

Subjective Well Being In Amaliah Manaqib's Suryalaya Islamic Boarding School

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ABSTRACT

Humans always expect a comfortable and happy life. One of their efforts to achieve it is to seek spiritual peace. This effort is by participating in the Amaliah Manaqib event at the Suryalaya Islamic Boarding School. This research aims to analyze the types of Amaliah Manaqib's activities and SWB Ikhwan in the activities at the Islamic Boarding School Suryalaya. The method used in this research is a qualitative method with the type of phenomenological research. The results of this study indicate that Amaliah manaqib at the Suryalaya Islamic Boarding School is one of many that raises SWB for the Ikhwan. However, there are other dominant factors, such as routine remembrance of Jahar and khafi independently or in the congregation. The SWB concept at the Suryalaya Islamic Boarding School was found in the form of an evaluation system compiled by Abah Sepuh, and Abah Anom called Inabah.

Index Terms: SWB, Amaliah, Manaqib, Ikhwan, Inabah, Suryalaya Islamic Boarding School.

1. INTRODUCTION

God created humans with various strengths and weaknesses. Humans have advantages when compared to other creatures

created by God. This follows the information in the Qur'an in Surah At-Tiin (95:4). The creation of humans in Islam is inseparable from the creation of Prophet Adam As. and Eve as her companion. (Masyhuri et al., 2020) Said that God created humans to achieve happiness, and happiness will be achieved when the human soul experiences perfection. The descendants of Adam and Eve were given by Allah SWT various advantages and perfections, which can be understood in Surah Al-Isra (17:70). On the other hand, humans also have weaknesses or deficiencies that cause various problems to arise among humans. This can be found in the Qur'an in Surah An-Nisa (04:28).

Other negative human behavior is explained in the Al-Quran very clearly that humans can deny God's blessings. In addition, humans are creatures with categories that always complain when facing difficult conditions and situations, as explained in the Al-Quran in Surah Al Ma'arij (70:19-20).

The reality of human life with various types of problems pops up at any time in various forms and types. Human life with the problems faced often appears one after another. One of the causes is human nature which always feels dissatisfied with what it has achieved. This is following the Hadith of the Prophet Muhammad SAW from Ibn 'Abbas, he heard the Prophet sallallaahu 'alaihi wa Sallam say, which means, "If humans were given two valleys filled with treasures, of course, he would still want the third valley. What can fill the human stomach is only soil. Allah will undoubtedly accept repentance for anyone who wants to repent.

Humans, while still alive, will continue to look for ways to get the satisfaction and happiness they want. Most humans find it difficult to distinguish between wants and needs, so humans always get situations of deprivation. Regardless of whether the way they are doing it is justified by state law, religious teachings, or even by violating both. This follows the results of research by (Akmal Hawi, 2018), which states that recently, anxiety has emerged among adolescents and even among them committing acts in the wrong way in the eyes of state and religious law.

Discomfort in living life is caused by the nature that always feels inadequate with the results obtained, it turns out that many people feel depressed and stressed and even lead to depression. The human tendency, according to (Hasanah, 2015), is that humans follow lust after worldly things, starting from the pursuit of social status to the luxury of material possessions by justifying any means. They will continue to do

these actions until what they want can be achieved even through the wrong way.

(Rohman, 2019) argues that humans who realize the mistakes they have made and want to repent, these humans are included in the lucky people because they are considered to still have the opportunity to improve their lives before the impacts they cause are more severe for themselves and others.

Humans who have realized their mistakes can immediately improve themselves by making a total migration or in other terms repentance *nasuha*, namely true repentance by not repeating the wrong actions committed before. But for those who have not realized the mistake of their actions, they will be further and further into falling into actions that are more detrimental.

Humans always try to find happiness in their lives, but many of them have not been able to find the right way. So it's only natural that some people or groups of people still use methods that violate the law and are prohibited by religious or state regulations to achieve their happiness and comfort.

Materialistic and hedonic life leads people to do various ways to look comfortable, fresh, strong and happy. But the ways and steps they take use pragmatic shortcuts. One of the wrong paths they chose was to consume food and drink supplements of prohibited types of drugs. In the end, the choice of steps they take causes them to get caught up in wrong behavior, which ends up falling into the abuse of illegal drugs (drugs).

Based on the results of research by (Dewi et al., 2021) stated that drug addicts continue to increase. In fact, according to (Arifai, 2021) that the Indonesian Child Protection Commission (KPAI) records more than 87 million child population in Indonesia, 5.9 million of whom are drug addicts. For drug addicts in the medical record there is no term for patients to recover completely from drug addiction but only achieve a state of recovery with the potential for relapse which is very open when a triggering situation or condition is found.

The pressure of materialistic life is one of the causes of people having mental health problems, and some of them even have mental health problems, to the point that some of them have psychiatric disorders. The definition of mental health in law is explained as a condition in which an individual can develop physically, mentally, spiritually, and socially so that the individual is aware of his own abilities, can handle pressure, can work productively, and is able to make a contribution to his community.

(Susyanti & Hapsari, 2018) presented data owned by the World Health Organization (WHO) which provides information that there are 450 million people with symptoms of mental disorders worldwide. As data on the prevalence of mental disorders increases, the role of the family, agencies and society in controlling mental disorders becomes very important.

According to (Maulana et al., 2019) taken from WHO data in 2016, there were around 35 million people in the depression category, 60 million people with bipolar, 21 million schizophrenia, and 47.5 million with dementia. Meanwhile, the prevalence of people with mental disorders around the world, based on data from WHO in 2019, shows that 264 million people have depression, 45 million people suffer from bipolar disorder, 50 million people have dementia, and 20 million have schizophrenia.

The number of the latest mental health cases based on data from WHO in 2020 has almost reached 1 billion people, while in Indonesia itself according to data from (Ulya, 2021) from the Ministry of Health (KEMENKES) in 2020 the number of people with mental disorders in Indonesia in 2019 was 197 thousand people while in 2020 it increased to 277 thousand cases. This number may be smaller than it should be because the data collected comes from officially reported data.

Based on the facts and data presented above, it proves that humans, individually and in society, basically need a sense of happiness and prosperity in their lives. Even though in other realities human life cannot be separated from various conflicts and inconveniences in his life. Conflicts that arise in every age range are more due to the inability to deal with and resolve any existing problems so that potentials that have negative impacts emerge to the surface. Children, adolescents and adults need a process of adaptation to their environment and association, which of course will affect their quality of life.

The process of human life in achieving happiness is certainly inseparable from a psychological point of view. The process of achieving happiness in psychology, especially in positive psychology terminology, is known and popularly known as Subjective Well-Being which is then abbreviated as SWB. (Salleh et al., 2021) Said that SWB is categorized into Hedonia. It means overall satisfaction. SWB terminology explains how a person can determine and evaluate happiness, comfort and well-being in his life.

SWB terminology popularized by Diener. The definition of SWB according to (Diener, 2000), is a type of cognitive assessment in the form of an individual's assessment of his life

satisfaction and an affective assessment, namely an individual's assessment of emotions and moods that are often felt in a person's life as a form of individual evaluation of his life. Meanwhile, (Rahmatullah, 2015) states that when a person succeeds in reaching the SWB level, his life is filled with gratitude to Allah SWT. If humans surrender themselves and accept, it will further enhance and strengthen a better life. SWB provides individual perceptions in interpreting their life experiences. SWB is divided into two components, namely the first component is cognitive and the second component is affective.

The definition of SWB according to (Diener et al., 2015) a form of people's evaluation of their lives in the hope that they will get judgments and attitudes in their lives that continue to go well. The statement above is in line with (Eddington & Shuman, 2008) that SWB is defined as one form of evaluation of a person related to his perception of life.

SWB describes a situation where humans can feel various types of well-being and happiness with what they have, even though they have different ways and styles to reach and achieve it. The limiting factor of human capabilities from the intellectual, economic to spiritual aspects causes many of them to be unable to achieve and achieve an ideal level of welfare so that some of them choose actions that are considered to violate social norms, religious laws to positive laws in force in the country.

An alternative in tackling the problem of the lack of human gratitude for life, one of the many solutions is to try to get closer spiritually to God. Physical and psychological health problems have concrete solutions available in various health institutions, both at Community Health Centers (PUSKESMAS), clinics, general hospitals to specialist hospitals spread throughout Indonesia. Meanwhile, efforts to achieve spiritual happiness are usually found in Islamic boarding schools.

Islamic boarding schools are institutions that provide another perspective for the community in achieving spiritual happiness, which in this case is called SWB. Islamic boarding schools provide opportunities to increase the development of subjective happiness or well-being and to deal with various problems that exist in society in general and especially those experienced by the santri (ikhwan). Spiritual handling in the field of life problems is carried out at the well-known Islamic boarding schools in Indonesia, especially in the West Java area, namely the Suryalaya Tasikmalaya Islamic Boarding School.

The TQN congregation of the Suryalaya Islamic Boarding School, known as the Ikhwan, consists of various backgrounds and ages, not a few students, lecturers, and public officials. In the midst of busy work, when it's time to carry out Amaliah Manaqib, they still plan to join the series from start to finish. There are even those who deliberately create small groups as a forum for the brotherhood of the Ikhwan with members from various regions who are scattered from all regions in Indonesia.

According to (Mia, 2020). The motives of the TQN Suryalaya brothers who often join Amaliah Manaqib are of course various, including because of life's problems they still feel anxiety and restlessness, gathering with fraternal communities of fellow Brothers, friendship with teachers and other Brothers or simply recharge the spiritual level of the brothers themselves.

An interesting program for researchers to do further research is about SWB in the Amaliah Manaqib program. This is because there is a lot of interesting material to study, especially related to SWB in the Amaliah Manaqib procession. Therefore, researchers are interested in conducting research by analyzing SWB in the Amaliah Manaqib Event at TQN Pondok Pesantren Suryalaya.

2. Methodology

2.1 Research Method

In this study, researchers used a type of qualitative research. According to (Ibrahim & Sukmadinata, 2006), Qualitative research is carried out based on a paradigm, strategy arrangement, and model implementation qualitatively or it can also be interpreted as research aimed at describing and analyzing phenomena, events, social activities, attitudes, beliefs, perceptions, and thoughts of a person individually or in groups.

According to (Sugiyono, 2016) qualitative research is a research method based on the philosophy of post positivism. This method is used in natural object conditions with data collection techniques carried out by triangulation, data analysis is inductive, and the results of qualitative research emphasize meaning rather than generalization.

Meanwhile (Moleong, 2017) argues that qualitative research is research that produces analytical procedures that do not use statistical analysis procedures or other quantification methods. This research was conducted with the aim of finding, digging data and obtaining in-depth information

related to SWB in the Manaqiban Amaliah Event at the Suryalaya Islamic Boarding School.

According to (Creswell & Creswell, 2017) the definition of qualitative research is a research process that allows researchers to understand social or individual problems in more depth and complexity, provide a holistic picture, which is arranged in words, get detailed information obtained from informants and are in a natural setting.

2.2 Place and Time of Research

The research was conducted at the Suryalaya Islamic Boarding School which is located in Godebag Hamlet RT.01 RW.02 Tanjung Kerta Village, Pagerageung District, Tasikmalaya Regency, and West Java Province. Indonesia

This research was initially carried out on a scheduled basis for 6 months with the division of research time into several stages.

In its implementation, this research underwent a change in the implementation schedule so that it experienced an extension of time. This was due to the spread of Covid-19 so that several times the implementation of Manaqib was carried out with restrictions on attendance with strict health protocols.

During Covid-19, the implementation of Manaqib was carried out offline (limited) and online which could only be accessed from social media provided by the Amaliah Manaqib executor at the Suryalaya Islamic Boarding School. Researchers took part in the Manaqib Event three times offline and online six times through social media provided by the Suryalaya Islamic Boarding School.

2.3 Research Respondents

The selection of respondents/research subjects in this study was based on certain criteria. Rowley in (Jogiyanto Hartono, 2018) explains the quality of results and research findings will be greatly influenced by the selected informants or respondents. Respondents can be selected based on criteria determined by the researcher. The sampling technique used in this study was purposive sampling.

(Moleong, 2017) states that the number of respondents really depends on what is considered useful and can be done with the time and resources available. Research respondents were also not determined from the start, but could change both in terms of the number and characteristics of the participants, according to the conceptual understanding that

developed in the research, and were not directed at representation in terms of numbers or random events, but rather on contextual fit. So that in this study the number of respondents was 6 (six) people from 3 (three) representatives of the Ikhwan and 3 (three) representatives of the management of the Suryalaya Islamic Boarding School.

2.4 Data Collection Techniques

Data collection techniques in this study used four ways, namely; using observation, in-depth interviews, and documentation review.

2.5 Research questions

Research questions are arranged based on the formulation of research problems. The research questions in the research are based on the first problem formulation; how are Amaliah Manaqib's activities at the Suryalaya Islamic Boarding School? Is as follows;

1. What do you understand about the amaliah manaqib at the Suryalaya Islamic Boarding School?
2. Who took part in the manaqib event at the Suryalaya Islamic Boarding School?
3. Since when did you join the amaliah manaqib at the Suryalaya Islamic Boarding School?
4. What is your motivation to join Amaliah Manaqib at Pondok Pesantren Suryalaya?
5. What is your goal in joining Manaqib at the Suryalaya Islamic Boarding School?
6. What are the activities in Amaliah Manaqib at the Suryalaya Islamic Boarding School?
7. What are your difficulties and obstacles in following Amaliah Manaqib at the Suryalaya Islamic Boarding School?
8. What are the benefits after participating in Amaliah Manaqib at the Suryalaya Islamic Boarding School?
9. Who is involved in implementing manaqib at the Suryalaya Islamic Boarding School?
10. What is the purpose of implementing Manaqib at the Suryalaya Islamic Boarding School?
11. What are the obstacles or difficulties encountered in implementing Amaliah Manaqib at the Suryalaya Islamic Boarding School?
12. What are the stages of Amaliah Manaqib activities at the Suryalaya Islamic Boarding School?
13. How is Amaliah Manaqib managed at the Suryalaya Islamic Boarding School?

While the research questions in the research are based on the second problem formulation; how are Amaliah Manaqib's activities at the Suryalaya Islamic Boarding School? Is as follows;

1. After joining the Ikhwan TQN Pondok Pesantren Suryalaya do you feel happiness and calm?
2. What positive things did you feel after participating in the Amaliah Manaqib Pondok Pesantren Suryalaya activities?
3. How to get happiness and peace when following Amaliah Manaqib at the Suryalaya Islamic Boarding School?
4. In what part of the Manaqib event did the Ikhwan feel comfortable and calm?
5. What are the factors that make sure that Amaliah Manaqib at Pondok Pesantren Suryalaya has a positive impact on your life?
6. Have you ever felt uncomfortable participating in the Amaliah Manaqib event at the Suryalaya Islamic Boarding School?
7. What do you do if you find it uncomfortable to participate in the Amaliah Manaqib event at the Suryalaya Islamic Boarding School?
8. What are the concepts of happiness and serenity in Amaliah Manaqib at the Suryalaya Islamic Boarding School?
9. What are the requirements that must be met in order to achieve happiness and serenity in participating in the Amaliah Manaqib event at the Suryalaya Islamic Boarding School?
10. What steps must be taken in order to achieve happiness and serenity in participating in the Amaliah Manaqib event at the Suryalaya Islamic Boarding School?
11. What should be done if you receive a complaint from the Ikhwan regarding inconvenience in participating in the Amaliah Manaqib event at the Suryalaya Islamic Boarding School?
12. How do you convince yourself to get happiness and peace in participating in the Amaliah Manaqib event at the Suryalaya Islamic Boarding School?
13. Where does the source that will bring happiness and calm come from Amaliah Manaqib at the Suryalaya Islamic Boarding School?

3. Data Analysis and Findings

The discussion of the results of this study is based on research questions. Then the research questions were

answered by the Research Subjects from the management elements of the Suryalaya Islamic Boarding School, Mr. Ero Koswara M.Pd., Mr. Solihin, M.Pd and Mr. Nana Suryana, M.Pd and members of the Ikhwan, namely Mas Anto, Mas Hirin and Mas Nandi.

Based on the research findings and discussion, the following conclusions can be formulated:

3.1 Amaliah Manaqib Activities at the Suryalaya Islamic Boarding School

Manaqib comes from Arabic, from lafadz "manqobah" which means a story about piety and the virtue of one's knowledge and good deeds. Amaliah Manaqib Pondok Pesantren Suryalaya is a form of activity in the form of solemn and scientific activities carried out by the management and participated in by the TQN members of the Suryalaya Islamic Boarding School once a month, according to a predetermined schedule.

Manaqib has the following flow and arrangement of activities: 1. Opening 2. Reading of the holy verses of the Qur'an 3. Reading of Tanbih 4. Tawasul 5. Reading of Manaqib Shaykh Abdul Qadir Al Jaelani 6. Da'wah/ Tabliqul Islam by the Missionary of Islamic Boarding School Suryalaya 7. Reading sholawat Bani Hasyim 3 (three) times.

After the manaqib process was finished, the Ikhwan continued a number of activities including making grave pilgrimages to the final resting places of Abah Sepuh and Abah Anom, carrying out the traditional ngaras procession asking for the prayer of Abah Anom's murshid/umi wife through the medium of bottled water, performing talqin dzikir for those who are interested in joining TQN Pondok Suryalaya Islamic Boarding School and other activities around the place where the manaqib event takes place.

All of these activities were attended by the ikhwan who were present at the manaqib activity. The core procession of manaqib begins with the recitation of the holy verses of the Qur'an, then continues with the recitation of tanbih by the pesantren elders. Tanbih is a testament from the founder of the Suryalaya Islamic Boarding School, Sheikh Abdullah Mubarak bin Nur Muhammad (Abah Sepuh).

Tanbih contains guidelines and guidance on life attitudes that must be implemented by the entire extended family of the Suryalaya Islamic Boarding School Ikhwan. Tanbih is an illustration of the value of a good life, especially in the context

of tolerance in diversity. The next activity is tawasul by sending alfatihah letters to all the founders and fighters of the Suryalaya Islamic Boarding School TQN. and the main event is the reading of Shaykh Abdul Qadir Al Jaelani's manaqib. Manaqib material is adjusted to when the manaqib event takes place. This manaqib reading contains stories of various advantages and karomah from Shaykh Abdul Qadir Al Jaelani written in prose and poetry.

After reading manaqib, the activity continued with da'wah/tabliqul Islam. This activity is a solemn scientific form of the manaqib procession, because its content is the delivery of the results of the development and progress of science in the Islamic world.

The manaqib activity was closed by reciting the Bani Hasyim sholawat three times and prayers by the entire Ikhwan. Amaliah Manaqib is a monthly Amaliah which has become an integral part of the TQN Brotherhood at the Suryalaya Islamic Boarding School.

3.2 Subjective Well Being in Amaliah Manaqib Pondok Pesantren Suryalaya

SWB has a very broad scope, including pleasant experiential emotions, low levels of negative moods, and high life satisfaction as a form of affective reaction indicating that their lives are as desired and going well.

SWB can be found in Amaliah Manaqib at the Suryalaya Islamic Boarding School, including in the Taqlin Dhikr process. The calm that the Ikhwan got after carrying out talqin and joining the TQN of the Suryalaya Islamic Boarding School individually felt comfort and happiness by the Ikhwan when they dhikr.

Another SWB indicator obtained in the manaqib process was when the Ikhwan were able to implement Abah Sepuh's will through Tanbih. Fill in Tanbih as a benevolent testament to students or brothers to always support the government, respect those who are higher, respect each other, protect and love those who are lower, especially the poor.

The SWB that is formed after following Amaliah Manaqib is the emergence of a sense of comfort and happiness. The comfort and happiness were obtained by the Ikhwan from several indicators of activity including the implementation of the remembrance of Jahar and khafi which was carried out consistently, the implementation of the will of Abah Sepuh through Tanbih with various advice in carrying out life related to mutual respect between levels of life, the establishment of

friendship between the Ikhwan and various profession and region of origin and there is a strong belief that by participating in the Manaqib event you will receive blessings from Abah Sepuh and Abah Anom.

Based on the results of the study, the SWB obtained by the Ikhwan was not only in the amaliah manaqib events, but rather in the series of amalياهو that they carried out, starting from the daily amaliah (dhikr Jahar and khafi), weekly amaliah (khataman), monthly amaliah (manaqib) to annual amaliah, namely haulan . All the practices carried out are interrelated so that the comfort and calm that the Ikhwan get while participating in manaqib is obtained not only when the manaqib event takes place but is an accumulation of all the deeds that have been carried out so far.

The findings from this study are that all practices starting from daily (dhikr), weekly (khataman), monthly (manaqib) and yearly (haulan) amaliah are included in an evaluation system at TQN Pondok Pesantren Suryalaya known as Inabah.

4. Conclusions and Implications

Amaliah manaqib at the Suryalaya Islamic boarding school is one of the solutions for the realization of Subjective Well Being students (Ikhwan). Several activities such as carrying out the Zahar and Khafi Dhikr, the Grave Pilgrimage Tradition, the Ngaras Tradition, the Gathering Tradition to the Shopping Tradition made the Ikhwan feel comfortable and happy. The implementation of amaliah manaqib which is carried out once a month has positive implications for the formation of Subjective Well Being Ikhwan so that they regularly return to attend Manaqib events at the Suryalaya Islamic Boarding School.

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