

A Theology of Green Islam: Managerial System of Islamic Transformative Rehabilitation for Mental Disorder Patients

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Abstract

This study seeks to explore the theological ideas of 'Green Islam' as the basis of the managerial system of Islamic transformative rehabilitation for students (santri) with mental disorders in Islamic boarding school (Pondok Pesantren/PP) Al Qodir. Easily, this theology implements psychological and sociological problems that undermine the human psyche through rehabilitation instruments. According to KH Masrur Ahmad, the theology of Green Islam is the basis for the contextualization of Islamic teachings that are friendly to weak people. The Islamic boarding school based model and based on local wisdom experience, integrated with the rehabilitation model which is a secular conception gave birth to a new paradigm related to the pattern of the managerial system of Islamic-transformative rehabilitation in PP Al Qodir. While the process of Islamic rehabilitation there are three stages, namely self-cleaning, self-development, and self-improvement. By adopting the rehabilitation process, Green Islam is an effective therapy, as well as a rehabilitation management system that promotes transformative patterns. The success of applying theology is based on the POAC (Planning, Organizing, Actuating, and Controlling) technique that is attached to the figure of KH Masrur Ahmad as the caregiver of PP Al Qodir. G. R Terry emphasizes that managerial systems are a process of planning, organizing, mobilizing and controlling by utilizing knowledge and art in order to achieve previously set goals. So the purpose of this paper is to explore the pattern of the PP Al Qodir managerial system in rehabilitating santri who have mental disorders using the basis of theology of Green Islam. The results of this study indicate that the implementation of transformative Islamic rehabilitation is very dependent on the management of POAC developed by KH. Masrur Ahmad.

Keywords: *Green Islam, Transformative Islamic Rehabilitation, Mental Disorders, Management, POAC, PP Al Qodir*

Abstrak

Penelitian ini berusaha menggali gagasan teologis 'Islam Hijau' sebagai basis dari sistem manajerial rehabilitasi islami-transformatif bagi santri penderita gangguan jiwa di PP. Al Qodir. Mudahnya, teologi ini mengimplementasi problem-problem psikologi dan sosiologi yang merongrong jiwa manusia melalui instrument rehabilitasi. Menurut KH. Masrur Ahmad, teologi Islam Hijau menjadi basis bagi kontekstualisasi ajaran Islam yang ramah terhadap orang-orang yang lemah. Model pesantren yang berbasis islam dan berdasar pengalaman kearifan lokal, diintegrasikan dengan model rehabilitasi yang merupakan konsepsi sekuler melahirkan paradigma baru terkait pola sistem manajerial rehabilitasi

islami – transformatif di PP. Al Qodir. Sedangkan proses rehabilitasi Islam terdapat tiga tahap, yakni pembersihan diri, pengembangan diri, dan penyempurnaan diri. Dengan mengadopsi proses rehabilitasi tersebut, Islam Hijau menjadi terapi yang efektif, sekaligus menjadi sistem manajemen rehabilitasi yang mengedepankan pola transformatif. Kesuksesan penerapan teologi ini bernaung pada teknik POAC (Planning, Organizing, Actuating dan Controlling) yang melekat pada sosok KH Masrur Ahmad sebagai pengasuh dari PP Al Qodir. G. R Terry menekankan bahwa sistem manajerial merupakan suatu proses perencanaan, pengorganisasian, penggerakan dan pengawasan dengan memanfaatkan ilmu maupun seni demi mencapai tujuan yang telah ditetapkan sebelumnya. Sehingga tujuan dari tulisan ini adalah mengeksplor pola sistem manajerial PP. Al Qodir dalam merehabilitasi para santri yang mengalami gangguan jiwa dengan menggunakan basis teologi Islam Hijau. Adapun hasil dari penelitian ini menunjukkan bahwa pelaksanaan rehabilitasi islami – transformatif sangat bergantung dengan manajemen POAC yang dikembangkan oleh KH. Masrur Ahmad.

Kata kunci: *Islam Hijau, Rehabilitasi Islami – Transformatif, Gangguan Jiwa, Manajemen, POAC, PP. Al Qodir*

INTRODUCTION

Mental disorders in individuals have a significant causative relationship with the rapid dynamics flow of social change traumatically generated from negative stress due to individual problems that undermine the psychology, which is difficult to find a solution. In addition, the economic crush is also a cause of individual psychological disturbance because of the hardship in finding a job or some things alike. Basford said that the socio-economic level had a negative effect on mental health, especially affecting depression, which was triggered by a reduction in support networks in the nuclear family that were in contrast to the extended family.¹

In Globalization era and the free economic market, the tendency towards an increase in mental disorders is increasing. This is because the trigger for stressors in life is increasingly complex. Among these complex stressor factors, Suliswati classifies as a stressful life events such as loss of loved one, breaking up of social relations, unemployment, problems in marriage, economic difficulties, pressure at work and, discrimination which increases the risk of people with mental disorders².

While further mental problems are internal disorders that are not normal to the individual which include disorders in thinking (cognitive), volition, emotional (affective), and psychomotor, these abnormalities are related to physical and mental disorders triggered by circumstances and social environment. Related to this, Yosep described the abnormalities as mental disorders (Neuroses) and mental illness (psychosis). As the explanation, abnormalities are seen in various kinds of symptoms, which are at least

¹Yosep, I., *Keperawatan Jiwa*, Ed.Revisi. Cet. Ke-3. (Bandung : PT. Refika Aditama dan Praktik Keperawatan, 2010), p. 45

²Azwar, S., *Sikap Manusia: Teori dan Pengukurannya*, (Yogyakarta: Pustaka Pelajar, 2007), p. 65

triggered by tension factors, despair and moodiness, anxiety, convulsive actions, hysteria, feeling weak, unable to achieve goals, fear, and bad thoughts.³

Based on causative factors that hit individual social structures, PP Al Qodir as a religious institution that is concerned with solving social (*ummat*) problems feels moved and presents the theological conception of Green Islam as a managerial system for the rehabilitation model of people with mental disorders. KH.Masrur Ahmad as the caregiver of the Al Qodir Islamic boarding school is at least willing to accommodate people with mental disorders as students. In addition, PP Al Qodir emphasizes therapeutic and rehabilitation methods based on religiosity, but do not ignore rationality.⁴ So the praxis, besides strengthening *mujahadab*(striving) therapy, dhikr, *istighosab*, (praying together),*sunuk* (traditional healing), prayer and recitation, KH Masrur Ahmad through PP Al Qodir and theology of Green Islam provide therapy and rehabilitation in accordance with health sciences, as well as psychology. Motivational activities and self-development training become rehabilitation programs that are a supporter of efforts to value religiosity.⁵

Therapy and rehabilitation programs launched by KH Masrur Ahmad are based on the negative stigma of people who isolate people with mental disorders. They often get greater stigma and discrimination from the surrounding community than individuals who suffer from other medical diseases. KH Masrur Ahmad also believes that negative stigma and discriminatory attitudes not only have negative consequences for people with mental disorders, but also for family members, which include attitudes of rejection, denial, and exclusion. Priyanto emphasized that people with mental disorders have a high risk of human rights violations. They are often referred to as insanity (madness), so this is a concern of KH Masrur Ahmad who highly upholds human rights.⁶ He also considered that the treatment is caused by ignorance or wrong understanding of the family or community members regarding mental disorders. Mental disorders can affect the function of one's life. Activities, social life, rhythm of work, and relationships with families are disrupted due to symptoms of anxiety, depression, and psychosis. Yosep reiterated that someone with any mental disorder must immediately get treatment. Delay in treatment will be more detrimental to sufferers, families and society.⁷ Responding to that, KH Masrur Ahmad with the theology of Green Islam tries to cover and actualize it to prevent undesirable things happen, because the doctrine of Islamic teachings protects weak people.⁸

Based on WHO report, the problem of mental disorders has become a global problem throughout the world with a very serious level of complexity. The report states that there are at least 1 in 4 people in the world experiencing mental problems, and it is estimated that there are around 450 million people in the world who experience mental

³Yosep, I., *Keperawatan Jiwa*, p. 67

⁴Interview with KH Masrur Ahmad in PP Al Qadir, on 16 September 2018.

⁵Interview with KH Masrur Ahmad in PP Al Qadir, on 16 September 2018.

⁶Priyanto.2007. <http://ebookdatabase.net/apakah-gangguan-jiwa-itu-59070351>. On 10 September 2018.

⁷Yosep, I., *Keperawatan Jiwa*, p. 68

⁸Interview with KH Masrur Ahmad in PP Al Qadir, on 19 September 2018.

health problems. As for the details globally ranging from 154 million people to depression, 25 million people with schizophrenia, 15 million people under the influence of abuse of illicit substances, 50 million people suffer from epilepsy, and about 877,000 people die from suicide every year.⁹

Likewise, in Indonesia, based on data from the Ministry of Health in 2007, the total number of people with mental disorders reached more than 28 million, with the category of mild mental disorders 11.6% of the population and 0.46% suffering from severe mental disorders or 46 per mile.¹⁰ Based on Basic Health Research, 14.1% of Indonesia's population experiences mental disorders from mild to severe. Even up to 2013, the Ministry of Health stated that in Indonesia the number of patients with mental disorders reached 1.7 million, which meant that 1 to 2 people from 1,000 residents in Indonesia experienced mental disorders.¹¹

The continued increase in the number of people with mental disorders from year to year has ignored public concerns to find solutions to these problems. Theology of Green Islam initiated by KH Masrur Ahmad was initially concerned about the problem of nationality, Islam and science. However, in its praxis it extends to the implementation of Islamic values in interpreting and finding solutions to the problems of the society (*ummah*). PP Al Qodir, whose students are mostly sufferers of mental disorders, are fostered and guided with kindness and compassion according to the fundamental doctrine of Islamic teachings. They are provided with spirituality values of *pesantren* and life rationality, so that their output after therapy and rehabilitation can be useful in the landscape of society. It is also his hope that they can be received positively without leaving the slightest negative stigma, both by family, community and work environment. Thus Green Islam tries to offer many variations in therapeutic and rehabilitation efforts in accordance with the value of religiosity.

But there is a problem that has long plagued societal reasoning regarding the perception of mental disorders due to "witchcraft", which naturally moves them to seek traditional treatment using the services of a shaman or necromancer and divination. Treatment with various shamans did not provide healing, and then the community used a modern medical system, namely medical treatment. But in practice, Idwar inventoried the problems of modern medical treatment that guaranteed healing. After the sufferer of mental illness recovered and returned to the family and community environment, and at that time they returned to experience recurrence, then immediately the last handling carried out by the family was by chaining, confining in the room and hanging up.¹² According to KH Masrur Ahmad, behavior carried out by family and society is very inhuman and injures their rights as human beings. Therefore, PP Al Qodir applies a Green Islamic managerial

⁹ Notoatmodjo, S., *Promosi Kesehatan dan Ilmu Perilaku*, (Jakarta : RinekaCipta, 2007), p. 89

¹⁰ Dept of Health Affairs, *Report of national basic health research 2007*, (Jakarta: Research and Development Bureau, 2007), p. 35

¹¹ Ibid, 36.

¹² Idwar. 2009. "Perilaku Masyarakat dalam Penanganan Gangguan Jiwa di kota Langsa propinsi Nanggroe Aceh Darussalam". Tesis. <http://repository.usu.ac.id/handle/123456789/2807>. on 5 March 2012.

system that is friendly to people with mental disorders with models of friendly Islamic teachings and civilized humanitarian systems. The managerial system is supported and driven by clear planning, directed, real and controlling organizing that is so strong that it directs PP. Al Qodir as a religious institution that has a humanitarian system.¹³ In addition, the P.O.A.C method is organizationally attached to KHMasrur Ahmad as the caregiver of PP Al Qodir caregiver and carrier of the mandate of the *ummah* and religion.

Based on the above background, researchers want to explore more broadly the Green Theological basis of PP applied by PP Al Qodir in a managerial pattern of rehabilitation of people with mental disorders through a spirituality and rationality approach, or Transformative Islam. So that by implementing the managerial system and strengthening the POAC, it has a significant influence on the development of managerial systems, and the pattern of rehabilitation therapy for people with mental disorders in PP. Al Qodir. Thus the hypothesis of this study is divided into three clusters; 1) there is a basic building that forms the Green Islamic theology; namely reason and ethics, 2) there is an increase in transformative Islamic rehabilitation activities towards the output of psychiatric sufferers in outward and inner satisfaction to live better and more useful after therapy and rehabilitation, 3) the transformative Islamic-rehabilitation system is a managerial system that is patterned on POAC whose approach pattern revolves around improving the quality of spirituality and rationality, as Islamic teachings applied by KH Masrur Ahmad who believes that religion, humanity and social life are things that are inseparable and complement each other.

METHOD

The design of this research uses descriptive method with a quantitative approach. The populations in this study are all tools related to the managerial system of Islamic transformative rehabilitation in PP Al Qodir. By using intensive interview methods with caregivers, administrators and students with mental disorders, research data can be obtained that can be accounted for academically. Because, this research focuses on the relation of rehabilitation therapy as a managerial system that covers PP Al Qodir management in managing social problems that had previously been inventoried. Given the mindset that the theology of Green Islam is constructed in friendly Islamic teachings.

The focuses of the research problem are (1) The stages of the translation of Green Islam as transformative theologies whose theoretical buildings revolves around reason and ethics in Islamic teachings, and are integrated with social and humanitarian problems. Moreover, in it is done in its efforts to implement the doctrine of Islamic teachings that are friendly to weak people.; (2) Observation of therapy and rehabilitation activities carried out by PP Al Qodir as a form of implementation of strengthening spirituality and rationality for people with mental disorders.; (3) Supporting and inhibiting factors faced by PP Al Qodir in providing services in the form of therapy and rehabilitation for people with mental disorders including students who are specifically entrusted to KH. Masrur Ahmad to be

¹³Interview with KH Masrur Ahmad in PP Al Qadir, on 21 September 2018.

treated and guided. So that at this point, researcher focuses on how KH. Masrur Ahmad designs POAC that can organize the success of the Green Islam program as a transformative Islamic managerial system in PP. Al Qodir which provides rehabilitation services for abandoned psychotic disorders to improve social welfare. This is as affirmed by G. R Terry that a managerial system is a process of planning, organizing, mobilizing and controlling by utilizing knowledge and art in order to achieve the goals that have been previously set.

In the final stage, data analysis uses data triangulation developed by Miles and Hubberman which consists of 3 components, namely data reduction, data presentation and verification or conclusion drawing.¹⁴

RESULTS AND DISCUSSION

Reason and Ethics of the Theology of Green Islam in Rehabilitation Applications

In scientific tradition, the concept of 'theology' is understood as a science dealing with divinity and its characteristics through the logic of formal religions.¹⁵ Etymologically, the word theology comes from Greek, *theologia*, which is a combination of *theos*, which means God, and *logos*, which means science. In terms of terminology, the word theology according to Lorens Bagus, "It is a study of all things related to divinity or religious beliefs. More specifically, it is a doctrine arranged in a concurrent manner about the nature of God, and/or His relationship with humanity as well as nature/environment."¹⁶ In social-psychological studies, Robert H. Thouless defines it as the science of behavior and human experience, which generally studies the nature of human beings.¹⁷ While in general psychology, it is the study of human behavior as an illustration of psychiatric symptoms that lie behind. The thesis strengthens Sigmund Freud's opinion about the relationship between psychiatric elements and religion that the core of the psychological source of religion in a person is a sex instinct.¹⁸

For rehabilitation according to Soekanto is a process or technique to educate and redirect offenders' attitudes and motivations, so that their behavior is in line with community rules. Rehabilitation can be realized through the existence of a measured and systematic program by Soekanto (1985, p.99). As Dadang Hawari (2001, p.117) said, "rehabilitation programs in preparation for returning to family and to the community include a variety of activities, including group therapy, carrying out religious services together (in congregation), art activities (singing, music, dances, painting, etc), physical

¹⁴ Sugiyono, *Metode Penelitian Kuantitatif Kualitatif dan R & D*, (Bandung: Alfabeta, 2013), p. 92

¹⁵ Nasution, Harun., *Teologi Islam: Aliran-aliran Sejarah Analisa Perbandingan*, (Jakarta: UI-Press, 2011), p. 16.

¹⁶ Bagus, Lorens., *Kamus Filsafat*, (Jakarta: PT Gramedia, 1996), p. 1090.

¹⁷ Arifin, Bambang Syamsul., *Psikologi Agama*, (Bandung: PustakaSetia, 2008), p. 11.

¹⁸ Jalaluddin, *Psikologi Agama*, (Jakarta: PT. Rajagrafindo Pesada, 2007), p. 10.

therapy in the form of sports (physical education), skills (making crafts), various kinds of courses (tutoring), farming (if field is available), recreation (field trip), etc."¹⁹

Theology of Green Islam is a conception of Islam that is friendly to weak people who are socially marginalized because they experience a mental disorder. This conception is introduced by KH. Masrur Ahmad, the caregiver of PP Al Qadir. He views the importance of presenting bridges between religious interests, social problems and humanity as a form of concern for fellow God's creatures.²⁰ Conservative theology of religion views the divine object and its characteristics to be believed, while the implementation or application of the divine nature that has been studied has not yet fully materialized. The pattern of unfriendly behavior on others who have shortcomings, uncaring attitudes, cynical and pessimistic views and indifference to mental disorders sufferers is a problem with us today. The problem appears because of a lack of understanding of the fundamental doctrines of religious teachings, social and humanitarian problems. Religion teaches kindness, caring, and affection for fellow living beings, but the doctrine of religion is not directly proportional to human behavior towards each other, especially to fellow humans who suffer from mental disorders.²¹

The concept developed by KH. Masrur Ahmad aims to organize the reason and ethics of society in the landscape of Green Islam as a basis for how to humanize humans. Transformative Islamic therapy and rehabilitation is a meeting point for Green Islam campaigning for Islam that is friendly to the weak. The meeting between *pesantren* spirituality and Western rationality is integrated in the practice of medicine, guidance and debriefing for people with mental disorders at PP Al Qadir. Easily, Green Islam is an alternative system and active instrument that combines elements of divinity in every human behavior.²²

The number of people who have a negative stigma towards people with mental disorders greatly inhibits the healing. So, the rehabilitation process becomes an important instrument that is closely related to the application of spiritual values. Cultivation of spiritual values is done by several ways, such as *muajadah*, *istighotsah*, *suwuk*, and recitation. Whereas Western rational rehabilitation is implemented by providing skills, such as computer training, internet, robotics, animal husbandry, agriculture and so on. By giving up the two values, it is hoped that the interaction of people with mental disorders and the community will be well established through active collaboration. So that community participation in the form of participatory is needed to accelerate the process of therapy and rehabilitation. PP Al Qadir harmonizes the interaction between values, institutions, institutions and authorities under a single umbrella managerial system of Green Islam which then gave birth to the term transformative Islamic rehabilitation.

¹⁹Hawari, Dadang., *Pendekatan Holistik Pada Gangguan Jiwa Skizofrenia 2nd Ed.*, (Jakarta: Medical Faculty, University of Indonesia, 2001), p. 117.

²⁰Interview with KH Masrur Ahmad in PP Al Qadir, on 25 September 2018.

²¹Watson, D., Clark, L.A., & Tellegen, A., "Development and validation of brief measure of positive and negative affect: The PANAS Scale. *Journal of Personality & Social Psychology*, 54 (6), 1063-1070.

²²Interview with KH Masrur Ahmad in PP Al Qadir, on 23 September 2018.

Rehabilitation Activities at PP Al Qodir

PP Al Qodir as a religious institution provides a variety of services, not only limited to religious learning in the *pesantren* model. KH.Masrur Ahmad designed PP Al Qodir as the center of Islamic civilization in Yogyakarta. The breakthrough of alternative-transformative-participatory Islamic thinking often colors the Muslim intellectual universe. His concern for Islam *tawasuth* succeeded in knocking on the door of friendship with many circles; interfaith intellectuals, businessmen, government bureaucrats, religious leaders and even ordinary people. The intensity of his contact with many circles gave a lot of experience which eventually led him to witness many social-community problems, as well as humanity that could not be resolved, both by the government, the private sector, religious institutions, social groups, and community groups. Among the most prominent is the problem of rehabilitation of mental disorders that are increasingly excluded from social structures and society. Even more concerning, some people with mental disorders do not get the attention of their families, they even have the heart to confine, imprison and torture sufferers of mental disorders to be controlled. Based on facts that tarnish religious, social and human values, then KH.Masrur Ahmad voluntarily accepts *santri* who have mental disorders to be treated and rehabilitated based on theological theology of Green Islam that is friendly to the weak.

The negative stigma directed at people with mental disorders is actually an unfair act and robbing human rights, because mental disorders are at least a form of psychological disorder about deep and endless suffering. As a result, it can weaken and even kill one of the many cell functions found in humans that automatically produce dysfunction. Dysfunction is in terms of behavior, psychological, or biological, and the disorder is not solely located in the relationship between people with mental disorders and the community. So that mental disorders are a change that causes a disturbance in the functioning of the soul, which causes suffering to the individual and/or obstacles in carrying out his social role. Strengthening this, Dewayani classifies the sources of causes of mental disorders greatly influenced by the following factors: Somatic (somatogenic) or organo-biological factors, Psychological factors (psychogenic) or psycho-educative and Socio-cultural (sociogenic) or socio-cultural factors.²³

PP. Al Qodir seriousness in the effort of carrying out the treatment, healing, and formation cannot be separated from the Islamic rehabilitation model. This model is carried out as a process of treatment and healing for disorders of a mental, spiritual, moral and physical illness through the guidance of the Qur'an and the Sunnah of the Prophet Muhammad. Adz Dzaki further said that, empirically this model emphasizes the guidance and teaching of Allah SWT, His angels, Prophet and Messenger or the *Ulama*.²⁴ There are several functions of Islamic rehabilitation, such as the function of understanding (understanding); control function; prediction function; development function; the function

²³ Dewayani, et.al. "Perceived Peer Social Support dan Psychological Distress Mahasiswa Universitas Indonesia". *Makara Sosial Humaniora*, Vol.15, No.2, Desember 2011, p. 86-93.

²⁴ Adz-dzakiy, M.H.B., *Kecerdasan Kenabian: Prophetic Intelligence Mengembangkan Potensi Robbani Melalui Peningkatan Kesehatan Ruhani*, (Yogyakarta: Pustaka Al-Furqon, 2008), p. 222

of education; prevention; healing and treatment; purification/sterilization; and purification.²⁵ While the aim of Islamic rehabilitation according to Adz Dzaki is to provide assistance and relief to each individual to be physically and mentally healthy, also mentally, spiritually and morally healthy, so that people with mental disorders can explore and develop the essential potential of Islamic resources, delivering individuals to constructive changes in personality and work ethic, improve the quality of faith, Islam, piety, and unity in daily life and deliver individuals to know, love and find their essence, and love the Essence of the Holy One, Allah Almighty.²⁶

As Islamic rehabilitation, Green Islam offers additional instruments that are more transformative. The instrument is more about debriefing soft skill skills for people with mental disorders. This becomes important, because after post-rehabilitation, people with mental disorders will re-blend into their family, community and work environment. So PP Al Qodir encouraged training activities to be provided on the sidelines of the rehabilitation process. Meanwhile, mental disorders have a classification that is quite diverse and requires the different handling. The classification of mental disorders is described as: first, Organic and Symptomatic mental disorders with clear, primary/secondary organic/ physical etiology characteristics; second, Schizophrenia, Schizotypal disorders, and Understanding disorders with psychotic symptoms, unclear organic etiology characteristics; third, Disorders of Mood/Affective with symptoms of affective disorders (psychotic and non-psychotic) characteristics; forth, Neurotic disorders, Somatoform disorders, and stress disorders with non-psychotic symptoms, non-organic etiology characteristics; fifth, Behavioral syndromes associated with physiological disorders and physical factors with symptoms of physiological dysfunction, non-organic etiology characteristics; sixth, Personality disorders and adult behavior with behavioral symptoms, non-organic etiology characteristics; seventh, Mental retardation with symptoms of IQ development, childhood onset characteristics; eighth, Psychological development disorders with special development symptoms, childhood onset distinctive features; ninth, Behavioral and emotional disorders with onset childhood and adolescence with behavioral/emotional symptoms, childhood onset characteristics;²⁷

Based on various types of mental disorders, PP Al Qodir maps therapeutic and rehabilitation methods that are structured, measurable, and synergistic. Dadang Hawari said that the handling of people with mental disorders must be carried out with a holistic or holistic approach, namely with antipsychotic therapy (*psych pharmaceuticals*), psychosocial/behavioral therapy, psychomotor therapy, psychiatric therapy, group therapy, recreational therapy, art therapy and rehabilitation.²⁸ Meanwhile, KH Masrur Ahmad has mapped Islamic-transformative therapy and rehabilitation programs that are balanced

²⁵Durrand, M.V &Barlow, D.H., *Intisari Psikologi Abnormal*, (Pustaka Pelajar: Yogyakarta, 2008), p. 85

²⁶Adz-dzakiy, *Kecerdasan Kenabian: Prophetic Intelligence*, p. 222.

²⁷Li Yu Song, et.al., "Community Attitude Toward The Mentally III: The Result A National Survey of the Taiwanese Population". *International Journal Of Social Psychiatry*, vol.51 (2), 2005), p. 174-188.

²⁸Hawari, D., *Pendekatan Holistik Pada Gangguan Jiwa Skizofrenia*, (Jakarta : Balai Penerbit FKUI, 2009), p. 90

between spirituality and rationality. The thing that is very unfortunate by KH Masrur Ahmad is an ineffective social institution, hospital. The rehabilitation activities of this transformative Islamic model emphasize love and humanity, because the theology of Green Islam is an implementation of the Islamic teaching doctrines which are directly within the managerial control of KH Masrur Ahmad.

Managerial System for Islamic Rehabilitation - Transformative

In order to succeed in the doctrine of Green Islamic theology in carrying out transformative Islamic rehabilitation programs for people with mental disorders, PP Al Qadiruses measurable strategies, various systematic and managerial businesses. The first is providing guidance, direction and mentoring of spiritual mindset to patients with mental disorders in PP. Al Qodir. *Pesantren* has a role as coach, director and assistant regarding the importance of rehabilitating people with mental disorders. This is done through coaching about *mahdbob* worship and *ghoirumahdbob*. The habit of prayer in congregation 5 (five) times can stimulate the awareness of people with mental disorders about their responsibility as a Muslim to their Lord. The next stage is the formation of dhikr, the benefits of which are very varied, such as (1) guarding the psychological realm of negative things, (2) the servant's acknowledgment of God's absolute existence, (3) making the heart always remember Him, (4) encouraging confidence, (5) instilling a sense of helplessness in the presence of the creator. In addition, dhikr can also be done collectively using the *mujabadah* system, or *istighotsab*. From these dialogues, the process of remembrance is increasingly intense; because meaningful and infused words make the mind focus and can change the dysfunctional feelings of individuals without going through cognitive processes.²⁹ The more interesting is the *sumuk* method which is only done when people with relapsing mental disorders are not controlled. In order to complete the coaching method above, the *muhasabah*, *tafakkur* and *tadabur* Al Quran methods are also carried out continuously. The hope is that people with mental disorders can recover fully. This transformative Islamic-rehabilitation model also emphasizes the importance of worship rites that focus not only vertically, but also horizontally, such as *muammalah* worship between human-humans and humans-nature are also governed by Islam. This further illustrates Islam as a religion which is *rahmatan lilalamin* (blessing for universe) which is very concerned and attentive to all creation. It covers all aspects of life.

The second is providing guidance, direction and assistance to rational mindset to patients with mental disorders in PP Al Qodir. Al Qodir Islamic Boarding School provides assistance related to rationality for people with mental disorders by providing worldly-based provisions. This has become the main focus because of the negative stigma and discriminatory society towards people with mental disorders. So KH Masrur Ahmad through Green Islamic theology conceptualizes the need for soft skills training for people with mental disorders. This reasoning is formed from the experiences of the community in treating people with mental disorders post-rehabilitation. So that with the program on

²⁹ Gallagher, E. N. & Brodrik, D. A., *Social Support and Emotional Intelligence as Predictors of Subjective Well Being, Personality and Individual Differences*, p. 44, 1551-1561.

these trainings, it is hoped that sufferers can return to their previous activities, both at work and opening employment. The success of this training-based coaching program requires strong control from KH Masrur Ahmad as *pesantren* caregiver. Therefore, his leadership attitude is very decisive. By using the instrument to mobilize senior students, his control shifts its focus to the group. So that through this managerial system, usefulness and effectiveness can be felt, both by the Al Qodir institution, people with mental disorders, families with mental disorders, and the wider community.³⁰

The third is Theology of Green Islam as a Managerial-Transformative Islamic Rehabilitation System. The efforts of PP Al Qadirin conducting guidance, direction and assistance for people with mental disorders using Theology of Green Islam are understood as a new method of rehabilitation, namely transformative Islamic rehabilitation. As its logic that puts humanity, affection and friendliness to the weak, is an effort to illustrate that Islam or religious institutions are able to answer social problems that are increasingly complex. Even on this theological basis, it can be said that the rehabilitation method is better than the method of rehabilitation that has been running so far. KH Masrur Ahmad mentions several functions related to the application of theology of Green Islam to the managerial system of rehabilitation in PP Al Qodir, such as (1) the function of understanding; that is to provide understanding of human beings and their problems in life and how to find solutions to problems that are good, true and noble. Especially with regard to mental, psychiatric, spiritual and moral disorders, as well as general and inner problems in general. (2) Control function, which is to provide potential that can direct the activities of each servant of Allah to be maintained in the control and supervision of Allah. So that it will not come out of matters of truth, kindness and expediency. The ideals and goals of life will be achieved successfully; the existence and essence of self always progresses and positive developments and the occurrence of harmony in socializing life, both vertically and horizontally. (3) The function of development, which is to develop Islamic knowledge, especially about human beings and their ins and outs, both related to the problematic of Godhead towards faith; both theoretical, applicative and empirical. (4) The function of education, which is to improve the quality of human resources, for example from a state of not knowing to know, from bad to good, or from the good to be better.³¹

CONCLUSION

Conceptually theology of Green Islam can be formulated as a theological concepts related to social and humanitarian problems. This theology is engaged in improving the *pesantren's* managerial system in developing the concentration of its services which extends to the rehabilitation of mental disorders. So, the basic assumption is formed into the implementation of the fundamental teachings of Islam about the doctrine of Islam that is friendly to the weak. The theology of Green Islam is included in the concept of religious eco-theology which creatively carries out social engineering to encourage the effectiveness of rehabilitation of mental disorders sufferers who have been experiencing social

³⁰Interview with KH Masrur Ahmad in PP Al Qadir, on 25 September 2018.

³¹Interview with KH Masrur Ahmad in PP Al Qadir, on 23 September 2018.

dysfunction. Then, the implementation of theology of Green Islam at PPAI Qodir Islamic in this Islamic-transformative rehabilitation program is such as; Firstly, as an initiator and motivator in encouraging other religious institutions to care and be friendly to people with mental disorders. The minimum step is not to do a discriminatory attitude. Secondly, as a catalyst in social problems that must be resolved not only by one institution. Rather it becomes a common problem that should be solved together, both social, religious, private and government institutions. Thirdly, as a coordinator and controller of rehabilitation programs for people with mental disorders who are neglected, marginalized and discriminated against, both in the family, social and community landscape. Also, coordination with parties that actually has more authority to work together in overcoming humanitarian problems, especially bad and inhospitable treatment for people with mental disorders. Finally, there are many factors that encourage theology of Green Islam in implementing the program 'Islam which friendly to the weak', including: geographical, economic, theological and sociological factors. These factors intertwine and support efforts to succeed Green Islam as a basis for thinking and acting in overcoming social problems. KH Masrur Ahmad who is very concerned about POAC in managing the rehabilitation management of psychiatric sufferers based on the transformative Islamic system. This rehabilitation system marries two values, namely *pesantren* spirituality and Western rationality, hoping that with direct control from KH Masrur Ahmad, theology of Green Islam that is friendly to the weak can spread widely throughout the world.

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