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## THERAPEUTIC COMMUNICATION OF KIAI AND MENTAL CADRES AS MEDIA FOR MENTAL HEALTH RESILIENCE FOR People with Mental Disorders DURING THE COVID-19 PANDEMIC

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### **Abstract**

*The increasing number of People with Mental Disorders during the Covid-19 pandemic was due to a lot of pressure from outside and inside, including genetic, environmental, and psychological factors. What makes people most depressed during a pandemic is environmental factors because the economy is declining, and losing their jobs causes people to be stressed and ultimately depressed. This research aims to discover, analyze, and explore the Therapeutic Communication of Kiai and Mental Cadre as a Media for Mental Health Resilience for People with Mental Disorders during the Covid-19 Pandemic Period. This research method is descriptive qualitative with a single instrumental case study approach. The research subjects are Kiai and mental cadres. The object of the research is the therapeutic communication of Kiai and mental cadres as a medium for mental health resilience for People with Mental Disorders during the Covid-19 pandemic. Using purposive sampling, the informants were selected according to the research objectives. Data collection techniques use interviews, observation, documentation, audio-visual materials, and literature review. The data analysis technique uses data reduction, data display, and concluding. The data validity technique uses source triangulation, method triangulation, and member checks. The research location is in Bangkalan, the Bani Amrini mental institution. The research results are that in the resilience of People with Mental Disorders during this pandemic, Kiai and mental cadres use therapeutic communication, including communication-based on Islamic religious therapy, therapeutic communication based on work activities, daily communication-based therapeutic communication, and hydro- or water-based therapeutic communication. The theory used in analyzing the results of this research is George Herbert Mead's Symbolic Interaction Theory with the concepts of Mind, self, and society.*

**Keywords:** *Kiai, Mental Cadres, People with Mental Disorders, Resilience, Therapeutic Communication*

### **INTRODUCTION**

The Bani Amrini orphanage foundation is a foundation that accommodates explicitly People with Mental Disorders, located in Batangan Village, Tanah Merah District, Bangkalan Regency, Madura. It is the only mental institution in Bangkalan, Madura. People with Mental

Disorders is a person with a soul that is not functioning correctly in terms of cognitive, affective, and psychomotor. This mental home is under the leadership of Kiai Zaini, who is also the village head in Batangan village. In his narrative to the author in a November 2021 interview,

*"My Aba is holding it, but my Aba has died so it was passed on to me, because I have always helped Aba with the treatment of People with Mental Disorders, I was also told to continue my Aba's leadership stick, and the residents also want it to be like this, just run it. Although it's a bit heavy."*

As a mental institution, of course, this place is visited by many people from various areas in Madura itself and outside Madura with the aim of obtaining treatment in the ways that the Kiai and soul cadres carry out until they achieve healing. In the author's observation from September to November 2021 (still during the Covid-19 pandemic) People with Mental Disorders patients continued to arrive accompanied by family members for treatment. There is still an increase in People with Mental Disorders patients during this pandemic. More and more People with Mental Disorders are entering the Bani Amrini mental institution, so Kiai and mental cadres are doing treatment as a means of resilience for People with Mental Disorders during this pandemic. Resilience is a person's skill to solve problems first, maintain health and maintain positive energy to continue their lives (Setyowati et al., 2010). According to Uyun (2012), explaining resilience is a skill that must be improved in all aspects of life, when problems come, a person must strengthen his abilities to maintain maximum survival. The other resilience is the role between protective factors and risk factors that will occur when individuals face stress or difficulties which will ultimately lead individuals to overcome anxiety (Hendriani, Retnowati, & Koesbardiati, 2011) (Pandjaitan, 2020). So the role of the Kiai and soul cadres is beneficial for the People with Mental Disorders process in recovering their psychological condition for the better.

The resilience presented by Kiai and mental cadres in dealing with People with Mental Disorders at the Bani Amrini mental institution is a therapeutic communication approach. What is meant by therapeutic communication is a pleasant relationship between the therapist and the patient in terms of exchanging information characteristics to make the patient healthy. (Fuller and Quesada (Kreps and Thornton, 1984) in (Wahyuningsih, 2021).

The People with Mental Disorders data in the Bani Amrini mental institution totaled approximately 45 people (data source from the author's observation in November 2021), this was due to several factors, including breakups, drugs, economic pressures, divorce, practicing knowledge, according to Kiai Zaini, a mental institution caretaker who met the author in November 2021.

During the Covid-19 pandemic that hit all over the country, the number of PLWHA increased from year to year due to a lot of pressure, especially economic conditions that were getting worse due to a large number of people who were no longer working due to layoffs from their factories and companies where they worked. And many businesses, malls, stalls, and kiosks have all closed because of the government's call to comply with the health program, especially when a few people are congregating in one place. Of the many unemployed people, this triggers people to become stressed and even depressed during this pandemic.

The Ministry of Health (Kemenkes) noted that during the Covid-19 pandemic, until June 2020, there were 277 thousand of cases of mental health in Indonesia. The number of mental health cases has increased compared to 2019 which was only 197 thousand people. (Susanto, 2020). It was also as conveyed by Plt. Director General (Dirjen) P2P Ministry of Health, Maxi Rein Rondonuwu. "During this pandemic, the number of mental disorders ranging from anxiety disorders increased by six percent, including depressive disorders, which increased by 6.5 percent". Newswire - Bisnis.com. (2021).

Of the many increases in People with Mental Disorders up to 6.5 percent, what is being offered is primarily a Mental Hospital and a mental institution like Bani Amrini is also one that accommodates People with Mental Disorders due to this pandemic. So the therapeutic communication techniques carried out by Kiai and mental cadres in mental institutions are essential as a medium of resilience for the People with Mental Disorders who are housed there in recovering their condition so that they are stable again and can be accepted back into their families and communities in their environment. As with the study's results (Rukmini, Syafik, 2019), the results showed that the subjects tried to overcome difficulties during the treatment period for people with schizophrenia as a form of resilience. The first and second subjects reached the growing phase, while the third only got the recovering degree. In addition to self-confidence, the social support obtained affects the resilience abilities of each issue. So this study states that the children of mothers who have schizophrenia have complete self-confidence and get a lot of social support that makes them strong and consistently support their mothers who have schizophrenia. So her children are a powerful medium of resilience for healing her mother, who has schizophrenia.

In contrast to the research currently being carried out by the author, the clerics and psychiatric cadres who are the medium for resilience are the Kyai and soul cadres at the Bani Amrini mental institution for the healing of these mentally ill patients. Research by Wu, Yin, et. al (2020) also shows the same evidence, that resilience can significantly affect mental health conditions, even in the short term. The research shows that there is a trade-off between resilience and mental health. A high level of strength can minimize psychological problems and also offers a high level of positive mental health. So resilience in this study plays an essential role in a person's mental health condition. Resilience, in terms of the ability to solve problems, can affect mental health conditions. This was proven in the research by Shanahan et al. (2020) that coping strategies could reduce the distress experienced by individuals during the COVID-19 pandemic. The level of mental health, including during a pandemic, can be determined by resilience. Resilience during the Covid-19 pandemic is influenced by social support, religiosity & spirituality. Social support can increase positive emotions so that it becomes one of the determinants in increasing resilience. The social support provided can develop resilience and psychological well-being during the Covid-19 pandemic.

From the description of the background presented by the author, the purpose of this study was to find out, analyze, and explore therapeutic communication techniques for Kiai and Psychiatric Cadres as Resilience Media for Mental Health for People with Mental Disorders during a pandemic to revive in reproduction for their families and in the community.

## **METHOD**

This type of research is descriptive qualitative, with a single instrumental case study approach because this research is located in one place and focuses on one case, namely the treatment of People with Mental Disorders at the Bani Amrini mental institution foundation, the only mental institution in Bangkalan whose treatment is handled by Kiai and Cadres. Soul.

The research subjects were Kiai and soul cadres who handled People with Mental Disorders in mental institutions. The object of his research is the therapeutic communication techniques of Kiai and Soul Cadres in the Bani Amrini mental institution. The sampling technique used in determining informants is purposive sampling, which aims to consider the criteria of informants who will be used as research subjects. The requirements for informants were Kiai and psychiatric cadres who have expertise in dealing with People with Mental Disorders, 2) Kiai and psychiatric cadres who know about therapeutic communication and who have received education from local health workers who work together in dealing with People with Mental Disorders in mental institutions. Data collection techniques by conducting interviews, observation, documentation, audio-visual materials, and literature studies. The data analysis technique is by reducing data, displaying data by categorizing it based on findings in the field, and concluding. Techniques for the validity of the data were source triangulation by checking informants, method triangulation by checking several research methods, and member checks. The location of this research is the Bani Amrini Batangan Foundation, Tanah Merah District, Bangkalan Regency.

## **DISCUSSION**

Following the objectives of this study, namely wanting to know, analyze and explore therapeutic communication techniques for Kiai and Mental Cadres as Resilience Media for People with Mental Disorders Mental Health during the Covid-19 pandemic, the authors found the results of field research related to research results through observation and interviews, and deepening of the instrument In other research, there are interesting categorizations or themes obtained by the author, including:

### **Therapeutic communication of Kiai and soul cadres as mental health resilience for People with Mental Disorders based on Islamic religious activities**

A form of resilience in healing People with Mental Disorders in the Bani Amrini Kiai mental institution together with psychiatric cadres every day to provide stimuli as a form of therapy for People with Mental Disorders. Among them, Kiai and soul cadres accompany them to perform prayers with dhikr, pray, recite the Koran, and perform ablutions. Both the orphanage and the mosque in the orphanage. What Kiai and soul cadres do is in line with Islamic spiritual therapy. Islamic spiritual therapy is a treatment or healing of psychological disorders that is carried out systematically based on the concepts of the Koran and as-sunnah. Islamic spiritual therapy views faith and closeness to Allah as significant forces for efforts to improve self-recovery from depression or other mental problems and improve the quality of human life. Islamic spiritual therapy does not only cure psychological disorders but what is more substantial is how to build

self-awareness so that humans can understand their true nature. Because basically, those who are involved in psychotherapy do not just want healing, but they also aim to find the meaning of their life, and self-actualize. (Razak, Ahmad, et al, 2013). Islamic spiritual therapy does not only cure psychological disorders but what is more substantial is how to build self-awareness so that humans can understand their true nature. Because basically, those who are involved in psychotherapy do not just want healing, but they also aim to find the meaning of their life and self-actualize. (Razak, Ahmad, et al, 2013). Islamic spiritual therapy does not only cure psychological disorders but what is more substantial is how to build self-awareness so that humans can understand their true nature. Because basically those who are involved in psychotherapy do not just want healing, but they also aim to find the meaning of their life and self-actualize. (Razak, Ahmad, et al., 2013).

Therapy through reading or reciting the Koran is a blessing for humanity which is the primary source and guide in all aspects of life in this world and the hereafter. Because the Koran is the book of God which was revealed directly to the Prophet Muhammad. Through the angel Jibril, and as a complement to the previous books, which have privileges as well as the best antidote and medicine, in this case Islamic psychotherapy, prevents and cures all forms of illness, both physical and psychological. The People with Mental Disorders at the Bani Amrini mental institution always does therapy by reciting the Koran so that the soul is calmer and the hallucinations and delusions within the People with Mental Disorders can gradually disappear and eventually become clean again and recover from their activities. In line with Muhammad Uthman Najati, in order to position the Qur'an as a therapist for mental illness, it is explained that to change a person's personality and human behavior, changes must be made to human thoughts and attitudes. Exploration of this explanation was discussed by Muhammad Uthman Najati in the section of his work, "To change a person's personality and behavior, one must make changes to one's thoughts and attitudes. Because thoughts and attitudes strongly influence human behavior. Therefore, psychotherapy basically aims to change the minds of people who suffer from psychiatric disorders about themselves, their lives, and the problems that previously caused their anxiety (Muhammad Utsman Najati, 2005: 444) in (Mas'udi and Istiqomah, 2017).

Likewise, with prayer therapy, prayer is an effort to build good relations between humans and their God. By praying, the delicacy of munajat to Allah will be felt, devotion to Him can be appreciated, and the surrender of all matters to Him. Prayer is the behavior of a servant's Ihsan to his Lord. Ihsan prayer is to perfect it by unifying the Mind and heart so that the thoughts, feelings, and limbs become one, focused only on Allah. This therapy will help People with Mental Disorders to be even better, whose hearts were chaotic at first then gradually will get better. Prayer is an effort to build a good relationship between humans and God. By praying, the delicacy of munajat to Allah will be felt, and devotion to Him can be appreciated, as well as surrender all matters to Him. Prayer is the behavior of a servant's Ihsan to his Lord. Ihsan prayer is to perfect it by unifying the Mind and heart so that the Mind, appreciation and limbs become one, focused only on Allah. (Ahsin, W. 2010).

Psychologically, dhikr can restore a person's lost consciousness because dhikr activity encourages a person to remember, recite and reduce the things hidden in his heart. Dhikr is also able to remind someone what makes and heals various kinds of diseases, especially heart

diseases such as envy, jealousy, and arrogance and dampens one's emotional level.

The Qur'an also recommends to always dhikr. With the activity of dhikr, the People with Mental Disorders will feel calmer, not daydreaming, and eventually relapse. This relapse must be avoided with lots of dhikr and other therapies. In line with that, spirituality is associated with lower rates of depression (Watkins et al., 2016). This is because connectedness with God or a higher substance is related to changes in nerves in the brain which can make individuals feel more peaceful, safe and happy (TovarMurray, 2011). Spirituality allows individuals to feel positive emotions and enthusiasm for life (Fachrunnisa et al., 2019) (Tanamal, 2021). Ozawa et al. (2017) research shows that spirituality can strengthen resilience (Tanamal, 2021). Spiritual dominates the condition of weak people, mental disorders, anxiety, and other mental disorders, a spiritual approach is the most helpful resilience in one's mental health. 2019) in (Tanamal, 2021). The results of research by Ozawa et al. (2017) show that spirituality can strengthen resilience (Tanamal, 2021). Spiritual dominates the condition of weak people, mental disorders, anxiety and other mental disorders, a spiritual approach is the most helpful resilience in one's mental health. 2019) in (Tanamal, 2021). Ozawa et al. (2017) research shows that spirituality can strengthen resilience (Tanamal, 2021). Spiritual really dominates the condition of weak people, mental disorders, anxiety and other mental disorders, a spiritual approach is the most helpful resilience in one's mental health.

### **Therapeutic Communication of Kiai and Mental Cadres as work activity-based mental health resilience**

The People with Mental Disorders in the Bani Amrini mental institution are trained to continue working activities, so they don't daydream and reflect because too much daydreaming will cause hallucinations and delusions. To prevent this from happening, Kiai and soul cadres train People with Mental Disorders to do carpentry activities, clean the surroundings, help in the kitchen, water flowers and wash clothes.

As the story of Rizal's soul cadres who the author interviewed in November 2021 said:

*"There were also friends of ours who, before becoming People with Mental Disorders, had been handymen, so they were used here for example, there was something broken like a chair or door, so he fixed it, they also washed their clothes, every day they also helped to clean up this page is sweeping like that" (the result of an interview with Rizal, a soul cadre at the Bani Amrini mental institution in November 2021).*

As for his narrative, Kiai Zaini, whom the author met in November 2021, said:

*"They just finished watering the flowers. All of this is watered by them every day. They have to be active, don't be silent" (interview with Kiai Zaini, November 2021).*

The results of the author's observations while at the mental institution, from September to November, often did what the kiai and soul cadres said: they were carpenters, cleaned, watered flowers, and helped in the kitchen or other work they needed to do..

Occupational therapy carried out by Kiai and mental cadres is a form of resilience to equip the People with Mental Disorders, when they are declared cured and return home, they already have

work provisions, and this trains the People with Mental Disorders's independence so that they become helpful people in their family and community environment. In line with the research results of Rositasari et al (2020: 7), Mental Occupational Therapy also provides a good response in implementing each sector to increase the independence and entrepreneurial spirit of ex-People with Mental Disorders. In line with the study's results (Wahyuningsih, et al, 2019), mental rehabilitation in this handicraft is to provide skills to post-shacking People with Mental Disorders patients to restore their productivity in order to survive in preparing for life when they return to society.

With the many work provisions trained by Kiai and soul cadres while in mental institutions, the People with Mental Disorders will be useful and no longer feel they are useless. As with the results of community service research presented by Rositasari et al., that occupational therapy trains ex-People with Mental Disorders independence to become entrepreneurs during society. These are forms of resilience for People with Mental Disorders so they can continue to live and benefit the many people around them.

### **Therapeutic Communication of Kiai and Mental Cadres as mental health resilience based on daily communication.**

Communicating every day is the most essential part of restoring the mental health of People with Mental Disorders, this is a form of resilience, how People with Mental Disorders can always rise in current conditions to get better again and live everyday life like the others. This is as conveyed in his book Rakhmat, 2018: 2-3), which revealed that the results of Susan Curtis' research on Genie showed two things first, communication is very essential for the growth of human personality or mentality. Social science experts reveal that a lack of communication will hamper personality development (Davis, 1940; Wasserman, 1942) in Rakhmat, 2018: 3). Second, communication is closely related to the behavior and experience of human consciousness.

This daily communication is a means of resilience for People with Mental Disorders to restore their mental ill to become even better. Daily communication activities carried out by Kiai and soul cadres often invite them to communicate by asking how they are doing every day, telling about their life experiences before becoming People with Mental Disorders, other daily communication. Own habits without being told to take a bath, take a bath, order to take a shower, give instructions to take medicine from the local puskesmas regularly, remind me of meal schedules, and when to do other work. In line with what was conveyed by Wahyuningsih, (2021) in his book, revealed in the therapeutic communication model of the patient's family towards post-shacking People with Mental Disorders patients in the family home environment that the form of family communication every day reminds or gives messages of discipline to carry out daily activities, such as bathing, eating, working, worship, socialization, and taking medicine.

The daily communication behavior carried out by their families is very influential on the mental health of People with Mental Disorders, namely, they experience changes in behavior as well, they feel comfortable with attention in the form of invitations to communicate every day even though it is daily and simple communication. and take medicine. The daily communication behavior carried out by their families is very influential on the mental health of People with Mental Disorders, namely they experience changes in behavior as well, they feel comfortable with

attention in the form of invitations to communicate every day even though it is daily and straightforward communication. and take medicine. The daily communication behavior carried out by their families is very influential on the mental health of People with Mental Disorders, namely they experience changes in behavior as well, they feel comfortable with attention in the form of invitations to communicate every day even though it is daily and simple communication.

The more People with Mental Disorders are allowed or not invited to communicate they will have no resilience from the mental health problems they face. An example is when the family is lazy and doesn't want to care about the existence of People with Mental Disorders because they think People with Mental Disorders is a mental burden for them, so they don't feel pressured, some families allow and subtly leave them in a mental hospital, even in a mental institution. Like what was said by Kiai Zaini, that there are families who don't take them even though the People with Mental Disorders's condition has improved.

### **Therapeutic communication of Kyai and Soul Cadres as hydro-based mental health resilience**

In an interview with Kiai, in October 2021, "those with a bit heavy People with Mental Disorders have to shower Friday night with me giving prayers by reciting letters in the Qur'an rather lightly then People with Mental Disorders will be refreshed".

It is different from hydro therapy by drinking water every night, which the Kiai places in a small bottle. Said the soul cadre who is Rizal "Kiai gives drinks that are placed in aqua bottles every day which have been given prayers so that People with Mental Disorders will be calmer. This hydrotherapy is a medium of resilience provided by Kiai and mental cadres to patients so that People with Mental Disorders patients become calmer and carry out their daily activities while in the Bani Amrini mental institution.

Apart from drinking therapy which has received prayer from the Kiai, People with Mental Disorders is also given bathing therapy by the Kiai. Dr. Peter Bongiorno ND, LAc, director of Inner Source Health in New York, says that cold showers are a suitable type of hydrotherapy for depression. Because the density of cold receptors (parts of our body that can feel cold) in the skin is considered to be 3-10 times higher than warm receptors. Cold showers have both neuroprotective and therapeutic effects and can reduce inflammation, a known mechanism in treating depression. In addition, hydrotherapy with cold water has been shown to help increase the production of beta-endorphin molecules, providing a sense of well-being (Zulvi, 2022).

A journal entitled Health Benefits of Water-Based Exercise explains that activities using water can improve mental health, just as people with fibromyalgia will feel that water exercise or hydrotherapy can reduce anxiety and depression (Zulvi, 2022). Hydro therapy taken from the well by the Kyai assisted by soul cadres has a resilience effect of reducing nervous tension in People with Mental Disorders, especially People with Mental Disorders who have a severe level of depression, slowly everything will get better, and then they can be invited to communicate in their daily life.



## **The Perspective of Symbolic Interaction Theory by George Herbert Mead**

The author analyzes George Herbert Mead's Symbolic Interaction theory, which is relevant to this research because it has three important concepts: Mind, self, and society. In the concept of Mind, what the Kiai and soul cadres complete in providing resilience for People with Mental Disorders in the Bani Amrini mental institution is by taking a role (role-taking). Mead states (Wahyuningsih, 2021:68), that taking a role is a symbolic act that can help explain how we feel about ourselves and allows us to develop the capacity to empathize with others. Kiai and soul cadres in providing care to People with Mental Disorders with full empathy. This was also conveyed by Putri & Fanani, (2013: 95), the main characteristics of therapeutic communication are sincerity, empathy, and a sense of warmth. When Kiai and psychiatric cadres don't have it, therapy for People with Mental Disorders doesn't go well and People with Mental Disorders doesn't experience mental health development properly. Still, if People with Mental Disorders therapists own it, they will get full resilience in themselves to restore their cognitive, affective, and psychomotor functioning.

The Kiai and soul cadres have played a full role in healing People with Mental Disorders so that it is known by many people both in Madura and outside Madura to deliver and treat family members to the Bani Amrini mental institution. From self-concept to self-fulfillment, Kiai and soul cadres help People with Mental Disorders in their resilience from relapse or relapse.

In the Community concept, the existence of Kiai and soul cadres in the Bani Amrini mental institution are as particular others meaning that people who are very close to People with Mental Disorders at this time provide therapy daily for healing to People with Mental Disorders. People with Mental Disorders feels that these Kiai and spiritual cadres can comfort him and he feels accepted as if he were his own family. The People with Mental Disorders family is also a particular other because it cares for its People with Mental Disorders members to be sent to a mental institution to undergo therapy to the point of recovery. In this case the family pays visits to the asylum, the times vary, there are once a week, two weeks, three weeks, even once a month, and the family even has the opportunity to visit them. The family is there to support in the form of strengthening People with Mental Disorders by inviting them to talk when People with Mental Disorders is calm, providing a change of clothes, and daily needs such as groceries. Meanwhile, the concept of generalized others can help mediate conflicts raised by particular others. This could be for people who care, such as social services or the government in assisting Kiai and soul cadres in providing strength in managing the mental home. Meanwhile, the concept of generalized others can help mediate conflicts raised by particular others. This could be for people who care, such as social services or the government in providing assistance to Kiai and soul cadres to provide strength in managing the mental home. Soul cadre. Meanwhile, the concept of generalized others can help mediate conflicts raised by particular others. This could be for people who care, such as social services or the government in assisting Kiai and soul cadres to provide strength in managing the mental home. soul cadre.

## CONCLUSION

This study concludes that therapeutic communication carried out by Kiai and Soul Cadres at the Bani Amrini mental institution as a medium for mental health resilience for People with Mental Disorders is 1) therapeutic communication based on Islamic religion, namely Kiai and Soul Cadres often train People with Mental Disorders every day by getting closer to Allah SWT by reading sholawat together, dhikr together, recite the Koran together, pray together, perform ablutions, and pray together; 2) work activity-based therapeutic communication, Kiai and soul cadres train them in carpentry, cleaning the surroundings, helping in the kitchen, watering flowers, and washing clothes. 3) therapeutic communication based on daily communication, Kiai and soul cadres invite daily communication with People with Mental Disorders so that People with Mental Disorders experience development in their mental condition not always daydreaming every day to avoid relapse. 4) Hydro-based therapeutic communication, Kiai and soul cadres involve water as a therapy for People with Mental Disorders by drinking water that has been recited from the prayers of the Kiai, bathing People with Mental Disorders whose condition is severe on Friday night by reading the letters in the Qur'an such as letters Al Jin and Al Baqoroh, and other letters such as meruqiyah.

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