan area.¹⁶

Functions and Objectives of Pesantren

As the author has stated above, in a further interview, K.H. Abdul Hamid conveyed the vision and mission of pesantren, and he stated that the vision and mission of pesantren are to help the government in the mental and spiritual fields. More fully, the author finds data related to the vision and mission of pesantren:¹⁷

- a. Succeeding and assisting government programs in mental and spiritual

¹⁶Interview K.H. Abdul Hamid the Educator of Pesantren Condromowo 2021.

¹⁷Archieve Pesantren Condromowo, establishmen Attachment of foundation Pondok Pesantren Al-Jannatu Daarul Ma'wa Condromowo Tahun 2016.

- b. Providing quality education for children interested in exploring religious knowledge
- c. Educating students to *akhlakul karimah* or good morals
- d. Maintain the tradition of salaf sciences and preserve them
- e. Instilling a love for spiritual science as a provision in the afterlife
- f. Fortifying oneself from the influence of a western culture causes generations to be less moral.



Figure 1. Gate of Pesantren Condromowo

Like Pesantren *salafiyah* (traditional), Pesantren al-Jannatu Dārul Ma'wa Condromowo conducts learning for students to learn religious sciences without including general education. In terms of the learning system, it is carried out with a *sorogan* system. The *sorogan*, in this case, means that the students will face the Kiai one by one with the book that has been studied, and the students will also sit around the Kiai to listen to the lesson. This learning is centered or housed in a mosque.

Characteristics of Santri Pesantren al-Jannatu Dārul Ma'wa Condromowo

Compare the research results with other previous ones, The rehabilitation process of adolescent drug addicts at the Drug Rehabilitation Center of Pondok Pesantren Ar-Rahman Palembang is

carried out by integrating a medical-based physiological therapy model, a psychological model based on psychology, and a spiritual-based moral therapy model, followed by the development of social interaction abilities, the provision of mental immunity in the face of the negative influence of the new social environment, as well as life skills as a provision for them to live a post-rehabilitation life. As for the rehabilitation stage, starting from the medical healing of physical problems suffered by fostered adolescents, followed by healing psychic disorders, then their souls are filled with spiritual values as a basis for soul power that can grow their consciousness to achieve new forms of life that are religious, healthy and creative and avoid negative social influences.¹⁸

The Model of Islamic Religious Education in the rehabilitation of drug addicts at the Tetirah Dzikir Berbah Sleman Islamic Boarding School Yogyakarta is carried out through three stages: first pre-education, secondly Islamic religious education such as the development of prayer, fasting, dhikr, *qiyamul lail*, *taubat* bathing, religious lectures, learning akhlak akidah, fiqh, reading the Qur'an, and the third is post-recovery education.¹⁹ The rehabilitation process for Islamic boarding school-based narcotics abusers in the Banyumas regency follows the provisions of the laws and regulations.²⁰ In Islamic psychotherapy, the rehabilitation process at Pesantren Nashrun Minallah is a therapy to return to study and always practice Islamic teachings. More specifically, Islamic psychotherapy is a process of healing disease, both psychic, physical, spiritual, and moral, through guidance and enlightenment based on the Quran and

¹⁸ Akmal Hawi, "Remaja Pecandu Narkoba: Studi Tentang Rehabilitasi Integratif Di Panti Rehabilitasi Narkoba Pondok Pesantren Ar-Rahman Palembang," *Tadrib: Jurnal Pendidikan Agama Islam* 4, no. 1 (2018): 99–119, <https://doi.org/10.19109/tadrib.v4i1.1958>.

¹⁹ Toha Machsun, "Model Pendidikan Agama Islam Dalam Rehabilitasi Tetirah Dzikir Sleman Yogyakarta," *El-Banat* 10, no. 66 (2020): 110–12, <https://doi.org/https://doi.org/10.54180/elbanat.2020.10.1.109-127>.

²⁰ Vivi Ariyanti and Bani Syarif Maula, "Rehabilitasi Berbasis Pesantren Bagi Penyalah Guna Narkotika Sebagai Bentuk Perlindungan Hukum," *KOMUNIKA: Jurnal Dakwah Dan Komunikasi* 14, no. 2 (2020): 259–82, <https://doi.org/10.24090/komunika.v14i2.3757>.

Hadith. Types of therapy in the healing process are carried out according to the recommendations in Islamic teachings, such as holding prayer processes, dhikr, and *ruqyah*.²¹

At the beginning of the pioneering of Pesantren al-Jannatu Dārul Ma'wa Condromowo, the students of Pesantren al-Jannatu Dārul Ma'wa Condromowo also believed in "*barakah*." They believed that by coming to Pesantren al-Jannatu Dārul Ma'wa Condromowo, studying religious knowledge there, and asking for prayers from the Kiai, they would get their enjoyment and convenience.

Grouping of Students In treating mentally ill and drug students, Pesantren al-Jannatu Dārul Ma'wa Condromowo groups them into three classes: first, mild mental disorders, sick mental students in this group are those who are still easy to communicate with, be guided and managed. Students in this class are given more time outside the room and the freedom to walk around and do other activities in the area of Pesantren al-Jannatu Dārul Ma'wa Condromowo. Some students who are observed to have improved mental health will usually be transferred to Pesantren al-Jannatu Dārul Ma'wa Condromowo II to be given treatment that is more in line with their improved mental condition. Second, severe mental disorders, and third, mentally ill students in this class are difficult to communicate with. Their psychic condition is still ups and downs, making it difficult to control students' behavior. So, students in this class will be placed in cell rooms. The rehabilitation process was carried out at Pesantren al-Jannatu Dārul Ma'wa Condromowo I.

Third, drug addict students who undergo drug rehabilitation have different rooms from students who have mental disorders. In terms of rehabilitation, they certainly get more teaching or learning about Islam and divinity. In terms of the number of students in Pesantren al-Jannatu Dārul Ma'wa Condromowo, the author does not get an exact number for both mentally ill and drug rehabilitation students. This case is because Pesantren al-Jannatu Dārul Ma'wa

²¹ Desi Alawiyah and Iin Handayani, "Penanaman Nilai Spiritual Dalam Dimensi Psikoterapi Islam Di PP. Rehabilitasi Salafiyah Syafi'iyah Nashrun Minallah," *KONSELI: Jurnal Bimbingan Dan Konseling (E-Journal)* 6, no. 1 (2019): 23–32, <https://doi.org/10.24042/kons.v6i1.4073>.

Condromowo had not detailed the students' data at the beginning of the rehabilitation education. However, the number of students from year to year continues to increase from the estimated number of students.²²

Rehabilitation of Santri Pesantren Al-Jannatu Dārul Ma'wa Condromowo

Linguistically, rehabilitation comes from the English word rehabilitation which means "correction" or "repair." Rehabilitation is a process of re-improving a person's mental abilities so that the person can overcome social welfare problems for themselves and their families.²³ Meanwhile, according to the Ministry of Social Affairs of the Republic of Indonesia, Rehabilitation is a process of functionalization and improvement of social welfare so that people with social welfare problems can carry out their social functions again in the system of social and state life. Mental rehabilitation is a process of activity aimed at strengthening a person's mentality in the face of a problem, not easily discouraged, and having hope in overcoming a problem.²⁴

In its Islamic psychological studies, Islam has also explained how the interrelationships between a person's mental levels of spirituality are interrelated. Spiritual medicine, namely *ruqyah*, is not only part of the science in the Islamic world but also part of history because it has been started since the time of the prophet. Towards 2000, it seems that Rehabilitation in Pesantren can be said to be a trend d like the metal pesantren in Pasuruan. This is because there are many emergencies of Islamic boarding schools that specifically accept rehabilitation for those who want to escape the influence of drugs and those experiencing mental disorders.²⁵

²²Interview K.H. Abdul Hamid the Educator of Pesantren Condromowo 2021.

²³Isbandi Rukminto Adi, *Kesejahteraan Sosial: Pekerja Sosial, Pembangunan Sosial Dan Kajian Pembangunan* (Jakarta: Raja Grafindo Persada, 2013), p. 74.

²⁴Balitbang Departemen Sosial RI, *Pola Pembangunan Kesejahteraan Sosial* (Jakarta: Balitbang Departemen Sosial RI, 2003), p. 3.

²⁵Puji Lestari, "Metode Terapi Dan Rehabilitasi Korban Napza Di Pondok Pesantren Suryalaya Tasikmalaya," *DIMENSIA: Jurnal Kajian Sosiologi* 6, no. 1 (2012),



Figure 2. The Book of *ruqyah* Kiai Hamid

The rehabilitation process of students at Pesantren al-Jannatu Dārul Ma'wa Condromowo is carried out jointly, meaning that mentally ill students are not specifically placed in the same room. 3-4 mentally ill students will occupy one room. In addition, all rehabilitation processes and activities of students, including *ruqyah*, are carried out jointly. Considering that the students have mental disorders, sometimes their emotions of the students are unstable. Therefore, sometimes it triggers quarrels between one student and another, often causing injuries to both students. Ustaz Mujib, as the head of Pesantren al-Jannatu Dārul Ma'wa Condromowo II said.²⁶

"....after how many years there was a problem between the family and the management. Sometimes someone quarrels with another (mentally ill students) outside the control of the management.

p. 1–16.

²⁶Mujiburrahman, head (Lurah) of Pondok Pesantren Al-Jannatu Daarul Ma'wa Condromowo, Interview, Jogorogo 13 Februari 2022.

Sometimes, he (a sick mental student) is quiet and doesn't know to be angry; suddenly, there is strong anger and hits to the point of fatality. Well, that's where in 2012, a letter of agreement was made between the pesantren and the management. With a statement like this, it is explained like this, what is it sincere? Signed I on the stamp. It started in 2012".

In addition to the injured students, another impact was the demands of the students' families, who did not understand and did not accept this. The demands of the guardians of the students against Pesantren al-Jannatu Dārul Ma'wa Condromowo are certainly very burdensome for the pesantren, especially since the incident was not intentional. Therefore, to maintain good relations between the guardians of the students and the Pesantren al-Jannatu Dārul Ma'wa Condromowo, then when receiving the students, the pesantren will provide a letter of agreement which is an important point, including the vice of students are obliged to maintain the good name of K.H. Abdul Hamid and the extended family of Pesantren al-Jannatu Dārul Ma'wa Condromowo, the guardian of the students, pay attention by visiting the students every month or contacting the Pesantren by telephone in the event of an accident or physical illness. The guardian of the students bears all medical expenses, and if the students escape from the pesantren, it is the responsibility of the guardian of the students; the pesantren will be petrified with a power of attorney; if the anti escapes, the guardian of the student is not entitled to report to the legal route. The Pesantren al-Jannatu Dārul Ma'wa Condromowo has the authority to return the student to the guardian.²⁷

The rehabilitation period of students at Pesantren al-Jannatu Dārul Ma'wa Condromowo can also be said to be flexible because pesantren does not determine the rehabilitation period of students. As much of the family, it is allowed to visit the students, but for a certain time (waiting for permission from the Kiai), this restriction is carried

²⁷Establishment Attachment of foundation Pondok Pesantren Al-Jannatu Daarul Ma'wa Condromowo 2016.

out to maintain the mentality of the students during rehabilitation. The success of the recovery of students is explained by the administrator as follows:²⁸

"The percentage problem depends on the cure rate. Kalau healed one hundred percent; it is a mercy of God, rather rare, but there is! And now that success is there, he gets that mental disorder, and then after that comes home with his family, success is there. That's yes, if calculated, one hundred to two lah. But the mate, after the treatment here, continued to be at home; it was a lot better."

Information related to the success of Rehabilitation at Pesantren al-Jannatu Dārul Ma'wa Condromowo was also given by "S," one of the guardians of the students. It says:

"My son, if I'm angry, I often go out of the house to support my neighbors, that's why I often bracket, I don't want to be good. Here it's been six months; thank God it's been better".

"R" One of the recovered students also gave the following information:

"I was a bit like this yesterday (mentally disturbed) because I was often daydreaming, sometimes angry. His background is due to the mind and thesis as well. But now it's getting better. I've been here for two months".

Based on the information of several informants the author successfully interviewed, it can be concluded that the success rate of student rehabilitation varies. This method depends on the psychic level of the students at the beginning of undergoing rehabilitation and the length of the rehabilitation period.

Based on a statement from Kiai Abdul Hamid (2021), the rehabilitation carried out at Pesantren al-Jannatu Dārul Ma'wa Condromowo uses several methods, including: first, an emotional approach; this approach is carried out every day in the environment of Pesantren al-Jannatu Dārul Ma'wa Condromowo. Ustaz pesantren will

²⁸Interview Santri, (anonim) Pesantren Condromowo 2022.

do a shorthand by conducting a dialogue with students to be more open and comfortable between students and Ustaz. This is done to make it easier to solve the problems that students problems. And next, the Ustaz will carry out an understanding and approach to the problem. In this case, students who experience mental disorders will be given flexibility in telling stories. Because from there, it can then be understood what initiated the instability of mental santri. Creating a friendly atmosphere also affects the student's psyche, and this creates an atmosphere of comfort and inner peace. Given the tranquility of one's life, one's inner calmness and happiness are not only influenced by external factors such as work, social status, and wealth but also from within ourselves, namely healthy, both physically healthy and psychically healthy. So, control and self-adjustment are the first things important to pay attention to maintain a person's mental health condition.²⁹

Second, physical and moral coaching, a small number in physical coaching, in this case, is that mentally ill students will be taught about maintaining their health and environment. Moral Coaching, in this case, is to provide life teaching and self-understanding so that students can control themselves in emotional terms and carry out positive behaviors. Mentally ill students who have experienced development have shown a positive attitude and look normal. This progress can be seen in the students who can help build Islamic boarding school buildings, calligraphy, plantains, and other activities.

Third, spiritual development is a formation related to spirit, soul, and religiosity. Ustaz, who provides Spiritual guidance, will give direction on the divinity and the nature of life in the world. The understanding of religiosity is applied in Pesantren al-Jannatu Dārul Ma'wa Condromowo as part of the healing therapy of mental disorders and drugs. The form of this activity is that all students will participate in prayer, dhikr, and recitation. Understanding mentally ill

²⁹Interview K.H. Abdul Hamid the Educator of Pesantren Condromowo 2021.

students is a little difficult and slow. Still, this step is also important to do in the hope of guidance from Allah Swt, even though the success or harmony of the students remains with themselves.

Fourth, the *ruqyah* method is another practice in handling Islamic health in Pesantren al-Jannatu Dārul Ma'wa Condromowo is through *ruqyah*. Pesantren al-Jannatu Dārul Ma'wa Condromowo *ruqyah* is the main therapy for healing students. The *ruqyah* is carried out twice daily for mentally ill and drug students. The implementation is in the morning at 07.00 and afternoon at 14.00. For *ruqyah*, Pesantren al- Jannatu Daarul Ma'wa Condromowo printed his own book of *ruqyah* containing do'a-do'a based on the Qur'an and as-Sunnah.



Figure 3. Rehabilitation Activities Through *ruqyah*

Mental health is a translation of the word *mental hygiene*. Mental means spirit, soul, soul, life, and spirit. Thus, it can be interpreted that the mind is everything related to *psycho* or psychiatric that affects the individual. An individual's behavior or expression is an impulse or reflection of his mental state. According to WHO, mental health is the ability to adapt a person to himself and the surrounding nature in general so that he feels calm and happy, lives

airily, behaves socially normally, and can face and accept various realities of life.³⁰

Zakiah Drajat (1985) suggests that there are four formulations in terms of mental health. First, avoid a person from the symptoms of mental disorders (*neuroses*) and the symptoms of mental illness (*psychoses*). Second is the individual's ability to adjust to others and, more broadly, namely in society. Third, knowledge and actions in developing and utilizing all of one's potential as much as possible lead to self-happiness and avoidance of disorders and mental illnesses.³¹

One of God's favors that we should always be grateful for is healthy favors, both physically and mentally healthy. Because healthily we can do all activities comfortably without anyone getting in the way. But not all, and not always, we are given healthy favors. As we often encounter in this modern world, not a few people experience depression, leading to psychiatric disorders and even suicide.³²

Many factors encourage this phenomenon, either due to economic factors, hard job demands, or a person's lack of good social relations. Such a mental state requires a variety of treatments. In the medical world, there are many therapies to cure the disease, but we should also not forget the role of religion in everything, including this mental illness. Conceptions about mental health are very diverse. Experts have their perceptions and orientations in interpreting mental health. Meanwhile, the concept of mental health was first introduced in Islamic medicine by Abu Zayd Ahmed ibn Sahl al-Balkhi (850-934).

In his book, *Masālih al-Abdān wa al-Anfūs* (Food for Body and Soul), he explained the relationship between body and soul. Religion (Islam) cannot be separated from human life; the teachings of the Islamic religion always guide every human being in one aspect

³⁰Utsman Najati, *The Ultimate Psychologi Sempurna Ala Nabi Muhammad Saw*, ed. Hedi (Bandung: Pustaka Hidayah, 2008), p. 36.

³¹Zakiah Drajat, *Kesehatan Mental* (Jakarta: Gunung Agung, 1985), p. 11.

³²Suhaimi, "Gangguan Jiwa Dalam Perspektif," *Risalah* 26, no. 4 (2015), p. 197–205, <https://doi.org/DOI: 10.24014/jdr.v26i4.1277>.

and in terms of human life. Islam provides learning of the values of piety (Saleh) exemplified by the prophet Muhammad. Religion in handling mental health cases is shown in the Qur'an, one of which is in Q.S. Yunus 57 means: "*O man, verily has come unto you the (religious) counsel of your Lord as a healer for the sickness which is in the bosom, as a guide and a mercy to the faithful.*"

The passage above shows that Islam is a mercy for all humanity in terms of treating and maintaining their mental health. This can be done by living and practicing the Islamic religion's teachings and maintaining good relations with Allah, fellow humans, nature, and the environment. So that in the Islamic view, mental health is a condition that allows for harmonious physical (*biologic*), intellectual (intellectual/ *cognitive*), emotional (*affective*), and spiritual (religious) development.³³

Context of The Shift in the Function of Pesantren Condromowo from Religious to Mental Rehabilitation and Its Implications

The shift in the function of Pesantren Condromowo in the External Context includes several things, namely: first, the number of Students of Pesantren al-Jannatu Dārul Ma'wa Condromowo as a Mental Rehabilitation Institution is backgrounded by the decreasing number of students who want to explore Islam and the increasing number of mentally ill and drug students. Secondly, factors Modernization and technological developments are taking place in this modern life. The existing developments and progress certainly have a positive impact, namely providing convenience in many human activities in terms of communication, information, economy, culture, and so on. However, the development that occurs in the modern era also has a bad impact, for example, the increasing crime rate, juvenile delinquency, and drugs, impacting a person's mental and spiritual disorders.³⁴

Seeing the phenomenon in this modern era and the number of students in Pesantren al-Jannatu Dārul Ma'wa Condromowo is more

³³Suhaimi, 200.

³⁴Interview K.H. Abdul Hamid the Educator of Pesantren Condromowo 2021.

mentally ill students, the Al Jannatu Daarul Ma'wa Condromowo Islamic Boarding School Foundation was established as a Mental Rehabilitation Institution. The establishment of the Al Jannatu Daarul Ma'wa Condromowo Islamic Boarding School Foundation is one of the efforts to help reduce the negative impacts of modernization by offering and spreading religious knowledge while assisting in the handling of cases of mental health and drug abuse through religious approaches and therapies.

Third, pesantren as alternative research related to Pesantren al-Jannatu Dārul Ma'wa Condromowo was conducted by Riska Dewi F. and Muchamad Arif A (2018). His research related to the social construction of student guardians on the process of mental rehabilitation and the background of the guardians of students chose Pesantren al-Jannatu Dārul Ma'wa as a place of rehabilitation or treatment for their families. Some of the students' guardians chose Pesantren al-Jannatu Dārul Ma'wa Condromowo as a place for mental rehabilitation because they had previously tried various treatment sites, hospitals, and alternative medicine but did not get results. Subsequently, they tried to treat their family members at Pesantren al-Jannatu Dārul Ma'wa Condromowo, and the results improved.³⁵

It is also understood that if medical and alternative treatments have been tried but not succeeded, they likely think their families with psychiatric disorders need a religious approach, namely through Islamic boarding schools. Another factor behind the guardians of students in choosing Pesantren al-Jannatu Dārul Ma'wa as their family's place of treatment is because medical treatment is more expensive than treatment at pesantren. Therefore, Pesantren al-Jannatu Dārul Ma'wa Condromowo was chosen as a place for therapy or rehabilitation.

In the internal context, Kiai, with his knowledge, is one of the factors supporting the shift in the function of pesantren. The shift, in this case, is a change or development of Pesantren in responding to

³⁵Riska Dewi Fatmawati and Mochamad Arif Affandi, "Konstruksi Wali Santri Terhadap Proses Rehabilitasi Mental Di Pondok Pesantren Salafiyah Al Jannatu Daarul Ma'wa," *Jurnal Paradigma* 6, no. 1 (2018), p. 7.

challenges or phenomena that occur in society. In this case, K.H. Abdul Hamid developed his Islamic scholarship to deal with mental health through rehabilitation. Kiai's knowledge and attitude in responding to phenomena that occur in society is a form of effort to maintain the existence of the pesantren. In addition, the science and attitude of Kiai who are willing to accept social changes in the community is one of the factors for the shift in the function of pesantren in Pesantren al-Jannatu Dārul Ma'wa Condromowo.³⁶

The implications of the shift in the function of the pesantren are the role of pesantren as the transmission of Islamic knowledge. The transmission of Islamic knowledge carried out by Pesantren al-Jannatu Dārul Ma'wa Condromowo, carried out since the beginning of the establishment of Pesantren, is still maintained today. Although the current focus of pesantren is on handling mental health through rehabilitation, Pesantren al-Jannatu Dārul Ma'wa Condromowo is continuing learning activities related to Islamic science by studying the books as it was originally established. It's just that these activities are not as intensive as they were in their inception. In its current development, Pesantren al-Jannatu Dārul Ma'wa Condromowo has also been open to the modern education system where pesantren includes general subjects for students.

Second, it is the preservation of Islamic Traditions. As a salafiyah pesantren, Pesantren al-Jannatu Dārul Ma'wa Condromowo still maintains the yellow book as an Islamic intellectual tradition of pesantren. It is hoped that the students will continue to apply traditional Islamic values by maintaining the yellow book.

The third is the development of prospective scholars and providing learning related to Islamic science, K.H. Abdul Hamid, the caretaker of Pesantren al-Jannatu Dārul Ma'wa Condromowo, also provided opportunities for students to serve in Pesantren. These students will be guided so that they can assist in the maintenance of Islamic traditions and the development of scientific development in the Pesantren environment. Many of the Ustaz who assist in learning

³⁶Interview Mujiburrahman, head (Lurah) of Pondok Pesantren Al-Jannatu Daarul Ma'wa Condromowo, Interview, Jogorogo 13 Februari 2022.

and rehabilitation come from students who have graduated and then desire to serve. However, some students from other Pesantren come to help maintain and develop the Pesantren.

Fourth, The Rehabilitation Function. Pesantren al-Jannatu Dārul Ma'wa Condromowo specifically applies functions besides transmitting Islamic knowledge, maintaining Islamic traditions, and fostering prospective scholars, namely the function of rehabilitation, especially mental rehabilitation. In the interview, K.H. Abdul Hamid, the founder of Pesantren, said:³⁷

"Our Vision and Mission help the government in the mental and spiritual spheres. at the same time rallying the unity of the clergy and the umaro."

From what the author has explained above, it can be seen that the continuity of the function of pesantren is to maintain the function of pesantren as a place to transfer religious knowledge and still maintain the values of Islamic traditionalism as in the early history of pesantren, the successor printer of da'i or Ustaz. In addition, there are also changes, namely the opening of pesantren with a modern education system and the increase in the function of pesantren specifically, namely the function of mental rehabilitation.

D. CONCLUSION

From the previous discussion, it can be concluded that the establishment of Pesantren al-Jannatu Dārul Ma'wa Condromowo cannot be separated from the influence of Local History that colors the religious life of the Jogorogo people, especially Giri Mulyo. A Local History is a place believed to be a trace of a relic from Prabu Brawijaya V or the Girimulyo community as Kiai Condromowo. In the subsequent development of K.H. Abdul Hamid Barnawi as the caregiver and founder of Pesantren al-Jannatu Dārul Ma'wa Condromowo, developed and applied his knowledge by starting to accept mentally ill students, which ultimately encouraged a change in

³⁷Interview K.H. Abdul Hamid the Educator of Pesantren Condromowo 2021.

the attention of Pesantren from Islamic educational institutions to focus more on mental health through rehabilitation.

Second, the change in function in Pesantren al-Jannatu Dārul Ma'wa Condromowo is the presence of external and internal factors. External factors come from the greater number of santri who come to pesantren for rehabilitation than the number of students who want to explore religious science. Meanwhile, the internal factor is the scientific development and thinking of K.H. Abdul Hamid in responding to the phenomenon that exists in society.

Third, the implications of the change in the percentage of students in Pesantren al-Jannatu Dārul Ma'wa Condromowo resulted in a change in the vision and mission of pesantren, which was once a place to study religious science only. Still, it has become more than that, helping deal with spiritual and mental problems through therapy and *ruqyah*. Even the image of pesantren is more of a Rehabilitation Pesantren. In addition, the change in the vision and mission of Pesantren al-Jannatu Dārul Ma'wa Condromowo has also changed the teaching or education system in Pesantren to be more complex, namely that previously only implemented the traditional education system now it has increased to three different teaching systems, namely for students who study religious science, mental students, and drug students. Acknowledgment to the educator of Pesantren al-Jannatu Dārul Ma'wa Condromowo Ngawi Kiai Abdul Hamid Saiful Barnawi, who has provided information and permission so that this research can be completed, to administrators and students who are willing to be resource persons. Without the support and encouragement of these parties, this research will not have been completed properly. Hopefully, this research will be able to contribute to science, especially in the study of Islamic boarding schools.

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