

# PSYCHOLOGICAL HANDLING OF FORMER DEVIAN WITH ISLAMIC EDUCATION AT PASURUAN METAL PESANTREN

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**Abstract:** The deviation is deviant behaviour that hurts the perpetrator, family, and society. The former deviant who wanted a better life after coming out of the abyss of darkness did not get a proper place. Unlike other rehabilitation institutions, the Pasuruan Metal Pesantren offers a pattern of psychological treatment for former deviants with religious education. This study uses a qualitative approach with interviews and observations as data mining in the field. By using physical therapy (such as Wudu', prayer, writing the Qur'an, and morning exercises) and spiritually (such as reading and memorising the Qur'an, dhikr assemblies, prayers, religious lectures, and taklim assemblies), former Devian can recover and return to her family and society as before.

**Keywords:** Devian, psychology, pesantren, religious therapy.

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## Introduction

In social life, there are various kinds of college types of human behaviour. This diversity makes humans interact and understand each other.<sup>1</sup> The diversity of human behaviour in socialising is formed by genetics, environment, local customs, and with whom they interact.<sup>2</sup> Behaviour that appears in a person because of responses that arise when humans receive a stimulus that triggers various responses as different behaviours for each person.<sup>3</sup> Good behaviour and deviant behaviour are two forms of behaviour because of social interaction. It cannot be denied that deviant behaviour in social life often occurs.

The Central Statistics Agency in 2018 released data on statistics on criminal acts or deviant behaviour in Indonesia during the 2015–2017 period, which are more volatile. The Indonesian National Police (POLRI) shows the total crime in 2015 was 352,936 cases, which increased to 357,197 cases in 2016 and decreased in 2017 to 336,652 cases; however, the level of mass conflict at the village level in 2018 increased by 3,100 villages from 2,500 villages in 2011 to around 2,700 villages.<sup>4</sup> The data was got based on two main sources of criminal statistics, namely: (1) Registration-based data (administrative-based data), namely criminal data collected by the Indonesian National Police (Polri); and (2) survey-based data, namely criminal data collected by the Central Statistics Agency, sourced from the National Socio-Economic Survey (Susenas) and Village Potential Data Collection (Podes).

From these data, it can be seen that many cases of deviant behaviour still occur. Recovering victims, perpetrators still undergoing legal proceedings and accepting former deviants are ongoing issues. Especially former deviant actors who tend to return to their past if they do not receive the assistance that makes them repent. In their study, Boduszek and Hyland, (2011); Yahaya et

al., (2010) said that when a former deviant returns to his family, a new stigma will appear in the community for deviant. The stigma is that deviant behaviour committed by deviants in the past is a “stamp” on the original nature of their actions. The public’s assessment of deviants is more negative and considers deviants to be criminals forever, even though they are free and regret their actions. Research by Boduszek et al., (2013) revealed that manta deviants are shunned by their closest family, peers, and the surrounding community.

Protection and help for victims of crime must be done to create justice,<sup>5</sup> but perpetrators of deviant behaviour must also receive help so that they are not discriminated against socially in society because even though the perpetrators are still, according to Drost (1959) must get social freedom and equal treatment with others as the principle of human rights (HAM). Therefore, according to Iftene and Pasca (2011), special institutions such as foundations should accommodate former deviants to receive social attention so that former deviants can repent and not repeat their actions with a socio-religious approach.

In Indonesia, a boarding school specifically accommodates former deviants so they receive religious education, spiritual guidance, and psychological help. The Pesantren is the Pasuruan Metal Pesantren. As it is known that Pesantrens are identical to Islamic education, which is very thick, traditional, and upholds Islamic values. Someone who enters as a student must also be a good person and personality.<sup>6</sup>

The Moeslim Al-Hidayah Metal Pesantren, in the village of Rejoso Lor Pasuruan, differs from other Pesantrens. This is because this Pesantren accepts problematic students who are “former” perpetrators of deviant behaviour: such as crazy people, victims and perpetrators of drug users who want to repent and improve their lives, get pregnant before marriage, and this boarding

school also accommodates beggars and street children, as well as orphans.<sup>7</sup>

The pesantren model, by prioritising shelter and rehabilitation for former deviants, is a new model of pesantren management, which incidentally accepts students with a background of “former perpetrators” of criminal acts or deviant behaviour (deviant). Moreover, it is known from the data in the field that the average ex-deviant students are still relatively young teenagers. Their problems are related to the problem of women and gangs among adolescents,<sup>8</sup> which are caused by the influence of their peers, which leads them to engage in criminal acts.<sup>9</sup>

The former deviants who were rehabilitated and “located” to the Moeslim Al-Hidayah Metal Pesantren were on average, those who committed deviant acts due to peer influence and environmental influences,<sup>10</sup> although there are other factors that influence cause the brand to behave in this way. Hinnant et al., (2016) say that permissive parenting factors in family and school cause their psychology to be easily influenced by external pressure so that they fall into criminal acts. Psychological development in the ex-deviant religion is a very important.<sup>11</sup>

From the various research gaps, it can be seen that the handling of former deviants is something that needs to be considered to provide opportunities for them not to fall into criminal acts again and to be accepted socially in their families and communities, as well as for their religious future as accountability. Answer to Allah SWT. Therefore, we need an institution that can handle former deviants. Moeslim Al-Hidayah Metal Pesantren is a pesantren institution which applies the principles of Pesantren as it must “breakthrough” these principles and differs from other Pesantrens as religious education needs in the era of disruption.

## Methodology

This research uses a qualitative approach<sup>12</sup> with a case study method<sup>13</sup> where the case raised is the psychological treatment of former deviants carried out by an Islamic boarding school, not a rehabilitation institution or mental hospital. This said to be a case because the study raised was unique; the Metal Pesantren in Pasuruan, which incidentally is a religious educational institution, accepts students who are not normal but students who have a 'disadvantaged' life background, for example, students with mental disorders (crazy), former deviants (or former perpetrators of deviant behaviour), pregnant women out of wedlock, and orphans.

Using in-depth interviews, observation, and documentation as data mining,<sup>14</sup> Interviews were conducted with five key informants directly involved in the psychological treatment of deviant students.

**Table 1. Key informants**

Name	Role
Ustadz Bukhori	Coordinator of Pesantren Management Affairs
Hartono	As secretary of the Pesantren
Nyai Hj. Lutfiah	Caretaker of the Girls Pesantren
Ustadz Imam	Teacher
Yanto	Former drug user deviant

These five informants were met separately based on the time allowance and their respective places, both at the male boarding school, the *asatidz* office, the caretaker's house (to meet Nyai Hj. Lutfiyah), and at the residence (to contact ustadz Bukhori). The documentation data was obtained from two documents: (1) the schedule and activities of religious therapy and (2) the stages and forms of religious therapy (as shown in Tables 3 and 4).

**Table 2. Systematic Text Condensation** <sup>15</sup>

Systematic text condensation				↔	Theoretical Domains Framework (TDF)		Final gathering
1) Gaining overview and elicit preliminary themes	2) Developing code groups from preliminary themes, identifying and sorting of meaning bearing units	3) Establishing subgroups with condensed context exemplifying of every code group	4) Synthesizing the condensed text from each code group		1) Applying meaning bearing units with associated barriers and facilitators into TDF domains.	2) Sorting the TDF domains into themes	Gathering condensed text and TDF themes into final themes.

The presentation of the interviews was carried out *using systematic text condensation* (STC), in which the pattern condenses the results of the interviews without substantially changing the original speakers (informants). STC is carried out in four stages:

1. Obtaining an overview of the themes explored
2. Identifying themes into groups of data and sorting those that do not fit.
3. Entering condensation texts (original texts from native speakers or informants) in each of them each data group, and
4. Synthesising condensation text with the author’s interpretation, from condensing the text into the description and meaning.<sup>16</sup>

STC aims to offer the intersubjectivity of former deviants, the reflexivity of researchers and readers from research findings, and the feasibility of research results with the concept of pesantren. Meanwhile, data analysis used a *source triangulation*,<sup>17</sup> where the results of the interviews were explained and confirmed by observations and documents in the field.

## Results and Discussion

### Islamic Religious Education in Pesantren

In the pesantren discourse, as described in the background above, pesantren is a traditional Islamic educational institution for 3M (understanding, living and practising) the teachings of

Islam or what is commonly called *tafaqquh fiddin* by emphasising moral and moral aspects as guidelines in life.<sup>18</sup> The organisation of pesantren is as a dormitory (such as a boarding house) which is a separate area or place of education under the supervision of the kyai. The teaching is carried out by the kyai himself and assisted by several ustadz and clerics who live amid the students, with the mosque as the centre of worship and teaching activities.

One characteristic of pesantren, with the santri as residents,<sup>19</sup> which is then the term hostel is integrated with the word “pondok” which actually comes from Arabic, “*funduk*” which means hotel or lodging house.<sup>20</sup> Because in reality, the cottage is designed like an inn. In its development, the Pondok transformed into an “autonomous” area engaged in religious teaching and Islamic broadcasting, which was managed by a kiai with several ustadz as assistants in transforming Islamic religious teachings to the students.

Imam Bawani said the process of the emergence and birth of Pesantrens was seen from several characteristics: *kyai*, *kitab kuning* (yellow books), *santri* (students), *mosques*, and *cottages*. Kyai is the main element as a leader of educational institutions (can also be referred to as caregivers). This is where the kyai then set up other elements, such as mosques and boarding houses, to learn the religion of Islam. To fulfil the implementation of learning, the kyai then recruits teachers called *ustadz* or *ustadzah*, and completes the learning materials with classical yellow books.<sup>21</sup>

KH. Abdurrahman Wahid or who is familiarly called *Gus Dur*, divides three very distinctive elements in the pesantren, namely;<sup>22</sup>

1. Kyai and his leadership. Kyai is a role model whose authority is the main basis for education in Pesantrens. There are two forms of Kyai’s leadership: leadership in managing pesantren,

leadership in his own family, and leadership in society. Kyai is the first party responsible for a pesantren's development, progress, and even decline. As a religious, educational institution, Pesantrens became the foundation of the community in guiding them towards a more civilised civilisation under Islamic teachings.

2. Literature, in this case, is the yellow book. The traditional reference yellow book used by Pesantrens in teaching Islam. Besides functioning as teaching material, the yellow book is a pesantren curriculum. There, the kyai and the clerics put the foundation of the Islamic spiritual substance in the yellow book.
3. Value system. Pesantren institutions are a legacy of the uniqueness of Indonesia, so these institutions have a unique education system. The value system continues with other elements, such as the leadership of the kyai, a role model for the students and the community, and substance.

The three main elements of the pesantren are interrelated, and it is difficult to separate and discard one. As a traditional Islamic educational institution, challenges from outside the pesantren have caused the pattern of each element also to be adjusted. For example, accepting students with "ex-deviant" backgrounds or former perpetrators of deviant acts such as stealing, adulterers, drunkards, murderers, robbers, etc.

Learning methods in Pesantrens are also traditional because learning is based on habits that have long been used in Pesantrens, or more precisely, with original or original learning methods from pesantren. traditional learning methods that have become a trademark for pesantren.

Learning methods in Pesantrens include:

1. *Sorogan*; is a unique learning method, also known as the



individual service method (individual learning process), in which a student comes face to face with a young kyai or ustadz. Technically, the students read the material delivered by the kyai, then the young kyai or ustadz corrected the mistakes made by the santri.<sup>23</sup>

2. *Bendongan/wetonan*; is a group learning method (group/methods) and is classical, also known as the collective service method (collective learning process), namely a learning method that is delivered directly by the kiai to a group of students to listen and listen to what is read or translated of a particular book. In this learning pattern, the kiai reads a classical religious manuscript in Arabic (Kitab kuning), while the santri listen carefully while taking notes on the book.<sup>24</sup>
3. *Musyawah/Mudzakarah*; is a method for discussing various problems found by the students. This method is used to process the students' arguments in addressing the problems but is limited to certain books.
4. *Muhafazah/Memories*, namely the teaching-learning process of students by memorising a certain text under the guidance and supervision of a kiai or ustadz. In this method, the students are given memorising certain readings, which at the next stage are tested for memorisation periodically or incidentally in front of the supervisor. This technique is used on the arguments (verses of the Qur'an and Hadith), qawâ'id (belief of the rules), such as the rules of fihiyyah, ushûl al-fiqh, the rules of interpretation, the rules of language regarding Nahwu, Sharaf, and others, which are usually strung together in *nazham-nazham* strands, such as nazham 'Imrithi, Alfiyyah, and so on.
5. *Lalaran*; is a method of repeated material carried out by a santri independently. The material that is repeated is the

material that has been discussed in sorogan and bendongan. A santri repeats in full the material equated by the kyai or ustadz.<sup>25</sup>

Besides the methods described above, there are also learning methods in Pesantrens, such as the method of deliberation (*bahtsul masa'il*), Method of Recitation, Method of Demonstration/ Practice of Worship, Scientific Rihlah Method, Riyadhah Method.

As for the subject in Pesantrens, they are classified as monotheism, fiqh, ushul fiqh, interpretation, hadith, tasawuf, nahwu saraf, and morals. The eight materials can be detailed:

1. Tawhid is the study of Allah SWT's oneness in His nature, essence, and actions. The books used as references are *Tijan Ad-darâri*, *Aqîdah Al-awwâm*, *Kifayah Al-awwâm*, *Matn As-Sanûsiyah*, *Al-Adnan*, *Kitab As-Sa'âdah*, *Ushûl Al-Dîn*, *Al-Islam*, and others.
2. Fiqh, namely the study of laws regarding various actions, both worship and muamalah. The books used as references are *Fathul Wahhâb*, *Minhâj Al-'Abidîn*, *Minhâj Al-Qawwim*, *Kifâyat Al-Akhyar*, *Fathul Qarîb*, *Fathul Mu'in*, *Bidâyatul Mujtahid*, *Mizan Kubra*, dan lain-lain.
3. Ushul Fiqh, namely the study of the legal istinbath method of the scholars. Books used as references include *Al-Waraqât*, *Jam'ul Jawami'*, *Al-Bayân*, *Ghâyat Al-Ushûl*, and others.
4. Tafsir is the science that studies the texts of the Qur'an, both from the point of view of language, meaning, *asbâb nuzul* and others. The books used as references are *Tafsîr Al-Jalalain*, *Tafsîr Ali Ash-Shabuni*, *Tafsîr Al-Munir*, *Tafsîr Ibnu Katsîr*, *Tafsîr Al-Ibriz*, *Durut At-Tafsîr*, *Tafsîr Al-Madrasi*, and others.
5. Hadits (history and dirayat), which is the study of the words, deeds and decrees of the Prophet Muhammad. The

books used as references are *Shahîh Al-Bukhâri*, *Shahîh Muslim*, *Bulughul Marâm*, *Riyâdush Shâlihîn*, *Jawâhir Al-Bukhâri*, dan lain-lain.

6. Tasawuf, which is the study of the words, deeds and decrees of the Prophet Muhammad. Reference books include *Durratun Nashihin*, *Ihyâ' Ulûmuddîn*, *Tanbihul Ghâfilîn*, and others.
7. Nahwu dan Sharaf, namely the study of the structure of the Arabic language. Books used as references include *Mutammimah*, *Ibnu Aqil*, *Kaelani Izzi*, and others.
8. Akhlak, namely the study of good and bad related to a person's behaviour in his daily life. Books used as references include *Ta'lim Al-Muta'allim*, *Uqud Al-Lujain*, *At-Tarbiyah wa At-Ta'lim* and others.

### **Devian Perpetrators and Their Psychological Conditions**

In sociological theory, humans are social beings who interact with other humans. The diversity of a person's nature, character, background, and environment influences the interaction process.<sup>26</sup> Sometimes, in this interaction, a person can do positive and negative things based on this diversity, including doing deviant actions that are not under the common values of living together.<sup>27</sup>

Deviant is the perpetrator of deviant behaviour, while the action is called deviation. According to Akers and Thio, deviant behaviour is carried out by deviants that is not under the values of decency and decency both from a religious, humanitarian, and social point of view.<sup>28</sup> Wines, (1910) says that deviant behaviour is caused by innate traits from birth, so the character always carries out deviant behaviour and environmental factors that cause a person to behave devoutly, such as household conditions, the environment, and the influence of friends.

The average deviation is carried out by teenagers going

through the “self-discovery” process. Vézina et al., (2011) found deviations among adolescents caused by peer influence, as found by Stuart et al., (2008) that adolescent involvement with “deviant” peers is one of the strongest proximal correlations of deviation in among teenagers. Meanwhile, Hinnant et al., (2016) assess deviant behaviour (deviation) caused by permissive parenting from parents and teachers, hanging out with deviant peers, and “trying to be naughty” behaviour during adolescence.

From the above findings, peer influence is the most common factor for individuals to engage in deviant behaviour. Jiang et al., (2016) in the results of their research entitled “Peer Victimization and Substance Use in Early Adolescence: Influences of Deviant Peer Affiliation and Parental Knowledge” found that peers are the easiest targets for victimisation by consuming alcohol, cigarettes, and illegal drugs, as found by Vézina et al., (2011) above that peer factors also cause the dating lifestyle that leads to immoral acts of adultery. Meanwhile, research Benschop dkk., (2006) found that deviant behaviour, such as violence and use of drugs and alcohol, is caused by the influence of the ethnic environment surrounding deviant perpetrators.

If the examination uses clinical psychology, deviant perpetrators are more contaminated by peer factors than family factors.<sup>29</sup> conducted a clinical trial on 323 adolescents (182 boys and 141 girls) using the *Oxytocin Receptor Gene* (OXTR) on the DNA of 17-year-old adolescents to determine Gene-Environment Interaction in Adolescent Antisocial Behaviour so that it can be seen the level of reactive and proactive aggression in juvenile delinquency caused by peers. The OXTR results show that peers strongly influence the deviation level in the gene readings of 323 adolescents. This study was carried out for approximately 13-18 years.

These data show that 141 women are also potentially affected by deviant. This is also in line with the research conducted

by Haymoz and Gatti, (2010); although many studies have been carried out on juvenile delinquency of boys who become gang members, Haymoz and Gatti found the involvement of female gang members in delinquency and its relation to the victimisation of women and friends. Italy and Switzerland. 5.7% of the sample was taken from adolescent girls who became gangs and engaged in deviant behaviour in Italy, and 4.7% of the sample was taken from adolescents who became gangs and engaged in deviant behaviour in Switzerland. The result is that girls who are gang members perform more delinquent acts than girls and boys who are not gang members. Female gang members are also more frequently victims than girls and boys who are not members of deviant youth groups.

Meanwhile, Cheung, (1997) surveyed 1139 high school students in Hong Kong to find out how much they were exposed to deviant behaviour and its relationship to the family, school, peers, and media environment. From the results of the study, it is known that there are similarities that contain deviant behaviour by the influence of peers, the influence of the frequency of media exposure, and preferences for games or shows that contain violent and obscene content, imitation of characters broadcast in the media, parental deviant behaviour, and negative behaviour. Teachers should not be known by students and these behaviours are eventually imitated by students.

Peers enormously influence the potential for deviance, and a person is more easily exposed to being deviant. Because according to the study of Fergusson et al., (1999), a teenager becomes a deviant then in the next period as an adult, he will do the same thing to “remember” his past doing deviant actions. It was found from the psychological side that when he became a “former deviant,” he was not accompanied, guided, and nurtured spiritually and religiously so that his memory recording was attached and that the act

would not be problematic if repeated.

From the various research data and theoretical studies above, it can be identified that the factors that cause deviant to take deviant actions or behaviour include: (1) the influence of peers; (2) the influence of permissive patterns from parents and teachers; (3) “trying to be naughty” behaviour as a teenager; (4) the influence of the ethnic environment surrounding deviant actors; (5) the effect of gang involvement; (6) the influence of the family environment; (7) the influence of the school environment; (8) media influence; and (9) past influences of being “ex devian”.

### **Form of Deviation**

As explained above, the influence of the environment and with whom humans interact influences the behaviour that emerges in response. Although genetic factors are also a colourant in a person’s psychological condition, deviant behaviour, on average, is contributed by individuals in socialising.<sup>30</sup> The following deviant behaviour was carried out by the students of the Metal Moeslim Al-Hidayah Pesantren before they were rehabilitated at the pesantren:

#### **1. Brawl between students**

It is a type of deviant behaviour that involves teenagers between schools fighting over something or controlling an area. This type of deviation results in social losses, including the school, parents, and the surrounding community who are victims of the company. The environment is damaged by teenagers who fight, injuries between students and even death. This brawl between students has implications for criminal acts and the tarnished face of education caused by students who become the foundation of hope for parents, society, and the nation must become deviant actors.<sup>31</sup>

## 2. Abuse of narcotics, illegal drugs and alcohol in groups

What is included in the category of narcotics abuse is its use without an official permit because narcotics are used as one ingredient of drugs in medical science. If consumed by ordinary people and their use exceeds the limit, they are included in the category of criminal acts. This includes mass-producing narcotics and distributing them widely without considering their effects on society, as well as drugs and alcohol. Some effects of other social deviations resulting from the abuse of narcotics, illegal drugs, and alcohol include murder, rape, addiction, theft, violence, HIV, and other criminal acts.<sup>32</sup>

## 3. Rape and Adultery

Rape and adultery are acts of severe category deviation because these actions give rise to social effects that have long tails. Besides being included in the category of serious crimes, deviant perpetrators will receive social sanctions from the community. In addition, religiously, the punishment for rape and adultery is not light, namely, being lashed 100 times and stoned to death. From this, it can be seen that the deviant perpetrators of rape and adultery are a category of severe deviation under criminal law and Islamic law.<sup>33</sup>

## 4. Murder

It is a severe category of deviant behaviour because this action intentionally takes another person's life or soul. Besides being included in the category of serious crimes, deviant perpetrators will receive social and religious sanctions from the community. This deviant behaviour is detrimental to oneself and others and has a prolonged psychological impact on the victim and the perpetrator, and the discharge of the victim and the perpetrator's family.<sup>34</sup>

## **Religious Therapy of Former Deviant Perpetrators at the Pasuruan Metal Pesantren**

The Pasuruan Metal Pesantren is unique, because it only accepts people with mental disorders, street children, pre-married pregnant women, and ex-deviants. The establishment of this pesantren was motivated by the number of pesantren that only accepted people with healthy minds, but closed the doors of pesantren to crazy people and ex-deviants. An interview with Ustadz Bukhori, as the coordinator for the Management Affairs of the Pasuruan Metal Pesantren said:

“The establishment of this hut started with a child of a member of the police, specifically the Probolinggo Police, who suffers from a mental disorder (crazy). Then the police officer gave his son to KH. Abu Bakr Khalil. After receiving religious therapy for approximately three weeks, the daughter of the Polres member recovered, and, after that, more and more people with mental disorders in their families handed over their children to KH. Abu Bakr. Gradually, not only patients from mad people, the community then handed over family members who were ex-robbers, ex-CSWs (Commercial Sex Workers) ex-Doli, ex-drug users, and even pre-wedding pregnant women flocked to Ponpes Metal, and we all accepted them graciously open arms” (Interview with Ustadz H. Bukhori, as the coordinator of the Pasuruan Metal Pesantren, on July 10, 2020).

People still regard former deviants as a disgrace to their families and surrounding communities, so they ignore them and even get a kind of social isolation and are not well received in their environment, so that they then look for their community in the past and are often trapped again into deviant acts that they had previously done. An interesting study by Furst and Evans found that former prostitutes and heroin users were isolated more uncontrollably than other ex-deviants. Furst and Evans’



research was conducted on 13 former prostitutes and 44 former heroin users in New York City, USA. As a result, it is known that these two former deviants received serious criticism from the community, causing them to form an intra-group hierarchy where the former community that had been their deviation partner was re-presented with a new community that was ostracised by the community.<sup>35</sup> The stigmatisation of these two ex-deviants affects their mental health so that they return to their dark lives in the past.

Ex-deviants actually need attention, affection, and social help and a proper place for them so they don't fall into the same hole again. Social support is actually the best medicine for them to recover,<sup>36</sup> and family is their first place to get a decent life after the deviation.<sup>37</sup> Through an interview with Mr Hartono, as the secretary of the Pasuruan Metal Pesantren, he got to know more about the posit

“This Metal Pesantren was established with the specific aim of dealing with people with mental disorders, ex-deviants, pregnant women out of wedlock, and orphans who do not receive social help. In handling it, the Metal Pesantren uses a different method from other pesantren, which only educates sane people, or the method used by hospitals and other agencies. In mental hospitals, for example, the treatment is more on drugs and mental therapy but religious therapy such as at the Meta Pesantren is not carried out” (Interview on 10 July 2021).

Meanwhile, to find out what religious therapy is used by the Metal Pesantren in accommodating and dealing with ex-deviants. Interview with Nyai Hj. Lutfiah on limited occasions:

“To deal with crazy person and former criminals who are not directly fed with religion, they will be shocked and feel that what was done in the past was all wrong in the eyes of religion, so they have no chance to improve themselves.

First, they are introduced to the Qur'an by reading light verses, so they will be touched by their hearts of us having to advise them directly, which gives them the impression that they are "dirty" for accepting this religion". (Interview on 15 July 2021)

This statement makes the writer feel moved and interested in exploring deeply the religious therapy used by this Metal Pesantren. Mrs Nyai Hj. Lutfiah continued:

"Religion is advice, and the source of advice is in the Qur'an. Like a source of cool water, the Qur'an keeps coolness for those who approach it. If human advice doesn't excite the ex-deviants, let the Qur'an guide them. The subtle way to get them close to the first Qur'an is to invite them to read the short surahs in the 30 *juz* while inviting them to know the meaning. If you can, choose a verse from the Qur'an that contains stories of the previous prophets and apostles facing life's trials and tribulations. After that, the second step is to invite them to write the verses of the Qur'an slowly. Use these two methods at an early stage to move their hearts and indirectly guidance will cover their hearts because they are close to the Qur'an" (Interview on 15 July 2021).

The Qur'an is a sedative for those psychologically disturbed or experiencing severe depression. Several studies mention the benefits of the Koran for those who experience psychological problems, such as the effect of reading the Koran with and without translation for 168 pregnant women in Iran when they face stress, anxiety, and depression during pregnancy; both related to pre-birth, family problems, because of the economy and the environment, and so on.<sup>38</sup> Apparently similar research also shows that the Koran is very important for pregnant women who experience severe depression.<sup>39</sup> The Qur'an also plays a role in physical healing caused by improving a person's psychological condition while facing major depression such as patients who

are sick before undergoing surgery,<sup>40</sup> haemodialysis patients in elderly patients who are struggling with kidney failure or diseases that require treatment dialysis (dialysis for kidney damage) in a fast time.<sup>41</sup> Reading the Qur'an also influences patients who have anxiety before chemotherapy and people living with cancer.<sup>42</sup> The Qur'an seems to be a music therapy to deal with the anxiety and depression experienced by humans in their lives,<sup>43</sup> even the latest study that the reading and treatment of the Qur'an can influence Covid-19 patients.<sup>44</sup>

The second therapy the Metal Pesantren uses is prayer, dhikr, and prayer. As a boarding school, Pesantren Metal emphasises therapy on religious education to give a spiritual touch to the psychology of former deviants. Nyai Hj revealed this second therapy. Lutfiah:

“After these former perpetrators of deviant behaviour know their religion, touch their hearts, and be moved to improve their behaviour, then invite them to pray. If you can't pray, we slowly teach you how to read the prayer and start from the beginning. If you have prayed or can do it, we invite you to pray with other students regularly. Here the students are all from the circles we mentioned above, which comprise people with mental illness, ex-deviants, pre-marital pregnant women, and abandoned orphans, all of whom come from disadvantaged and disadvantaged backgrounds. After they have been able to pray, we invite them to do dhikr and pray with the aim that they are close to their Lord by praying and calming their hearts with dhikr. We do everything so their souls are clean, healthy, and close to Allah. If you are close to the Khaliq, you will feel calm to avoid depression and other psychological disorders” (Interview on July 15, 2021).

Prayer and dhikr are religious practices that bring mental and physical treatment because of their positive effects on psychoneuroimmunological responses,<sup>45</sup> the prayer movement

also affects physical health by healing and refreshing the organs of the body because this worship involves all elements of the physical, mind, and heart so that prayer can provide fitness, calm, and train concentration,<sup>46</sup> prayer and dhikr and therapeutic therapy to give suggestions to the perpetrators to be enthusiastic and return to a normal life.<sup>47</sup> When the students pray, they will feel calm with several movements, such as bowing, prostration, sitting, and standing, to perfectly facilitate blood and oxygen circulation throughout the body.

“The prayer movement can restore the nerves in the brain and body so that it strengthens the tissues and systems in the human organs. Even though the students do not understand the benefits of reading and praying, they will immediately feel the extraordinary benefits” (Interview with Mrs Nyai Hj. Luftiah on July 15, 2021).

According to health theory, the prayer movement has a tremendous effect on the human body. Prayer movements can balance the body’s organ systems and nervous tissue, flex the muscles, and speed up blood circulation, activate the excretory system, and open the door of oxygen to the brain so that the brain is truly in the perfect state of relaxation, like the position of a baby in the mother’s womb.<sup>48</sup> This benefit is not owned by other therapies that can directly heal physically and spiritually simultaneously.

While dhikr is a therapy designed to relieve stress and prolonged depression and recharge one’s enthusiasm and motivation in life, some of which are anxiety because of physical illness.<sup>49</sup> Dhikr is the breath of life of the Sufis, which has many benefits. In the book *Miftâh al-Falâh wa Micbâh al-Arwâh* by Ibnu Atha’illa it is stated that dhikr is beneficial: (1) expels and keeps away from the temptations of Satan, (2) brings pleasure to Allah and makes Satan angry, (3) relieves anxiety, (4) removing minor

sins, (5) opening hidden veils, (6) illuminating the mind and bringing guidance, and (7) drawing closer to Allah.<sup>50</sup>

Besides prayer and dhikr, at the Metal Pesantren, all students are required to perform ablution (*wudu'*) during prayer and recite the Qur'an and routinely. As stated by Ustadz Imam, as a teacher at the Metal Pesantren,

“Ablutions” (*wudu'*) is a light practice but effectively impacts the students at the Metal Pesantren. We must perform ablution' to all students, whether it's saints with mental illness, former drug users, street children, and pregnant women out of wedlock. Likewise, with a former thug, Efendi, who likes to perform *wudu'* because, according to him, ablution' reflects one's faith to avoid evil deeds. For students who cannot do *wudu'*, we teach them until they can before carrying out the practice of praying and reading the Qur'an” (Interview on July 23, 2021).

*Wudu'* is a light religious practice but has many advantages. As an initial practice before the start of the next practice, *wudu'* is a determinant of the validity of obligatory worship such as prayer.<sup>51</sup> *Wudu'* is a means of “cleansing” the human body and helps to erase minor sins that can cleanse the human spirit.<sup>52</sup> From an interview with one of the former deviants, *wudu'* is the activity that the students are most interested in:

“We like *wudu'*. Taking a bath is like that. That is fresh. It can relax the heat of life. Like bathing, *wudu'* can refresh the mind and body from all kinds of conditions, and can restore the spirit” (Interview with Yanto, a former substance misuse, on July 23, 2021).

A cool environment and atmosphere also support the religious therapy carried out by the Metal Pesantren, because it is in the middle of a village that is thick with a beautiful rural atmosphere that is still a 'virgin', which is in Sambirejo village,

Rejoso Lor sub-district, Pasuruan district which is surrounded by plantations with the air is cool, and the cottage is surrounded by pets such as tigers, cows, monkeys and crocodiles. The location of the pesantren is also on the provincial highway to Surabaya, so although the atmosphere is beautiful, it is also near the centre of the crowd. This atmosphere causes a person's psychological condition to return to calm as if he is in the open and interacting with others in the crowd.

### Setting the Time Schedule for Religious Therapy at the Metal Pesantren

In religious therapy, special arrangements are implemented so that not all students get mixed up in one activity, and the scheduling is done in stages. As in congregational prayers and reciting the Koran, few students are gathered in one place. For students with mental disorders, the caregivers of Pesantrens place them in a different room from former deviant students, street children, pregnant women out of wedlock, and orphans. While other activities, such as ablution, *taklim* assemblies, dhikr and prayer, are adapted to religious activities.

**Table 3: Religious Therapy Arrangements at the Metal Pesantren**

Type of Therapy	No	Form of Therapy	For	Stages
1	2	3	4	5
Physical	1	<i>Wudu'</i> (ablution)	All santri (students)	Introducing outer holiness to inner holiness
	2	<i>Salat</i>	For santri (students) who are declared to be able to distinguish between clean and dirty	All santri (students) to know God consciously. For students with mental disorders (crazy), the prayer space is separated from other types of students.

	3	Writing the Qur'an	All santri (crazy, ex-deviants, pre-married pregnant women, street children, orphans) are mixed up	Introducing the Qur'an subtly so that the students are closer and interested in the Qur'an
	4	Morning exercise		Relaxing the body, mind, and heart of the students to be healthier and get a more fresh inner peace.
Spiritual	1	Reciting the Qur'an	All santri are mixed, except for students who are crazy and still in the 25% recovery stage and pre-wedding pregnant women	Former deviant and orphaned students are placed in a special room and taught by one or two teachers. Meanwhile, pre-marital pregnant students are placed specifically with special teachers. For students who are insane and are still 25% recovering, they are also placed in a special place and the same teacher as the former deviant's students, but scheduled a different time with the former deviant.
	2	<i>Dhikr</i>	All santri (crazy, ex-deviants, pre-married pregnant women, street children, orphans) according to certain times and conditions. The Dhikr Assembly is held every <i>Pahing Friday</i> and <i>Legi Friday</i> night	This therapy is carried out after students have an interest in religion and then have a commitment to repent and improve their behaviour.
	3	Pray		For the <i>Majelis Taklim</i> , the books studied <i>Dzurrah al-Nasi n</i> and <i>Tanb h al-Gh fil n</i> .
	4	Religious sermon and <i>Majelis Taklim</i>	This therapy is carried out as a reflection of all the problems of life and religion is present as a solution to fix it.	

*Source:* extracted from various interviews and field observations.

Religious therapy arrangements are made to provide targeted and effective treatment so that students who have bad life backgrounds in the past can be repaired immediately and return to their families and communities to be well received. In addition, the students also have other activities such as primary needs such as bathing, morning exercise, eating, and resting activities (sleep). Bathing activities are carried out three times a day, in the morning around 07.30 after doing community service, in the afternoon around 12.00 after the Dhuhur prayer, and in the afternoon around 16.00 after the 'Asr prayer and afternoon dhikr.

Meanwhile, the morning exercise is held at 06.00 after the students read the Qur'an and the morning dhikr. The purpose of this activity is to physically relax the students so that the lungs are pumped with clean and cool oxygen that can stimulate the brain to help refresh the nerves so that it can refresh the minds and hearts of the students.

The Qur'an reading therapy is given to students who have healed around 25%, which aims to introduce the Qur'an to students and equip them with religious knowledge. The therapy of writing the Qur'an, it is carried out on students who have healed 50% physically and physically. This criterion is based on the ability of the students to read the Qur'an properly and correctly. At the same time, the therapy of memorising the Qur'an applies to students who have reached the stage of healing 75% physically and spiritually. This is done so that students cannot read and write the Qur'an but can also memorise the Qur'an from short letters in Juz 'Amma and several selected letters such as Surah Yasin, Surah al-Waqi'ah, Surah al-Kahf, and Surah al-Rahman.



## Conclusion

Cases of deviant behaviour in Indonesia remain in a worrying position. Various coping and stigmatisation are given to former deviants, so they rarely get the rights they deserve when returning to their families and communities. Former deviants are also reluctant to receive rehabilitation from rehabilitation institutions or agencies, which will bring disgrace to themselves, their families, and the community, so this has caused several cases of former deviants to return to their former lives to commit deviant behaviour with greater intensity of harm. They need therapy that is not just rehabilitation but therapy that can make the turning point of their behaviour in the past as learning for a better life.

The Metal Pesantren at Pasuruan is a unique pesantren which only accepts students with “bad” backgrounds, such as students with mental disorders (crazy), former deviant perpetrators (such as robbers, thieves, drug users and dealers, drunkards, murderers, and others.), pre-marital pregnant women, street children, and orphans. In his case, many santri (students) can recover and return to their families and communities. This study is devoted to manta deviants who often receive bad coping and stigma in society and do not get a proper place for those who want to repent, so they are stuck in the same abyss.

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