

## **Wudhu According to the Qur'an Hadith and Its Therapic Implementation for Schizophrenia Patients at the Jalma Sehat Kudus Rehabilitation Center**

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### **Abstract**

Wudhu is a purification activity that is often carried out by Muslims every day, especially every time they want to pray. The Qur'an and hadith emphasize this command to perform ablution. Muslims majority view ablution as only a ritual obligation without understanding the benefits of ablution and its effects on mental health. This article aims to describe the urgency and benefits according to the Qur'an and hadith. Also, to explain the application of wudhu therapy for schizophrenic patients at the Jalma Sehat Kudus Rehabilitation Center. Schizophrenia is a severe mental disorder that affects the thoughts, feelings, and behavior of individuals. Schizophrenia is part of a psychotic disorder characterized by a loss of understanding of reality and self-awareness. This study is based on qualitative research with data collection methods using documentation, interviews, and observation techniques. The collected data is then analyzed by the inductive method. The results showed that wudhu therapy at the Jalma Sehat Rehabilitation Center was beneficial in stimulating the brain from the flow of water that flows from each ablution wash. Patients feel relaxed mind, heart, and soul supported by spiritual and medical treatment.

**Keywords:** Wudhu (Ablution), Qur'an, Hadith, Therapy, Schizophrenia

## A. INTRODUCTION

**W**udhu (ablution) is a routine activity carried out by Muslims, especially every time they want to pray, considering that ablution is a condition for the validity of prayer (Qur'an Surah al-Ma'idah: 6). A prayer will not be accepted without ablution (Al-Bukhari, 1997:1:232). Therefore, not a few Muslims view ablution only as a mere obligation. The ablution has benefits for anyone who does it.

Wudhu that is carried out sincerely, solemnly, precisely, and consistently can foster positive perceptions and motivation and avoid stress reactions. Wudhu is not just cleaning the external body parts only. The psychological influence and the nobility of the spirit felt by a Muslim after ablution. They feel peace and harmony in their souls (Musbikin, 2009:2). The same applies to Schizophrenia patients at the Jalma Sehat Kudus Rehabilitation Center.

Schizophrenia is a severe mental disorder that can affect the thoughts, feelings, and behavior of individuals. This mental disorder is characterized by loss of the patient's understanding of reality and self-sight, distortion of perception and thought, and inappropriate emotions (Yudhantara & Istiqomah, 2018:1–5). The thought process becomes disturbed.

The benefits of wudhu have inspired the Jalma Sehat Kudus Rehabilitation Center to apply the wudhu therapy to schizophrenic patients as a medium for treating patients' souls. Through the implementation of this wudhu therapy, it will touch on the mental and physical health of Schizophrenic patients. It is because hydro-therapy with wudhu begins with positive words, intentions, and prayers. It is beneficial in stimulating the brain to relax so that it can reduce stress in schizophrenic patients (Yudhantara & Istiqomah, 2018:143).

Jalma Sehat Rehabilitation Center is a foundation for caring for mental illness to date has more than 52 patients. The average patient has schizophrenia. Treatment at the Jalma Sehat Rehabilitation Center is given daily medicine and spiritual activities every night. Such as praying in congregation, dhikr after prayer, chanting *Tombo Ati* (liver medicine), and Shalawat *Tibbil Qulub. Tombo Ati*

poetry at the Jalma Sehat is used as a Sufistic principle for Schizophrenic patients. When a Schizophrenic patient sings the *Tombo Ati* poem, some cry, and there is also a tone that feels deep in the meaning of the *Tombo Ati* poem. To carry out orders in *Tombo Ati* poetry such as prayer, reading the Qur'an, you must perform ablution first. This ablution acts as therapy for Schizophrenia patients and has been running since the beginning of the patient entering the Rehabilitation Center regularly (Interview with Agus Salim, a caretaker of Jalma Sehat Rehabilitation Center, 11/12/ 2020).

The factors experienced by schizophrenic patients before illness are very diverse. Some patients are under pressure from their parents to follow their wishes. Some want to achieve a bright future, but they could not, eventually experiencing schizophrenia so that the patient ends up becoming a burden on his mind and mental stress. The brain that is used to think if the psychological condition and body are not strong will experience schizophrenia. Schizophrenic patients can be angry with their families because they do not know the cause of the anger experience.

Society is often impatient with schizophrenic patients. They are considered a trigger for anxiety in their community. This narrow view of society is also coupled with the mainstream thinking of those who consider wudhu merely as a means to perform prayers. Therefore, studying more about the urgency and benefits of ablution becomes an interesting study, especially by basing it on the sources of Islamic teachings, namely the Qur'an and hadith. Wudhu is usually used as a condition when going to pray. Besides, there are benefits of ablution water. If they do ablution correctly and consistently, it will result in the benefit for the schizophrenia patients. They will not be a danger for the community anymore, but they can be treated like humans in general through the therapy of ablution, not shackled or in exile.

The implementation of wudhu therapy at the Jalma Sehat Rehabilitation Center is carried out routinely every day, especially before performing five daily prayers. Wudhu therapy has the aim of making the therapeutic process beneficial and meaningful. Not only getting wet but also understanding and interpreting

every movement in ablution. If Wudhu has done well, it will be therapy for schizophrenic patients. For example, in research of the Technical Implementation Unit for Elderly Social Services (UPT PSLU) in Tulungagung that focuses on the elderly as the object of study. This research result states that doing ablution procedurally according to the Qur'an and hadith results in a decrease in stress levels in the elderly (Sari & Mahardyka, 2017:28). Therefore, ablution as therapy has an urgent role for Schizophrenia patients at the Jalma Sehat Rehabilitation Center. Wudhu makes Schizophrenic patients implanted with a sense of soul awareness, divine values, and enthusiasm in carrying out life.

This study is qualitative research that focuses on wudhu therapy for schizophrenia patients at the Jalma Sehat Rehabilitation Center and the benefits obtained by schizophrenic patients after performing wudhu therapy according to the instructions of the Qur'an and hadith. The data collection uses documentation techniques by collecting information related to the urgency and benefits of ablution according to the Qur'an and hadith in addition to collecting documentary data related to schizophrenia, its symptoms, and its treatment. In addition, it also uses observations and interviews from informants. Informants in this study were Jalma Sehat caretakers, schizophrenic patients, doctors, and nurses at the Jalma Sehat. The collected data is then analyzed using the inductive method, namely the analysis based on the data obtained partially and then compiled, analyzed, and comprehensively deepened to formulate general conclusions.

## **B. Wudhu in the Perspective of the Qur'an and Hadith**

Wudhu etymologically comes from the word *al-Wadha'ah* which means cleanliness and brightness. Terminologically, wudhu is draining the water for certain body members such as the face, ear, two hands, head, and legs. The command of ablution has been stated explicitly in the Qur'an Surah al-Ma'idah: 6, "O you who believe, when you want to pray, then wash your face and your hands up to the elbows, and wipe your head and (wash) your feet up to the ankles, and if you are Junub, please take a bath, and if you are sick or on a journey or come back from a toilet or touch a woman and you do not find water, then go to yam with

good (clean) soil, wipe your face and hands with it. Allah does not want to make it difficult for you, but He wants to cleanse you and complete His favor for you so that you may be grateful." (Al-Batawy, 2012:44–46).

The limbs that must be washed in ablution are said to have committed the most mistakes and sins. For example, our hands, face, and mouth. This mouth that many times lie, curse, and talk about other people's disgrace. Al-Batawy wrote that ablution nourishes the body and refreshes the mind, maintains physical and mental cleanliness. In addition, ablution can also be therapy if it is carried out with sincerity, solemnity, precision, sincere, and consistency. In line with al-Batawy, Musbikin revealed that ablution foster positive perceptions and motivations and positive emotional responses thinking. Every person who performs worship, as well as ablution, will get the essence of wisdom from ablution itself in their real life. Always be optimistic in dealing with life's problems and remain constructive.

Physically, washing the parts of the body that are exposed to dust, such as hands, feet, face, and so on, is generally very important for the health of these members. In carrying out activities throughout the day, the body is exposed to many microbes. These microbes always attack humans through the skin in open areas. When a schizophrenic patient applies wudhu therapy, these microbes will be surprised by the ablution movements that cleanse from above the skin. Moreover, the ablution is done perfectly, the massage is sincere in the meaning of every ablution movement that is washed, there are no more bacteria left in the body. Besides, the mental illness that is being experienced becomes eliminated with God's permission (Musbikin, 2009: 213–214).

Wudhu is one of the requirements for prayer, and the purpose of this ablution is to maintain physical and spiritual health. Wudhu is an easy way that every Muslim used to do. Wudhu is a condition when going to pray five times a day. Health is beneficial for every human being. In addition, ablution maintains physical and spiritual cleanliness to avoid dirty things, disease, or bad things. Clean is synonymous with holy because people who like cleanliness, namely physically and spiritually clean, are usually referred to as the holy people. Qur'an

Surah al-Baqarah: 222 emphasizes that God loves people who are pure, clean, and always clean themselves.

The Prophet Muhammad as a role model for Muslims teaches to clean themselves with wudhu (ablution). Besides, he asserts that one's prayer will not be accepted by God without wudhu first. He also ordered in his hadith for sleeping people to perform ablution so that the mind becomes refreshed (Abu Dawud, 1999:1: 255; Ibnu Majah, 1998:2:81).

Wudhu is not just a ritual routine every time you want to pray. The Prophet explained that ablution is also beneficial in maintaining the cleanliness of the body. Abu Hurayra narrated a hadith that the Prophet said, "If a Muslim or believer performs ablution and washes his face, then an error emerges from his face which he sees with his eyes with the descent of the water of ablution or with the end of drops of water. When a Muslim washes his hands, then out of his hands all the wrongs that his hands have done together with the descent of water, or the end of drops of water until he comes out clean from sin." (Al-Naisaburi, 2001:2:45). Thus, this hadith shows that ablution can clean the organs of the body that are flowing with water from various dirt, viruses, and bacteria that are in the ears, nose, mouth, and teeth.

In line with the above hadith, the Prophet also stated that ablution is beneficial in providing a sustainable and impactful fresh effect until the Day of Resurrection. He said, "Indeed, my Ummah will have a radiant face on the Day of Resurrection because of the impact of ablution." (Al-Bukhari, 1997:1:24; Al-Naisaburi, 2001:2:49).

The benefits of ablution from stage to stage are as follows. First, rinse your mouth during ablution. Gargling during ablution three times per ablution will maintain oral and dental health. Gargling and cleaning the mouth using water becomes the means of toothpaste from a medical point of view. It is from a physical point of view. From the spiritual side, it will cleanse the sins contained in the mouth. This mouth sometimes says things that are not good. Second, washing the face contains a moral message so that the condition of the face becomes fresh and clean when praying because the face is the most important part of a person's

body. Wudhu is also beneficial for overcome the symptoms of schizophrenic for patients. The wudhu therapy aims to clean all the worse things and ask forgiveness from God. Washing the face in ablution will look fresh and radiate a peaceful soul. Third, Washing hands. Every day, the hands are the body parts that do the most daily activities. Everyday germs and bacteria stick to the hands. The limbs that are most susceptible to disease and bacteria are the palms of the hands up to the elbows. When both hands are not washed or cleaned with water it will cause many diseases. Washing your hands three times in ablution will slow the spread of the virus. Another benefit of washing hands up to the elbows during ablution will remove sweat from the skin that becomes a breeding ground for bacteria. This sweat arises from the effect of hard work, strenuous activity, and there is also sweat that appears when fear, inferiority, or lack of confidence (Musbikin, 2009:86–107).

Fourth, rubbing the head when ablution is a sunnah thing that has benefits. The health benefits of washing the head when ablution are to reduce headaches and hypertension. Because the washed water on the face or rubbed on the head will have a good effect on the activity and fitness of one's mind. It is good to be implemented as the therapy in schizophrenic patients who are often emotionally with confused thoughts, hallucinations. Washing the head and brushing water on the head means washing the scalp. The scalp where hair grows serves to protect the scalp from direct sunlight. In general, the skin plays an urgent role in health. Washing the head can also be an expression of faith. The hot heart and overflowing emotions can be cooled by washing the head. The chaotic mind will be clear again after believing in the awesomeness and wisdom of ablution (El-Fikri, 2019:70–88).

Fifth, washing both ears will remove dust or dirt that sticks to the lining of the ear. The center of balance of the body is located on the inside of the ear. When not washed, it will cause hearing loss or impaired balance of the body. Sixth, washing the feet during ablution will make the feet feel comfortable and fresh, relax the tense leg muscles and eliminate unpleasant foot odor. When washing it

accompanied by massaging it will bring a feeling of calm and comfort because the feet are a reflection of all the body's equipment (Musbikin, 2009: 131–145).

The Prophet Muhammad also encouraged Muslims to perpetuated wudhu despite being outside the prayer, Tawaf, or not reading the Qur'an. He said to Anas Ibn Malik, "Hi my son, if you can continue to be in a holy assist, do it. Indeed, who was picked up by death in a Holy state of ablution, then God would give him a martyr's reward (Al-Tirmidzi, 1999:293). Zaghlul Al-Najjar (2007:68) said that medical research showed that ablution had a significant role to cleanse the human body, especially the cleanliness of the oral and nose that were the two main doors of the entry of germs, bacteria, and parasites into the body. With ablution, the body part will at least be cleaned 15 times a day overnight.

Wudhu is one of the most effective ways to prepare the atmosphere for prayer. Wudhu has the power to organize thoughts before praying. Performing ablution slowly and contemplating the words in the prayer recommended in each wash will be helpful to refresh their brain. So, they can think about life and be grateful for the pleasures of God (Kaermalli, 2010:64). Schizophrenic patients need the assistance of therapists in wudhu therapy to guide each wash in their ablution.

### **C. Schizophrenia: Definition, Symptoms, and Treatment**

Schizophrenia comes from the Greek words. 'Schizo' means split, and 'phren' means soul. Schizophrenia, terminologically, describes the splitting of an individual's mind due to a severe mental disorder that affects thoughts, feelings, and behavior (Yudhantara & Istiqomah, 2018:1–5).

Schizophrenia is a psychotic disorder characterized by a loss of understanding of reality and loss of self-awareness. It is a split in the patient's thoughts, emotions, and behavior. Schizophrenic disorders that experience the process of thinking describe down behavior in psychology. Individuals who experience schizophrenia involve all sides of their personalities. This disorder is characterized by positive and negative symptoms. The positive symptoms appear as disorganized speech, delusions, hallucinations, cognitive and perceptual disturbances. Negative symptoms such as decreased interest and drive, flat



affection, poor speech (alogia), impaired personal relationships, and difficulty or inability to initiate or persist in behavior purpose are often mistaken because it does not correspond to reality. The symptoms of schizophrenia appear to cause heavy power in the individual's ability to think and solve problems. Schizophrenic patients experience decreased function or inability to live their lives, hamper their productivity, and almost cut off relationships with other people (Boeree, 2016:470–71). It is because schizophrenic patients usually have catatonic behavior by decreased reactions to the surrounding environment, sometimes in the form of apparent fixation and indifference, rigid or strange posture, excessive and aimless motor activity (Arif, 2006:3).

According to Agus Salim (Interview, 11/12/2020), caretaker of Jalma Sehat Rehabilitation Center said that schizophrenic patients are patients who are disappointed that what they want is not achieved. So, they become thought disorders such as schizophrenia. Each patient experiences different factors and different symptoms. The causes include economic problems, the disappointment of the household, unattainable hope, and unrequited love. Symptoms of patients with schizophrenia vary. Some of them were hallucinating in low voices or even screaming, blank visions, acting strangely, and unnaturally stiff postures. Sometimes the patient's behavior is like being possessed, but it's not due to supernatural factors. It did happen because his soul was feeling agitated, confused thoughts, and undirected speech.

The same opinion was conveyed by Titik Sugiarti, a pharmacist at the Jalma Sehat Rehabilitation Center . She said that the factors of patients experiencing schizophrenia are due to economic factors, disappointment with unfulfilled desires, family problems, and romance. These symptoms are the majority of schizophrenia patients who seek treatment at the Jalma Sehat Rehabilitation Center. As a result, they experience prolonged stress and severe depression (Interview, 06/02/2021).

This depression sometimes drives schizophrenia patients to hallucinate. Symptoms of hallucinations such as auditory hallucinations if a schizophrenic patient receives voices that tell or invite good things to a schizophrenic patient will do good things. However, on the other hand, if those voices are telling or

teaching something worse, then their action become worse too. Good auditory hallucinations are experienced by a schizophrenic patient with an initial named Sm. If he is experiencing these symptoms, his behavior is reciting midnight with loudspeakers and for a long time until dawn arrives. Otherwise, hearing hallucinations that have a negative impact are suffered by a schizophrenic patient with an initial named Dh. His behavior or effect leads to violence toward himself or others (Interview with Sinta Ristiyani, a nurse at the Jalma Sehat Rehabilitation Center, 06/02/2021).

#### **D. Implementation of Wudhu Therapy for Schizophrenic Patients at the Jalma Sehat Kudus Rehabilitation Center**

The implementation of wudhu therapy for schizophrenia patients at the Jalma Sehat Rehabilitation Center has become a medium for treating the patient's soul with a spiritual touch. Through the implementation of this wudhu therapy, it will touch on the mental and physical health of Schizophrenic patients. Hydrotherapy with wudhu starts with positive words, intentions, and prayers. It can stimulate the brain to relax so that it can reduce stress in schizophrenic patients.

The Jalma Sehat Kudus Rehabilitation Center has been active in treating people with mental disorders such as frustration, stress, depression, mental disabilities, and schizophrenia since its establishment in 2014. The establishment of this Rehabilitation Center was initiated by Agus Salim and his colleague, Heru Sutiono. This orphanage obtained an operational permit from the Ministry of Law and Human Rights of the Republic of Indonesia Number AHU-08110.50.10.2014. The naming of Jalma Sehat aims to make patients who enter the orphanage get healthy and get healing with the permission of Allah. In the process of doing therapy, this orphanage uses medical and spiritual treatment facilities.

Agus Salim explained the method of therapy used at the Jalma Sehat generally leads to add the sense of the closeness of the servant's relationship with God (Qur'an Surah al-Shams: 7-10). Firstly, the patient will experience repentance bath therapy, then wudhu therapy, followed by prayer therapy, and

dhikr therapy. From the beginning, the schizophrenic patient entered this Rehabilitation Center has implemented those therapies routinely. The repentance bath therapy aims to clean the soul from behaviors prohibited by God before the patient experiences schizophrenia. Secondly, wudhu therapy. After bathing in repentance, the patient is accompanied by the administrator to perform wudhu therapy (Interview with Agus Salim, 11/12/2020).

Wudhu therapy is performed alternately by each schizophrenic patient. Wudhu that been done properly and correctly will be a therapy for anyone in overcoming various complaints including schizophrenia patients. Wudhu therapy here means wudhu therapy whose movements follow the terms and conditions of the pillars, sunnah, and provisions of wudhu. The provision of therapy is not just wetting every limb but by rubbing and pressing gently like massaging, without leaving the sunnah and the pillars of ablution. The pillars of ablution include: The intention in the heart and the sunnah when reciting it, washing the face, washing both ears, washing both hands up to the elbows, washing part of the head, washing both feet to the ankles, and being orderly. While the sunnah for ablution, they are: reading the Basmalah, washing the palms, rinsing, cleaning both nostrils, prioritizing the right member over the left, washing three times, washing between the fingers, and toes, reading the prayer after ablution.

This wudhu therapy aims to make the patient touch the ablution water that is one of the intermediaries of medicine for Schizophrenic patients. They suffer disturbances in their minds. Therefore wudhu therapy will wash parts of the body will stimulate the brain to be better and more positive thinking. Patients' behaviors such as emotional anger, chaotic thoughts, and hallucinations originate in the mind that will be implemented through their behaviors. If the mind hallucinated something not good, then the behavior will also be less good. And if the patient does wudhu therapy, he will think and behave positively (Interview with Agus Salim, 11/12/2020).

Wudhu is generally done in a hurry and is only limited to wetting the limbs. However, it is different from wudhu therapy which emphasizes the meaning of each washing of ablution, the intention in ablution, and the benefits behind the

awesomeness of wudhu therapy. Wudhu therapy for patients with schizophrenia aims to help stimulate the brain and cleanse the washed limbs. Besides, it is not only doing ablution but also applying the meaning of every washing of ablution.

The steps for wudhu therapy according to the Qur'an and hadith carried out at the Jalma Sehat Rehabilitation Center are as follows:

First, intending wudhu. The intention here means the beginning of wudhu by mentioning the name of Allah and praising Him and making water become a holy element. The essence of the intention in performing ablution is that schizophrenic patients will feel that they are communicating with Allah solemnly.

Second, washing of palms. When doing it, the heart of the patients who did ablution asks Allah to place them among those who seek forgiveness from Allah and classify them as pure people. Washing the palms is not a necessity in ablution. It aims to clean the palms of the dirt that sticks between the palms of the hands.

Third, gargling and rinsing the mouth thoroughly into all oral cavities and do this three times. When gargling, the patients should invite the heart to pray to Allah to teach the right way to answer questions on the Day of Judgment.

Fourth, cleansing both nostrils. Cleaning both nostrils is done three times by inserting water into the nostrils, sucking in the water deeply, and then removing it. At that time, they present their hearts to ask Allah not to keep away from the aroma of heaven.

Fifth, washing the face. The face is the place for some of the human senses, starting from the senses of sight, hearing, and taste. These senses are the entrance to all stimuli. When the first entrance is good, then the following process will run well. All stimuli and information captured by the five senses are then processed by the brain. They have contributed a lot in shaping the perspective, mindset, and paradigm of every human being. When washing their faces, Schizophrenic patients intend in their hearts to remove dirt, liver disease, and clear negative thoughts into positive ones.

Sixth, washing both hands by putting the right hand first then the left hand. It starts from washing the right wrist to the tip of the elbow. Seventh, wiping part of the head by washing some of the hair with water. Eighth, wiping both ears by

washing the ears thoroughly from the inside-outside and behind the ears. Ninth, washing the feet up to the ankles and starting with the right foot and then the left foot, done three times (Suwito, 2006:87–88).

The condition of patients at the Jalma Sehat Foundation from December 2019 to January 2021 has decreased. From a total of 52 to 38. This decrease occurred because the patients had recovered and go home. The condition of schizophrenia patients who have developed after the implementation of wudhu therapy. According to Rose, one of the psychiatrists who treat schizophrenic patients at the Jalma Sehat Rehabilitation Center, the patient's condition after implementing wudhu therapy is better. They can already be independent, take care of themselves, hold their emotions, and adapt to society. It is evidenced by the presence of several recovered patients who can continue their work activities. Wudhu therapy here is not the only therapy for schizophrenic patients. It is because the healing procedure at the Jalma Sehat Rehabilitation Center combines a balanced treatment between spiritual-spiritual and medical treatment (Interview with Rose, a psychiatrist at the Jalma Sehat Rehabilitation Center, 06/02/2021).

Based on an interview with patient 1 (AP), a schizophrenic patient at the Jalma Sehat Rehabilitation Center, he experienced a schizophrenic disorder due to discomfort with desires that were not following his own choices when entering college. This discomfort causes prolonged stress resulting in acute depression and schizophrenia. Disappointment that drags on for a long time causes a load of thoughts that piles up and continues to be piled up with the encouragement of parental orders that make it feel even more burdensome without any motivation for him. He has an inappropriate or blunted affect, is often angry, and screams. He received wudhu therapy which made his mind calmer, stimulated the brain to think positively (Interview with with AP, a schizophrenic patient at the Jalma Sehat Rehabilitation Center, 06/02/2021). Likewise, patient 2 (BIT) felt the benefits of wudhu therapy. He said that his mind was previously chaotic and often hallucinated. Wudhu therapy can calm his mind and control his high imagination (Interview with BIT, a schizophrenic patient at the Jalma Sehat Rehabilitation Center, 06/02/2021).

Patient 3 (Sn) experienced schizophrenia after divorce from his wife. He had gone to several rehabilitation centers in Jepara and Pati before seeking treatment at the Jalma Sehat Foundation (Interview with Sn, a schizophrenic patient at the Jalma Sehat Rehabilitation Center, 06/02/2021). The benefits of wudhu therapy for him are to feel calm, not pessimistic, and overcome depression. Further developments regarding the condition of schizophrenic patients after the implementation of wudhu therapy can be seen in the following table:

<b>Name</b>	<b>Adress</b>	<b>Causes of Schizophrenia</b>	<b>Condition before Wudhu Therapy</b>	<b>Impact after Wudhu Therapy</b>
AP	Pati	Disappointed over the wishes and ideals that are not achieved	Auditory hallucination, angry, and dispirited	After doing therapy, then feel calm, fresh mind than before. Able to work, take care of himself and adapt to the community. For more than a year undergoing therapy at Jalma Sehat, he has experienced a healing process and can go home.
BIT	Pati	Job failure that is not as desired and the drive to live a steady life	Symptoms of delusions, disorganized thinking, disconnected communication, and disorganized thoughts	Mind calm after ablution during the healing process. Besides, easy to accept suggestions and orders. Already able to work, take care of themselves and adapt to society.
Sg	Kudus	Family problem	Auditory hallucination, often confused,	Feel refreshed after ablution and make heart happy. Already able to

			full eyes when communicating, and often silent.	work and take care of themselves, starting the healing process.
Sn	Pati	Family problem	Visual hallucination, slurred speech, difficulty receiving orders, and his eyes were blank when communicating.	Feeling peaceful in his heart so that he performs ablution, has experienced healing and has gone home. However, after returning home, it relapsed again, and it is still under treatment.
Fz	Kudus	Family problem	Blank stare, dazed, confused, stiff body, and likes to be silent.	He is still in the treatment and healing process of schizophrenia. After ablution, he felt calm, and his body was no longer stiff.
Sm	Pati	Romance problem	Behaving strangely, namely reciting until midnight, smiling every time he meets women, and like religious activities.	Calm after ablution and more self-control so that can return to work again after recovering from schizophrenia
AS	Kudus	Family problem	Auditory hallucinations, stiff body for a long time, become moody	He is still in the treatment and healing process of schizophrenia. After ablution, he felt calm.

			and long response in communication.	
R	Kudus	Desire not fulfilled	Often pensive alone, and talk alone without focusing	Refreshing mind and calm it.
Dh	Kudus	Family problem	Often angry, auditory hallucinations, violent behavior towards family and others.	Feel fresh, happy, and calm in mind and behavior.

From the description above, it can be understood that the implementation of ablution therapy in schizophrenia patients at the Jalma Sehat Foundation provides positive benefits for schizophrenic patients. They experienced the difference better after implementing ablution therapy. Wudhu therapy provides peace of mind, cool, not emotional, and can control yourself and refresh the mind. Patients who experience schizophrenia at the Jalma Sehat Foundation after implementation of ablution therapy experience the development of their psychological condition for the better and can independently take care of themselves, adapt to the people around them, and work.

## E. CONCLUSION

Schizophrenia is a disorder that affects thoughts, feelings, and behavior characterized by positive symptoms such as delusions, hallucinations, disorganized thoughts or speech, and negative symptoms such as affective, alogia, and avolition. Each schizophrenic patient at the Jalma Sehat Rehabilitation Center experiences different symptoms and factors. The inability to solve the faced problems and feel the inner pressure results in various thoughts that make the



patient experience schizophrenic psychosis disturbance. Symptoms experienced by schizophrenia patients at the Jalma Sehat include auditory hallucinations, visual hallucinations, disorganized thoughts, delusions, and emotional expressions that can lead to violent behavior. Therefore, implementation of wudhu therapy for schizophrenic patients because ablution is an easy ritual and usually done by a Muslim.

The Qur'an (Surah al-Baqarah: 222 and al-Ma'idah: 6) and the traditions of the Prophet have emphasized the urgency and benefits of ablution. Wudhu is not just a ritual routine every time you want to pray. The Prophet explained that ablution is also beneficial in maintaining the cleanliness of the body. Wudhu maintains physical and spiritual cleanliness to avoid dirty things, disease, or bad things. Wudhu cleans the organs of the body that are flowing with water from various dirt, viruses, and bacteria that are in the ears, nose, mouth, and teeth. In addition, ablution also aborts the sins committed by the organs of the body.

Wudhu therapy is a therapeutic method used at the Jalma Sehat Kudus Rehabilitation Center. The implementation of ablution therapy was applied to patients from the beginning of the patient's admission to this rehabilitation center five times a day. Schizophrenic patients need the assistance of therapists in wudhu therapy to guide each wash in their ablution. If Wudhu has done well, it will be a beneficial therapy for schizophrenic patients. Wudhu therapy whose movements follow the terms and conditions of the pillars, sunnah, and provisions of wudhu. The provision of therapy is not just wetting every limb but by rubbing and pressing gently like massaging, without leaving the sunnah and the pillars of ablution.

This wudhu therapy aims to make the patient touch the ablution water that becomes one of the intermediaries of medicine for schizophrenic patients. They experience disturbances in their minds. Therefore, wudhu therapy stimulates the brain to be better and think more positively.

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Interview with Rose, a psychiatrist at the Jalma Sehat Rehabilitation Center, 06/02/2021.

Interview with AP, a schizophrenic patient at the Jalma Sehat Rehabilitation Center, 06/02/2021.

Interview with BIT, a schizophrenic patient at the Jalma Sehat Rehabilitation Center, 06/02/2021.

Interview with Sn, a schizophrenic patient at the Jalma Sehat Rehabilitation Center, 06/02/2021.