



Study Narrative of The Role Communication to Kiai Madura as A Leader and Therapist of People with Mental Disorders

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Abstract. Kiai is identical with people who are very respected in their obedience to Allah SWT, Kiai is also identical with a leader of a boarding school in Madura. Kiai is a person whose religious knowledge is unquestionable in his understanding and practice in his daily life. Therefore, the Kiai that the author intends in this study is as a person who needs to be told his life journey when playing a role in Madurese society both physically and mentally development in society at large. Purpose: to know, analyze, dig deeper into the life of Madurese Kiai in their role in building Madurese society physically and mentally. handling people with mental disorders (ODGJ) through psychreligious communication therapy. Type of descriptive qualitative research with narrative approach biography of Kiai Madura. The subject of research is Kiai Madura, while the object of research is the role of Kiai communication in building physical and mental Madura society. Data collection techniques are in depth interview, in depth observation, and documentation. Its data analysis strategy is to analyze data for stories, retell stories, and develop themes, often using chronology. Data validity techniques using triangulation sources and member check. Side of Kiai life of Madura in addition to the role of a Kiai who led the boarding school, his role as the village leader, it turns out in his life able to play a role also handle people with mental disorders by doing a variety of approaches, but the priority is the religious approach that prioritizes the religious approach in the healing process of people with mental disorders.

Keywords: Kiai Madura, The role of Kiai communication, ODGJ, Narrative Studies, Psychoreligious Communication Therapy.

1 Introduction

On the island of Madura there are four districts namely Bangkalan, Sampang, Pamekasan, and Sumenep. Madura is known as a region that is very thick with kereligiusannya because many of the majority of people converted to Islam, a lot of the establishment of boarding schools, so many scholars and Kiai who lead boarding schools in Madura.

One of the boarding schools that accept students and treatment of people with mental disorders (ODGJ) in the Madura region is the Al Bajigur boarding school led by a Kiai named Kiai Haji Abdurrahman, and assisted by his son named Kiai Haji Mastur. In the

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author's observation from 2021 to 2022 both directly at his boarding school and observation through news in the internet media, Kiai Haji Abdurahman established the Al Bajigur Foundation in Sumenep since December 23, 1995. Since then received santriwan and santiwati to study religion from early childhood school to high school or high school. Over time the boarding school accepts patients with mental disorders, the story initially is there people asking for help to treat family members affected by mental disorders in order to be cured by Kiai that is with a vertical approach that is healing more towards psychoreligious science with the reading of the verses of the Qur'an and even other approaches used in healing people with mental disorders.

As in Bangkalan Regency there is a mental institution, namely the Bani Amrini mental institution Foundation, specifically accepting patients with mental disorders. Panti jiwa Bani Amrini led by Kiai haji Zaini assisted with his soul cadres to deal with patients with mental disorders. Kiai Zaini in addition to having a Bani Amrini mental institution, he also serves as village head in Batangan Village, Tanah Merah district, Bangkalan Regency. Batangan village and Bani Amrini soul home led by his father or Aba. So his current leadership is a derivative of his father who was previously the leader of Batangan village and the leader of Bani Amrini soul home. The existence of Panti jiwa Bani Amrini has existed since 1999. (The results of interviews with Kiai Zaini in 2021 to 2022 directly at Bani Amrini mental institution).

The Kiai Label that the author got in Madura through observation and interviews is not just as the leader of a boarding school, but the Kiai here has a multi-role, namely in addition to being the leader of the boarding school, the Kiai also has a side of life as a village leader, and as a therapist for people with mental disorders with various approaches. Understanding Kiai is a term for alim ulama (clever in Islam), it can also be a term for occult teachers, shamans and so [1]. People with mental disorders are people who are cognitively, affectively, and psychomotor manifested in the form of a collection of symptoms or changes in behavior that is meaningful, and can cause suffering and obstacles in carrying out the function of people as humans [2]. Kiai as a therapist is the treatment of people with mental disorders through a psychoreligious communication approach, namely his conversion by involving the holy verses of the Qur'an over his communication to Allah SWT through readings or prayers in Islam. incidentally also during the author's observation at the Boarding School Al Bajigur and panti jiwa Bani Amrini his patients are all Muslim origin is not from Madura alone but there are from outside Madura, namely Java and even outside Java. The patients in the Bani Amrini mental institution until now reached 35 people, 3 women and 32 men with a calm category and who are still in chain handling so as not to often escape from the mental institution. While the patients in pondok pesantren Al Bajigur have many who experience healing and go home so that currently only 2 patients are in a calm condition and every day help the Kiai at the Pondok pesantren and at home. Healing through psychoreligious approach.

Previous research entitled The healing process of ODGJ patients as therapeutic communication-based eduwisata by Kiai and soul cadres [3], incidentally, the object of research at the Bani Amrini mental institution Foundation focuses on the Bani Amrini mental institution as a place for eduwisata from various institutions, news reporters, Social Services, Health Services and other institutions as therapeutic eduwisata for

healing the soul with a descriptive study approach. While the current research focuses on narrative studies with the title role of communication Kiai Madura as a leader and therapist of people with mental disorders. As for other previous research, the same object at Pondok pesantren Al Bajigur Sumenep is entitled communication therapy model of Kiai Madura on the healing process of ODGJ as halal eduwisata based on local wisdom Madura by [4]. Approach with Case Studies. While the current research focuses more on the side of the life of Kiai Madura as a leader and therapist ODGJ with narrative study approach.

From the background that the author conveyed in several previous paragraphs, that the purpose of this study is to determine, analyze, and dig deeper about the role of communication Kiai Madura as a leader and therapist for people with mental disorders with narrative study approach.

2 Method

This type of research uses descriptive qualitative research, using a constructivistic paradigm. The subject in this study is a Madurese Kiai who has a multi-role in the physical and mental development of the Madurese community and its surroundings. Sampling technique using purposive sampling with criteria such as Kiai Madura KH Abdurrahman, dan KH Zaini, they are people who have the expertise to lead boarding school, people who have the expertise to lead the village, people who have expertise in healing people with mental disorders, it is obtained based on observations with the object of research both in the mental institution Bani Amrini Bangkalan, and Boarding School Al Bajigur Sumenep. Data collection techniques are using observation, interviews, and documentation. The data validity technique is source triangulation, namely comparing the results of one informant with another to achieve validity, and the triangulation method, namely by comparing the results of data collection techniques from informants to achieving validity.

3 Result and Discussion

The findings of this study are referring to the purpose of the study is to determine, analyze, and explore the role of communication Kiai Madura as a leader and therapist of people with mental disorders, the authors obtained several categorizations or themes of the research results as follows:

3.1 The Role of Kiai Communication as Leader Boarding School

Kiai Haji Abdurrahman is the leader of the Al Bajigur pesantren woven village in Sumenep regency. His role as leader of The Boarding School Al Bajigur Sumenep has been running since 1995, which originally stood boarding school has only 3 students, the passage of time until now has thousands of students who are lodged to study at Al Bajigur.

Beginning in 1990 when KH Abdurrahman performing the hajj, when he was Tawaf wada ' and moved to see the House because he did not want to part with it, suddenly at that time he saw a village and a hill (mountain) as if to be on the side of the Grand Mosque. Then he approached her and after taking a step, what he saw was destroyed. After five years returning from Makkah, at the end of 1995, precisely on December 23, 1995, Kh Abdurrahman confidently cut down the woven village, Manding District, Sumenep regency, according to the story, in ancient times in this area there were many criminals (bastards) who often gambled, stole, killed, robbed, which made some people restless in the village there. So over time with the arrival of KH. Abdurrahman many criminals who commit repentance intend to become useful human beings again and not meruk as before.

On 19 Sha'ban 1416 H or January 12, 1996 on Thursday night Friday, KH. Abdurrahman officially moved to the top of The Hill woven Village, Manding District, Sumenep regency with an area of approximately 2 hectares, along with 3 santrinya people. In the evening there was a public lecture there, which was filled by KH. Ruslan in the opening ceremony and tasyakuran Al-Bajigur Islamic boarding school. The meaning of Bajigur according to epistemology is: bastard means unemployed, water (drink). Meanwhile, according to the terminology is a gathering place for people who commit major sins, such as gambling, stealing, robbing and killing, but want to repent continuously looking for the blessing of Allah SWT.

Every Friday all the people in the boarding school Al-Bajigur read the Qur'an until hatam and his prayer, when coinciding with Friday night legi continued with istighosah which is usually done at the place of origin (Hamlet Saasa Village Lanjuk District Manding Sumenep). KH Abdurrahman deliberated to establish the foundation with the coordinator Moh Ali Wafa (Gadding), which consists of the board, among others: Imam Rusbandi (Karang Dua) Osmo (Gadding), Makbul (Pandian) and H Syafik (woven), at that time on February 26, 1996. Then not long ago on February 28, 1996 the foundation's establishment license has come out, this can facilitate the development of the next level of Education. At first the Al-Bajigur boarding school began to be active with three students, namely Hanawi, Arsyad and Sattar, then followed by three female students, namely Halliyatun, Hawiya and Nur Hasanah, gradually the male and female students increased because the boarding school led by KH. Abdurrahman has been known to many people both in Madura and outside Madura. The institutions under the auspices of the Al-Bajigur Foundation are educational institutions and Islamic organizations consisting of:

- a. Pondok Pesantren al-Junun (boarding schools that accommodate special people with mental disorders),
- b. Formal and informal institutions such as: 1) Nurul Bani Ibtidaiyah Madrasah was established in 2001 2) Junior High School Plus was established in 2007 3) Senior High School was established in 2008 4) Diniyah Madrasah consisted of ula, wustho and a'la,
- c. In the field of religious and social organizations include: 1) Jam'iyah Istighosah large family ties Al-Bajigur (IKBAR) 2) Jam'iyah Hadroh al-Azizziyah 3) community organizations in the form of public recitation

Because the boarding school already has a good brand or has been known by the wider community, so until now there are thousands of students at the Al Bajigur boarding school, arriving from the Madura area itself and outside Madura. The students are interested in learning the science of religion to KH. Abdurrahman because of his expertise in Religious Science and patience to guide the students and teachers in the Boarding School Al Bajigur. Agree with the results of Rosita's research, that a leader who has charisma, is always aware and grateful for the advantages in his personality as a gift from Allah SWT. Therefore, it will always be used to invite and encourage the people he leads to do something that is pleasing to Allah SWT in order to prosper the earth, as the task of his caliphate (Hadari Nawawi, 1993: 174) in [5]. Within the Islamic boarding school community, there are still many charismatic leaders who were born according to their era, such as KH. Hasyim Asy'ari, KH. Ahmad Dahlan, KH. Kholil Bangkalan who has personal character qualities and good morals and religious knowledge that they have [6]. A Kiai as the leader of the boarding school must have a good example for the students and teachers in the Al Bajigur boarding school. The role of communication is in the form of invitations that are predominantly verbal and applied through nonverbal communication, which is more to the behavior of Kiai in living their daily lives. Verbally invite by always doing good to anyone.

3.2 The Role Of Kiai Communication As Village Leaders

In the observation and interview of the author in 2021 to 2022 in Batangan village, Kiai Zaini is titled KH Zaini as the village head in Batangan village which happens to be hereditary from his father, who was previously the village head in Batangan village. Then after his father died on November 10, 2003, finally in 2004-2012 became acting village Batangan. Furthermore, he was elected and led the Batangan village in 2012-2018, the year his term was completed then he returned to acting. Re-elected as village head in the period 2021-2027. According to the community named Risal: "Aba Zaini is a good person, wise, and has a high empathic power towards people who need it like ODGJ, so the community still chooses him to be the village head of Batangan village," (Risal village apparatus interview results in January 2023).

The people of Batanganpun village agreed that KH. Zaini became the village head of Batangan village, because the people in Batangan village had seen the track record of his father's leadership during his tenure as head of Batangan village. There are many developments and advances in Batangan village. Due to the strength of his teacher's advice and the support of the local community, he eventually became the village leader. At first he felt heavy because of something new for him, until he went to his father's grave complaining by wearing only a sarong and crying. The passage of time in leading the village Batangan KH. Zaini found many ways of ease. With these personal and personality advantages, the community views Kiai as an informal leader with extraordinary personality in a religious context. Other informal figures including formal village leaders are still under Kiai, even they recognize, respect, and show compliance. However, in certain matters such as those related to village government affairs, competing interests and honor, the role of other informal leaders also needs to be taken into account [7]. As charismatic informal leaders, Kiai occupy a strategic position in society.

In this regard, Sukanto suggested that the charisma of Kiai who gained support and position in the middle of people's lives lies in the stability of their attitudes and qualities, thus giving birth to a personality ethics that is full of Appeal.

In his life KH. This Zaini is known as a person who cherishes the graves of ancestors, dedicating his life to helping people with psychiatric disorders. So in addition to leading the village, he also led a boarding school specifically to accommodate people with mental disorders.

During his leadership, he was known to be very open in communicating with the village officials and the community in terms of village programs. The village programs that have been running and are being planned include 1) providing scholarships for 10 MI schools located in 7 hamlets of Batangan village, 2) already holding fattening 9 cows with 1 farmer, 3) getting Rice barn assistance such as rice grinding machines, 4) holding community service or mutual cooperation with village wara, 5) building village tourism in the form of water park which is located close to the village hall on the main road of Batangan village. 6) Batangan village is often occupied by student Abdimas activities because these abdimas activities, according to him, are very helpful which ones are less than des Aini that need to be improved (the results of observations and interviews with KH Zaini and the village apparatus in November 2022). As in the research of [8] The village community has determined and it feels like there will be recognition that the kyai figure in the midst of society also plays a role in carrying out social life, many village people also obey the kyai figure because according to Kyai is a person who knows a lot about everything. Especially in the matter of kyai leadership in society.

3.3 Kiai as A Therapist for People with Mental Disorders

Kiai Pondok Pesantren Al Bajigur as ODGJ Therapist. KH. Abdurrahman in 2002 established the al-Junun Islamic boarding school. This began on January 16, 2002, Wednesday, at 11 noon there was a crazy man who tied his hands from Tengkel Village, Arosbaya District who was escorted by his brothers to meet KH. Abdurrahman, out of pity for the man, untied him and told him that he was healed. Starting from this event, many people who lodge their families who are stressed, crazy, addicted to alcohol and drugs and subjected to witchcraft (witchcraft) to get spiritual treatment. At this time the number of eleven students, including ten male students and one female student and not counted for those who have recovered.

The results of observations and interviews of the author in 2021, that the approach that Kiai uses in healing people with mental disorders is 1) herbal therapy by drinking powdered herbal ingredients derived from 39 leaves which are then crushed until soft and stirred with water in one glass with the reading of prayers from Kiai then the patient is told to drink until it runs out. 2) Religious therapy, by using verses of the Qur'an, the people with mental disorders are invited to pray together, recite together, dhikr together, and pray together so that his soul is clean from hallucinations and delusions that suddenly appear when ODGJ dreamy and empty. 3) Trapi water is therapy by bathing ODGJ in Naomi wells, giving a drink of water in a glass with prayers recited by Kiai, 4) reflexology therapy that Kiai gives a step on reflection in a certain part with the pain felt by ODGJ sambal recited prayers. In line with the results of this study, the role of

the Kiai in treating people with mental disorders can be through religious spiritual therapy, according to Rohmah (2013: 272-3) in [9], that there are several ways in the Islamic method that are used to prevent the onset of mental illness and while maintaining one's mental health condition, one of which is training and getting used to frequent spiritual-religious activities, namely intensifying and increasing the quality of worship, such as dhikr to Allah SWT in joy and sorrow.

Kiai Pondok Pesantren Bani Amrini as ODGJ Therapist. KH. Zaini is the leader of the Bani Amrini Islamic boarding school in Batangan village, Tanah Merah district, Bangkalan Regency. Bani Amrini means Son of Amrini, so the name of his father KH. Zaini is KH. Amrini. KH. Amrini opened the institution since 1982 to accommodate people with mental disorders, he helped his father since childhood such as bathing in wells, providing food, drinks and so forth. After his father died in 2003, finally left his grief. At that time there were 7 mental patients living, not thinking long he decided to return everything to his family. Because beliau felt he did not have the expertise to treat ODGJ.

Not long later it turned out that there was a family who returned the patient to KH Zaini, inevitably forced to learn the sciences practiced by his father while treating ODGJ. Finally KH. Zaini can cure the patient does not take a long time only 2 months have experienced healing. At that time he was only assisted by his mother and wife, there was no soul cadre. Over time this institution is known by many people, patients come from various regions both from Madura and from outside Madura.

The therapy that he did with the help of Soul cadres was with 1) religious therapy, namely by inviting prayers together if the patient is calm, inviting dhikr, bersholawat, praying together at the mosque he founded, 2) water therapy, by being bathed every Friday night while reciting Ayat kursi, adan AL Jin and being given drinking water every day a small bottle of aqua every day is given to each ODGJ, 3) pre-work therapy, namely the ODGJ, is given activities to petrify the environment around the soul house, watering flowers, helping with kitchen work, 4) handycrafy therapy, where ODGJ is trained to make hand skills for provision when returning to the community, 5) daily communication therapy, where ODGJ is invited to communicate lightly with Kiai and soul cadres every day, so as not to daydream or relapse, with the aim of also remembering memories that have been experienced, activities every day, and ODGJ conditions. The mental disorders handled by the Kiai with an approach to Allah SWT are broken home students whose method is the same as using a spiritual approach [10], the form of education and independence of Broken Home Santri at Tahfidzul Qur'an Padepokan Ibnu Rusydi Cukir Diwek Jombang emphasized that in educating students broken home, has its own form in the hermitage. Among them are as follows: compassion, motivation, discipline, patience and reading the Koran. The benchmark for the independence of broken home students is not too high, the independence that is formed at the Tahfidzul Qur'an Padepokan. In the opinion of caregivers and coaches, including: independent in carrying out worship activities, independent in caring for oneself and independent in environmental cleanliness.

4 Conclusion

The conclusion is to answer from the research objectives that have been discussed by the author that the purpose of this study is Kiai Madura has many communication roles in the community, including the first, the role of Kiai Madura communication in the leadership of Al Bajigur Islamic boarding school in Sumenep regency; second, the role of Kiai Madura communication as a village leader; and third, is the role of communication Kiai Madura as ODGJ therapist at Pondok pesantren Al Bajigur Sumenep and pondok pesantren Bani Amrini desa Bantangan Kecamatan Tanah Merah Kabupaten Bangkalan.

The contribution of this study is to provide new knowledge about the multi War Kiai Madura that in addition to the Kiai can be the leader of the boarding school, Kiai can also be a village leader, and can be a therapist for people who experience mental disorders so that his life is more beneficial for the wider community to heal his family members who experience mental disorders.

Suggestions for further researchers to use a different theme by digging deeply related Kiai Madura. But the approach is also different from the various research paradigms and other theoretical approaches. So that research on the theme of Kiai Madura is more colorful and more useful for other researchers and the academic community who need these references.

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