

From the Profane to the Sacred: The Healing of Mental Disorders through *Inabah* Based Practices at Pondok Tetirah Zikir in the Perspective of Mircea Eliade

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ABSTRACT

This study examines the spiritual healing system of Pondok Tetirah Dzikir in Yogyakarta, which employs the *Inabah* method and the dhikr practices of the Qadiriyyah Naqsyabandiyah Order to address mental disorders. Using a qualitative approach that integrates phenomenology and religious ethnography, the research explores how guided residents (*santri bina*) undergo a process of existential recovery through structured rituals such as dhikr, Qur'anic recitation, repentance bathing, and other practices of *tazkiyatun nafs*. Analysed through Mircea Eliade's framework of the Sacred and the Profane, the findings reveal that the institution constructs a sacred space and time that facilitates a transition from chaotic profane existence towards a spiritually oriented sacred order. The healing process is shown not merely as a psychological improvement but as a profound religious transformation that restores meaning, spiritual awareness, and harmony in the lives of the residents. This study demonstrates that spiritual-based rehabilitation, grounded in Sufi teachings, holds significant potential in addressing mental health crises in contemporary society.

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INTRODUCTION

Mental disorders constitute one of the crucial issues in contemporary society. According to data from the World Health Organization (WHO), 301 million people live with anxiety disorders, 280 million experience depression, 40 million suffer from bipolar disorder, and many more experience other types of mental disorders in 2019 (*Mental Disorders*, 2022). Indonesia itself is also facing a mental health emergency. Research by the Ministry of Health (Kemenkes) shows that 1 in 10 Indonesians experiences a mental disorder. The Basic Health Research (Riskesdas) further indicates an increase in the prevalence of emotional mental disorders since COVID-19, with 19 million people over the age of 15 suffering from mental disorders and more than 12 million experiencing depression (Khalish, 2024). These data reflect that the crisis of mental disorders is not merely an individual problem, but also a broader structural and cultural issue (Hudzaifah & Fauzi, 2023).

In her research, Widiya A. Radiani shows that there are still many mistakes in the treatment of people with mental disorders in Indonesia. This is due to the persistence of harmful stigma and limited mental health services, which require serious attention. According to her, in addition to medical approaches, Islam can also play an important role in assisting the treatment of individuals experiencing mental disorders through therapies grounded in Islamic teachings. Islamic therapy can be applied not only to those experiencing mental disorders, but also to oneself, through practising patience, cultivating virtuous habits, reciting prayers and the Qur'an, engaging in dhikr, and other religious activities (Radiani, 2019). Therefore, in addressing mental disorders, medical and psychological approaches have indeed developed significantly, yet religious approaches also hold an important role in helping resolve these issues (Ghoni & Fauji, 2023).

Religious approaches to addressing psychological problems have in fact been widely applied by community empowerment institutions in Indonesia, one of which is Pondok Tetirah Dzikir, located in Dusun Kuton, Tegaltirto Village, Berbah Subdistrict, Sleman Regency, Special Region of Yogyakarta. This institution implements the *Inabah* system, a Sufi concept of repentance to God as a path towards healing psychological turmoil. This method is based on the teachings of the Qadiriyyah Naqsyabandiyah order, which emphasises dhikr and purification of the soul in the healing process (Aqib, 2005).

Pondok Tetirah Dzikir serves not only as a rehabilitation centre for people with mental disorders (ODGJ) or substance abuse survivors, but also as a sacred space that shapes transformative religious experiences. The guided residents, who come with various backgrounds of psychological crisis, are instructed to undergo the *Inabah* process through rituals such as the repentance bath, daily dhikr, Qur'anic recitation, night prayers, and visits to saints' graves. These practices are not merely religious routines but represent a reordering of a damaged life into a sacred structure reconnected with the Divine.

Mircea Eliade's theory of the sacred and the profane explains two realms of human existence. According to Eliade, humans operate within the

profane world, which is banal and chaotic, and the sacred world, which is orderly and meaningful (Zifamina, 2022).). In this context, the profane world often generates inner turmoil and existential crises, as individuals feel uprooted from their spiritual centre. Several studies support this view, showing how the absence of sacred experience can lead to dissatisfaction and confusion in a person's life (Bruto et al., 2024).

Healing, in Eliade's understanding, is a religious journey back to the sacred. Through this experience, individuals not only rediscover meaning but also undergo profound transformation (Maula, 2024). This is relevant to studies in the phenomenology of religion, which emphasise the importance of experiences that reconnect individuals with the sacred (Purba, 2025). For instance, when communities view sacred water as a symbol of the holy within certain traditions, they undergo a shift from the profane to a deeply spiritual experience (Maula, 2024).

In discussions of religious understanding, Mircea Eliade offers a distinctive perspective compared with the functionalist approach of Emile Durkheim and the materialist perspective of Karl Marx. Eliade rejects reductionism that views religion merely as a psychological expression or social structure (Younis, 2020). Instead, he sees religion as an autonomous and complex reality that functions as a source of cosmic order and human existence. From Eliade's perspective, religion functions not only as a moral and ethical guide but also as an axis that provides meaning, structure, and direction in an individual's life (Kang, 2012).

In the context of spiritual healing, as seen at Pondok Tetirah Dzikir, religion plays a more central and integral role. Religious practices such as dhikr and prayer are not merely complementary tools but form the core of the existential recovery process for individuals experiencing crises (Wati, 2020). Research shows that spiritual approaches can produce positive changes in the social and personal functioning of individuals with mental health issues (Sari, 2019). This aligns with Eliade's view emphasising the importance of religious experience in reconnecting individuals with the sacred (Kang, 2012).

Furthermore, Eliade highlights that authentic religious experiences enable individuals to rediscover lost meaning in a profane world that is often banal and chaotic (Younis, 2020). By acting as a mediator between humans and the sacred, religious practices become vital in facilitating psychological healing and recovery, particularly within spiritual rehabilitation contexts (Wati, 2020). In this sense, religion possesses a transformative power that exceeds the social or psychological functions often emphasised in other approaches (Younis, 2020).

Based on this background, this study aims to examine how the *Inabah*- and tarekat-based healing system at Pondok Tetirah Dzikir can be analysed through Mircea Eliade's framework of the Sacred and the Profane. This research highlights how spiritual practices such as dhikr, Qur'anic recitation, and other religious rituals reconstruct the spiritual identity of guided residents from the chaotic profane world to sacred order.

THEORETICAL FRAMEWORK

In his approach, Mircea Eliade places religion at the centre. This stands in contrast to other thinkers who tend to view religion through a reductionist lens. According to Eliade, religion cannot be reduced to the product of other factors such as psychology, sociology, or economics. On the contrary, religion possesses autonomy and acts as a factor that influences various dimensions of human life (Abrahamyan, 2024). Religion is the cause, not the effect. This view contradicts scholars such as E. B. Tylor and J. G. Frazer, who regard religion as an early form of animistic belief and magical practices, or Durkheim, who sees religion as a tool for forming social solidarity. Eliade also differs from Karl Marx, who views religion as a reflection of material conditions and as an ideological instrument of the ruling class (Pals, 2012).

According to Eliade, such approaches reduce religion to particular aspects, thereby risking the loss of religion's true meaning. He argues that religion cannot be replaced by modern science, because religion touches the deepest dimension of human existence one that cannot be accessed through rationalistic approaches (Purba, 2025).

In his theory of the Sacred and the Profane, Eliade explains that human beings live within two distinct realities: the sacred and the profane. The sacred, according to him, refers to a reality that lies beyond everyday life transcendent, eternal, and full of meaning (Zifamina, 2022). It is from this realm that all cosmic order and perfection originate. Conversely, the profane is the realm of worldly routine: chaotic, ever-changing, and easily forgotten. The profane becomes the space in which humans often lose orientation, fall into error, and encounter disorder. Eliade explains that the Sacred manifests in the world through events known as hierophanies, namely the manifestation of the holy into profane space and time. A hierophany may take the form of objects, places, actions, times, or sacred scriptures (Wijaya, 2020).

Although the terms "*the Sacred*" and "*the Profane*" were also used by Durkheim, Eliade develops a meaning that is more ontological than sociological (Zifamina, 2022). Durkheim situates the Sacred within the framework of collective social structures, whereas Eliade asserts that the Sacred is an objective reality one that is deeper than merely a symbol of social consensus. The Sacred represents an encounter between human beings and supernatural power, which cannot always be explained logically, yet can be experienced spiritually (Younis, 2020).

Thus, for Eliade, religion is rooted in the experience of the Sacred itself, rather than being merely a social construction or a system of values that develops within society. He believes that the essence of religion lies in its relationship with transcendent reality, along with the cultural structures that guide human life (Lofton, 2014).

METHODS

This study employs a qualitative approach with a descriptive-analytical

method. To uncover the meaning behind the healing practices for mental disorders at Pondok Tetirah Dzikir Yogyakarta, a phenomenological and religious ethnographic approach is used. The phenomenological approach is useful for exploring the inner experiences of the guided residents (*santri bina*) as they undergo the healing process through dhikr and the Qur'an, while the ethnographic approach enables the researcher to directly observe the value systems, rituals, and patterns of socio-religious relations within the institution. The research was conducted through participant observation, in-depth interviews with the caregivers, guided residents, and volunteers, as well as documentation of daily activities and devotional texts.

Data analysis in this study includes data reduction, presentation, and conclusion drawing, which are then interpreted using Mircea Eliade's theory of the Sacred and the Profane. Data validity is strengthened through triangulation of sources and methods, as well as direct verification with key informants. The research was carried out from 18 April 2023 to the end of November 2023. The research site is Pondok Tetirah Dzikir in Sleman, Yogyakarta, which applies a healing method based on the dhikr of the Qadiriyyah Naqsyabandiyah order and the *Inabah* system as its main spiritual framework.

Through this method, the study seeks to understand the healing process not merely as a medical or psychological event, but as a religious experience involving existential transformation and holistic spiritual restoration.

RESULT AND DISCUSSION

Result

This research was conducted at the Pondok Tetirah Dzikir Rehabilitation Centre, located in Dusun Kuton, Tegaltirto Village, Berbah Subdistrict, Sleman Regency, Special Region of Yogyakarta. Pondok Tetirah Dzikir is a Social Welfare Institution (LKS) committed to providing services to the community in the form of care and guidance for individuals with mental disorders and drug (NAPZA) addiction. The institution, which began its social activities in 2010, was founded by KH. Trihardhono with the aim of helping those experiencing mental disorders based on the teachings of the Qadiriyyah Naqsyabandiyah Order. It is this tarekat background that led to the institution being called Pondok *Inabah* (Aqib, 2005).

The institution is affiliated with the Qadiriyyah Naqsyabandiyah Order (TQN), which serves as the spiritual core of the entire healing process. TQN is generally understood as the synthesis of two major Sufi orders, the Qadiriyyah and the Naqsyabandiyah. The order was established by Shaykh Ahmad Khatib al-Sambasi, an Indonesian scholar who lived and passed away in Makkah (Firdaus, 2017). His disciples later brought the teachings to Indonesia, where one of his prominent successors was Abah Anom, who was also the teacher of KH. Trihardhono. This historical lineage forms the foundation for the establishment and operation of Pondok Tetirah Dzikir with the *Inabah* Method.

Within TQN, the establishment of a special institution called Pondok *Inabah* is fundamentally grounded in Qur'an Surah al-Zumar [39]: 45. The verse "return to your Lord" explicitly calls individuals to return to Allah SWT by

abandoning sinful acts (Mutholingah & Zain, 2021). This must be accompanied by deep remorse for past wrongdoings and a strong determination not to repeat them. In Islamic mysticism, the term *Inabah* means returning to Allah guiding individuals from behaviours that oppose the will of Allah (*sin*) to those aligned with His commands (*obedience*) (Irawan et al., 2023). Abah Anom developed *Inabah* as a therapeutic concept for those suffering from various spiritual deviations.

In the application of *Inabah* therapy at Pondok Tetirah Dzikir, residents (*santri bina*) are guided to repent to Allah by abandoning anything that distances them from Him, and then increasing their acts of worship supported by tarekat practices, with the aim of drawing closer to Him (Mursalin, 2024). This is a process of managing the soul and body to remain obedient to Allah and avoid His prohibitions. By consistently practising *tazkiyatun nafs* rituals such as *talqin*, *dhikr*, fasting, prayer, *manaqib* recitations, *khataman*, observing etiquette, and others, it is hoped that residents will be freed from the ailments that reside within their souls (Dewi, 2020).

Mental illness at Pondok Tetirah Dzikir is not understood merely as psychological or physical disturbance. Within TQN, ideas about the soul and its disorders can be traced back to the concept of human creation as taught by Imam Rabbani. The soul, before uniting with the body, is created pure, clean, and inclined towards Allah. When it unites with the body, the soul becomes aware of what is other than Allah and becomes preoccupied with worldly matters. Thus, it is said that when the soul is distant from corporeal influences, it remains pure due to its closeness to the divine; conversely, a soul inclined towards corporeal influences becomes corrupt and distant from Allah. Such a soul is considered lost and therefore must be educated, guided, trained, and purified to return to Allah, to see and know Him after previously being distracted by worldly concerns (Faruqi et al., 2024).

It is therefore unsurprising that individuals experiencing mental disorders at Pondok Tetirah Dzikir are called *santri bina* (guided residents). In reality, they are not viewed primarily through the lens of psychological or physical pathology; rather, they are perceived as individuals who have become distant from Allah, lost their way, and whose hearts have been afflicted with spiritual diseases. Because their souls are considered lost, they must be guided back to Allah.

The method chosen to purify souls afflicted with such spiritual diseases in Pondok *Inabah* is a healing system based on *tazkiyatun nafs* (purification of the soul). *Tazkiyatun nafs* refers to the effort to cleanse oneself of immoral and base traits both outward and inward that prevent individuals from realising their true essence, and then to adorn the self with noble qualities (Waston & Rois, 2017). The purpose of *tazkiyatun nafs* in TQN is to form a purified person free from spiritual diseases. This concept is grounded in the belief that the soul is the essence of the human being and the ruler of human existence, meaning that the state of the soul greatly influences behaviour, attitudes, and patterns of thought

This conception of the soul and its purification is crucial because it forms the basis for the structured devotional practices routinely carried out at Pondok Tetirah Dzikir. The healing process for residents with mental disorders consists of three stages.

The first stage, pre-treatment, involves observing the resident to determine the level of mental disturbance. After this assessment, the resident undergoes *talqin*, supervised by the caretaker of the institution. Through *talqin*, the resident becomes an official disciple and practitioner of TQN teachings and then begins the healing process.

The second stage, treatment, involves guiding the residents to follow the complete schedule of worship activities from waking until sleeping. The daily routine is dominated by *tazkiyatun nafs* based practices such as *dhikr*, repentance bathing, prayer, *khataman*, *khalwat*, and *muraqabah*. Because the Qadiriyyah Naqsyabandiyah Order is fundamentally a *dhikr*-oriented tarekat, *dhikr* is considered the primary healing ritual for the residents. TQN prescribes two obligatory forms of *dhikr*: *dhikr nafi itsbat* and *dhikr ism dzat*. *Dhikr nafi itsbat* involves reciting *la ilaha illallah (the tahlil)* aloud, while *dhikr ism dzat* involves silently repeating “Allah Allah Allah” in the heart. There are also complementary practices such as regular exercise and communal meals. Essentially, *dhikr* is the core healing practice, as residents spend most of their time reciting it..

Dhikr nafi itsbat, repeated 165 times, aims to strengthen one’s belief in divine oneness (*tauhid*). *Nafi* means negating or eliminating negative elements from the soul that distract from Allah. After negating what is other than Allah, *itsbat* affirms that only Allah is worthy of worship, refuge, and surrender. Through this enforced *dhikr* practice, residents come to believe that Allah alone is their hope and goal. Meanwhile, *dhikr ism dzat*, the continuous internal repetition of “Allah Allah Allah,” deepens their sense of closeness to Allah. According to KH. Trihardhono, these two *dhikr* practices soften hardened hearts, open what is closed, draw the distant closer to Allah, and help restore awareness

The final stage, post-treatment, requires residents who have been declared healed to undertake a 40-day *riyadhah*, consistently practising TQN devotions before leaving the institution.

Discussion

The phenomenon of healing mental disorders at Pondok Tetirah Dzikir illustrates a pattern of spiritual transformation that aligns with Mircea Eliade’s theory of the Sacred and the Profane. Based on field findings, this institution does not merely conduct religious activities; it forms a sacred space and time that revives the structure of religious life in its most authentic form. Within Eliade’s framework, the initial condition of the guided residents (*santri bina*) who experience mental disorders can be understood as a condition immersed in the profane realm: chaotic, directionless, devoid of meaning, and distant from the Transcendent (Maryati, 2020).

Eliade describes the Profane as everyday life things done routinely or randomly, lacking spiritual meaning. The Profane is the place where humans

make mistakes, are constantly changing, and are filled with chaos (Pals, 2012). In the profane world, individuals easily lose direction because they lack a spiritual axis or centre to guide them. This is strongly reflected in the testimonies of the guided residents, who describe their lives as empty, broken, hopeless, useless, restless, and even unworthy of living. Such conditions reflect deep existential disorientation. As previously discussed, mental illness at Pondok Tetirah Dzikir is understood as a state in which the soul becomes distant from Allah, filled with things other than Allah, leading to anxiety, anger, envy, and other disturbances. In Eliade's context, such experiences signify a rupture between human beings and the Sacred, necessitating a healing process that restores them to the sacred centre of life.

The *Inabah* system applied at Pondok Tetirah Dzikir serves as the main path for returning individuals to the Sacred. *Inabah* is not merely a ritual act of repentance but also a form of cosmic restoration a return to the divine nature of humanity before falling into profane reality (Aqib, 2005). Through dhikr, prayer, and recitation of sacred verses, the residents perform sacred rites repetitively, allowing them to reconnect directly with the Divine. Here, healing is no longer understood solely as the medical disappearance of mental symptoms but as the spiritual and cosmological restoration of human existence.

The *Inabah* process, comprising a series of *tazkiyatun nafs* practices, seeks to guide residents experiencing mental disorders back to the Sacred. These devotional practices serve as a path for residents to rediscover and experience the Sacred, drawing them out of the profane realm they previously inhabited and placing them on a different plane one beyond the reach of ordinary human experience (Sunardi et al., 2024).

In Eliade's view of the Sacred, the effort to experience the Sacred is not achieved by finding and describing it directly. Because the Sacred differs profoundly from the Profane, it cannot be easily conveyed within the limits of everyday human experience. To address this, Eliade proposes the idea of indirect experience of the Sacred, which is accessed through symbols and myths (Pals, 2012). In the context of healing at Pondok Tetirah Dzikir, *tazkiyatun nafs* practices function as symbolic forms of indirect experience, serving as attempts to communicate with the Sacred. Through these religious experiences, access to the supernatural realm of the Sacred becomes possible. In other words, the Sacred and the Profane should not always be seen as opposites; rather, there is a dialectical relationship between them, in which the Sacred may exist within the Profane. Thus, according to Eliade, everything profane in this world possesses the potential to become sacred (Woods, 2018).

This dialectic of the Sacred can be seen in the manifestation of the *Inabah* method. The various *tazkiyatun nafs* practices are essentially profane activities, yet the aspirations of the residents conscious or unconscious to reach the Sacred encourage the emergence of sacred modalities within these acts. This is even more clearly manifested in the primary ritual of healing, namely dhikr. Every day, the residents are guided to recite *la ilaha illallah*, along with specific movements. In this context, the practice of dhikr transforms and acquires new

meaning, becoming something sacred a manifestation of the Sacred within profane reality (*a hierophany*). This can be seen more clearly in the supernatural experiences of residents who were healed through these practices. One such individual, a resident named Pak Sigit, claimed that he regained his awareness simply through repeatedly hearing *la ilaha illallah* from the *khalwat* room. It can thus be said that, for him, the seemingly simple act of listening became his path back to the Sacred (Sunardi et al., 2024).

CONCLUSIONS

This study demonstrates that Pondok Tetirah Dzikir offers a unique and profound model of healing mental disorders through a spiritual approach based on *Inabah* and the *dhikr* practices of the Qadiriyyah Naqsyabandiyah Order. The healing process implemented in this institution does not merely aim to eliminate psychological symptoms; rather, it constitutes an existential restoration through the return of the human self to God. Within Mircea Eliade's theoretical framework, this process reflects a transition from the chaotic and meaningless profane world to the sacred world, which is structured and characterised by spiritual orientation. The institution creates a sacred space and time in which the guided residents (*santri bina*) undertake daily rites such as the repentance bath, *dhikr*, recitation of sacred verses, congregational prayer, and other devotional practices that serve as means of purifying the soul and returning to the Sacred.

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