

The Therapeutic Communication Phenomenon of Selempang Mera Aba Idi Community in the Process of Healing People with Mental Disorders after Confinement in Stocks

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Abstract

Therapeutic communication is crucial in the process of healing people with mental illness after continuous confinement in stocks. In addition, mentally ill patients often endanger others and themselves, so pasung is used as a form of controlling their behavior so as not to endanger others. However, the practice of pasung for ODGJ is not a good solution so the pasung is removed and ODGJ requires continuous treatment. Therefore, this research aims to analyze, explore, and explore the phenomenon of therapeutic communication applied by the Selempang Mera Aba Idi Community in healing ODGJ after pasung. This research uses a descriptive qualitative method with a single case study approach. The research subjects are health workers and the patient's family. The object of research is therapeutic communication, challenges, support, and obstacles of the Selempang Mera Aba Idi Community in the healing process of ODGJ after being confined in stocks. Data collection techniques used observation, interviews, documentation, and audio-visual materials. The location of this research was Omben Sampang Madura. The results obtained from this study show that therapeutic communication between the Selempang Mera Aba Idi community and the family is very important in healing people with mental disorders after being confined in stocks, support in the form of biomedical therapy, and cognitive rehabilitation in the recovery process. There are barriers to drug compliance, uncooperative guardians of ODGJ, communication in language between health workers and families and ODGJ, and drug distribution.

Keywords: *Therapeutic Communication; Post-Restraint; People with Mental Disorders; Family; Selempang Mera Aba Idi Community*

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Fenomena Komunikasi Terapeutik Komunitas Selempang Mera Aba Idi dalam Proses Penyembuhan Orang Dengan Gangguan Jiwa Pasca Pasung

Abstrak

Komunikasi terapeutik menjadi sangat krusial dalam proses penyembuhan orang dengan gangguan jiwa pasca pasung secara terus menerus. Di samping itu, pasien gangguan jiwa sering kali membahayakan orang lain maupun dirinya sendiri, sehingga dilakukan pasung sebagai bentuk pengendalian perilaku mereka agar tidak membahayakan orang lain. Namun, praktik pasung untuk ODGJ bukanlah solusi yang sepenuhnya baik sehingga pasung dilepas dan ODGJ memerlukan pengobatan secara berkelanjutan. Maka dengan dilakukannya penelitian ini bertujuan untuk menganalisis, menggali, mengeksplorasi fenomena komunikasi terapeutik yang diterapkan oleh Komunitas Selempang Mera Aba Idi dalam penyembuhan ODGJ pasca pasung. Penelitian ini menggunakan metode kualitatif deskriptif dengan pendekatan studi kasus tunggal. Subjek penelitiannya adalah tenaga kesehatan, dan keluarga pasien. Sedangkan objek penelitiannya adalah komunikasi terapeutik, tantangan, dukungan, serta hambatan Komunitas Selempang Mera Aba Idi dalam proses penyembuhan ODGJ pasca pasung. Teknik pengumpulan data menggunakan observasi, wawancara, dokumentasi, dan bahan audio visual. Lokasi penelitian ini dilakukan di Omben Sampang Madura. Hasil yang diperoleh dari penelitian ini adalah komunikasi terapeutik dari komunitas Selempang Mera Aba Idi beserta keluarga sangat penting dalam penyembuhan orang dengan gangguan jiwa pasca pasung, dukungannya berupa bentuk terapi biomedis maupun rehabilitasi mental dalam proses pemulihan. Terdapat hambatan kepatuhan obat, wali ODGJ yang kurang kooperatif, komunikasi dalam bahasa antara tenaga kesehatan dengan keluarga maupun ODGJ, distribusi obat.

Kata-kata Kunci: Komunikasi Terapeutik; Pasca Pasung; Orang Dalam Gangguan Jiwa; Keluarga; Komunitas Selempang Mera Aba Idi

INTRODUCTION

The current family does not care about the mental condition of ODGJ (People with Mental Disorders) in their family, so "shackling" is the only way for ODGJ not to go berserk or act aggressively. In Madurese culture, having a family member who is ODGJ is a shame for the family "*malo*". In Madura, people with ODGJ are often taken to a shaman which is considered the cheapest and most effective method of healing. However, ODGJ never recovered, even relapsed frequently, and caused harm to his family and the surrounding environment. (Wahyuningsih, 2018).

Mental health issues are one of the crucial issues in Indonesia, especially in the

context of People with Mental Disorders. According to data from the Indonesian Health Survey (SKI) 2023, the prevalence of households in Indonesia that have household members (ART) with psychosis or schizophrenia reached 4.0 per mile based on symptoms, and 3.0 per mile based on symptoms and diagnosis, with a total of 315,621 respondents involved in the survey. (Kementerian Kesehatan Republik Indonesia, 2023).

Of the many cases, one of the most common forms of handling is the practice of pasung, which is an act of physical restriction and activity, usually by using tools such as chains, shackles, ropes, wooden blocks, confinement, or isolating

someone in a separate room. (Rahman et al., 2016).

Pasung cases are still occurring in various regions, including in Omben District, Sampang Regency, East Java. This practice has a very complex impact on ODGJ, such as severe physical and psychological damage, as well as worsening their mental condition. Not infrequently, ODGJ patients who have experienced pasung commit extreme actions, such as burning houses, behaving aggressively, and committing other destructive actions, which eventually makes them again faced with pasung as a form of treatment.

Relevant to this is the reason why the practice of pasung continues to occur in the country. First, the a low public understanding of mental health disorders. Considering that people with psychiatric disorders are a curse that cannot be treated. In addition, negative stigma makes families prefer to swell because it is a disgrace to the family. Second, the a lack of public knowledge to access professional treatment. Finally the family prefers to seek treatment from shamans and kiai because the family considers the family that it is possessed by evil spirits even though it is hallucinations and delusions in terms of nursing diagnosis. This treatment is carried out by tying ODGJ with an iron chain on both or one of his legs and undergoing various traditional rituals such as reciting holy verses and taking a night bath with flowers. When the shamans and kiai did not succeed in exorcising evil spirits, finally the patient's family began to curb or carry ODGJ in their homes. Third, the a lack of access to professional mental health services due to the limited number of mental health workers such as psychiatrists,

psychiatric nurses, and psychiatric hospitals in Indonesia. So that it is handled more by volunteers. (Peneliti di CEDS Unpad dan SDGs Center Unpad, 2016). The reason for the shackling of ODGJ is Based on the results of several studies, the shackling occurs due to a lack of information related to mental health, and economic conditions are, resulting in families not being able to access mental health services, access, and inadequate mental health services, especially in rural areas and to prevent aggressive actions of patients who endanger others (Nisa et al., 2020).

The practice of pasung in Sampang is quite a lot according to UPTD data from the Sampang health center since 2013 there have been 45 mental disorders in the severe category, of which there are 28 ODGJ, 2016 the number of people with mental disorders who have been pasung has increased to 30 people. From that data, community leaders, Kiai initiated to form of the Mera Aba Idi Sash Community which was then assisted by the Omben Health Center UPTD, this is the reason for the formation of the Mera Aba Idi Selempang Community (Tim UPTD Puskesmas Omben Sampang, 2022). This situation shows that the practice of pasung is not only a challenge for ODGJ but also for the families and communities who care for them. In the context of this research, the Selempang Mera Aba Idi Community, which has been established since 2016 in Omben District, Sampang Regency, is one of the initiatives that pay special attention to the case of ODGJ shackles and the post-pasung ODGJ recovery process. The community seeks to embrace ODGJ in a family- and community-based therapeutic approach, focusing on medical treatment

and aspects of the patient's emotional and social well-being.

The results of interviews with various informants involved in this community, such as Health Workers or the Person in Charge of Poli Jiwa in the community in Omben District, Sampang Regency, clearly show that therapeutic communication plays an important role in the continuity of self-realization of post-pasung ODGJ. Nurse skills to help patients adapt to stress, cope with psychological disorders, and learn how to relate to others (Wahyuningsih, 2021).

This approach involves not only drug therapy (*Psychopharma Therapy*) but also deep interaction with the family (Family Communication Therapy) and the community to facilitate a more holistic recovery. The community also has a role in providing skills and coaching for post-pasung ODGJ, this is a good form of support to prevent them from returning to worse conditions or recurrence.

The existence of therapeutic communication is crucial in the healing process of post-pasung ODGJ. The community has many various stigmas or nicknames toward ODGJ that can affect their behavior patterns, a process known as *Labelling Theory*. Becker (1963), seperti yang di kutip dalam (Wahyuningsih, 2021) "This theory explains that once individuals get a deviant nickname, they will continue to deviate and it becomes difficult to let go of the nickname».

Patients with mental disorders often endanger others and themselves, so it is necessary to carry out shackles as a form of controlling their behavior so as not to endanger others. However, the practice of pasung for ODGJ is not a completely good

solution. As it is said by Guan et al. (2015) in previous research (D Nurhabsari & RK Romadhani, 2022), The shackling of ODGJ has several adverse impacts, namely on their physical, psychological, and social relationships.

In Omben District, Sampang Regency, there are Madulang village and Tambak village, which are Psychiatric Assisted Villages by the Omben Sampang Health Center. In both villages, it is a gathering point for many ODGJ among other villages, so the Ombn Health Center together with the Mera Aba Idi Sling Community handles cases of ODGJ in pasung and post-pasung.

"Many ODGJ were found in 2016. It used to be called Selempang Mera ODGJ, then it was changed to Selempang Mera Aba Idi in 2022, which means Useful and Independent,».

(The results of an interview with Mr. Jamal, in August 2024, a health worker at the Omben Health Center). One of the goals of the Selempang Mera Aba Idi Community is to release ODGJ from the shackles of his family and carry out sustainable treatment.

The running of therapy carried out by the Selempang Mera Aba Idi Community in Omben Sampang many ODGJ have a post-pasung status or take off the pasung because they can already carry out activities in their daily lives, but still need to be handled by sustainability therapy from the Selempang Mera Aba Idi Community in collaboration with the families of ODGJ patients.

Based on the results of Observations and Interviews on Monday, August 5, 2024, researchers found that in the Omben District itself, there were several post-pasung patients with different causative factors. Some patients are not pasung and

look fine, which is the cause of anxiety. Some of them often feel nauseous if they continue to communicate and ask questions about their family or personal problems. However, at first glance, they look like normal people without mental disorders.

Therapeutic communication provides good support in the healing process of patients with mental disorders, but in addition, there are challenges in the application of this therapeutic communication. One of the challenges is the language barrier. Some patients do not understand Indonesian and can only understand communication if they use the Madurese language.

Listening to the previous presentation, the purpose of this study is to know, explore, and analyze more deeply the therapeutic communication phenomenon of the Selempang Mera Aba Idi Community in the Healing Process of People with Post-Pasung Mental Disorders, Omben District, Sampang Regency. This research is expected to provide deeper insights into the phenomenon of therapeutic communication, challenges, supports, and obstacles faced in supporting ODGJ toward sustainable recovery.

BIBLIOGRAPHY

Therapeutic communication, according to (T. A. Hagerty et al., 2017), is a communication technique designed to support the recovery process of patients with mental disorders. Conducted to identify various communication techniques that support effective therapeutic relationships, such as empathy, active listening, and clarification. Therapeutic communication is the communication that occurs between

the therapist and the person being treated with verbal and nonverbal approaches to be understood and produce changes in the patient's health in self-realization. (Wahyuningsih & Sari, 2024). In the context of post-pasung ODGJ, therapeutic communication plays an important role in reducing stigma and building trust between patients and healthcare providers. (Wahyuningsih, 2021). Therapeutic group therapy is treatment provided to a group of people who are in a connection with one another, are dependent on one another, and have common values. (Wijoyo et al., 2023). These techniques can help patients feel supported and valued throughout their recovery process. Support from mental health stakeholders is important in reducing stigma and discrimination against people with mental disorders. (Girma et al., 2022).

The practice of pasung, which is a physical and activity restriction on ODGJ, has a significant negative impact on the physical and psychological health of patients. Pasung is a restraint from society for people with mental disorders. (Sari, Febrian S, 2021). As for (Rahman et al., 2016) Explains that pasung often results in physical damage, emotional trauma, and reduced quality of life. This is exacerbated by the findings. (Guan et al., 2015) This suggests that pasung not only worsens the patient's mental state but also inhibits the recovery process, often leading to destructive behavior and relapse of mental health conditions. This is relevant to the results of the research on shackles as the best way according to the family, because ODGJ with pasung do not behave aggressively or commit violence, this is also the lack of many people who do not

care, the stigma, difficulty health services, economic factors, and limited rules about government policies in overcoming this pasung case (Hidayat et al., 2020).

Post-pasung ODGJ is a person with mental disorders who has experienced a recovery in his mental health because he has received therapies from health workers who work with his family to remove his pasung (Wahyuningsih, 2020a).

Family and community support plays an important role in the post-pasung ODGJ recovery. Through labeling theory, it is explained that social stigma and negative epithets can affect the behavior of individuals, including ODGJ. Support from family can reduce the negative impact of stigma and improve the recovery process. (Wahyuningsih, 2020b). In addition, communities such as Selempang Mera Aba Idi play an important role in providing a supportive environment through holistic rehabilitation and social support programs. (D Nurhabsari & RK Romadhani, 2022).

A community-based approach to mental health therapy involves collaboration between healthcare providers, families, and communities to create an environment that supports patient recovery. (Wahyuningsih, 2021) Demonstrate that community-based therapeutic communication focuses on the integration of emotional, social, and practical support for patients. Community-based programs, such as those conducted by Selempang Mera Aba Idi, provide an effective model for facilitating the recovery of ODGJ by involving all levels of society in the therapy and rehabilitation process.

The implementation of therapeutic communication is often faced with various challenges. Language limitations, for

example, can hinder the therapeutic communication process. Patients who do not understand Indonesian and only understand local languages such as Madura have difficulty communicating (Wahyuningsih, 2020). In addition, the social stigma attached to ODGJ can exacerbate this challenge and hinder the therapy process provided by health workers.

This literature review provides a theoretical and empirical foundation for research on therapeutic communication in the context of post-pasung ODGJ recovery and highlights the importance of family and community support in the process of recovering ODGJ mental health.

RESEARCH METHODS

The paradigm of this research is constructivism, with a single case study approach, to explore the phenomenon of therapeutic communication in the healing of people with mental disorders (ODGJ) after pasung, Omben District, Sampang Regency. The subjects of this study are that there are 4 ODGJ companions from their families and 4 health workers from the Omben Health Center. The object is to focus on therapeutic communication, support, and challenges in post-pasung ODGJ. ODGJ companions know about therapeutic communication because every month a mental posyandu is held in addition to conducting ODGJ examinations, mental health workers also educate ODGJ companions about therapeutic communication such as asking for health news every day, taking medicine, inviting communication, socialization, and doing daily learning every day. The technique of taking informants use purposive sampling,

with the criteria being families and health workers who are living ODGJ after pasung in a sustainable manner in Madulang village, Omben district, Sampang regency. The data collection technique uses in-depth interviews, including family members of ODGJ, and health workers who are members of the Selempang Mera Aba Idi community, which is brought under the auspices of the Omben Health Center. These interviews were conducted using semi-structured guidelines designed to explore therapeutic communication, challenges related to therapeutic communication as well as recovery support.

The in-depth observation was carried out on families and health workers when handling post-pasung ODGJ patients at the Madulang Village Psychiatric Posyandu, Omben District, Sampang Regency. The researcher observed the dynamics of communication, social interaction, and support activities that occur in the daily context between ODGJ, family, and the Mera Aba Idi Sling Community. These observations help to gain an in-depth understanding of the situation and context relevant to the phenomenon being studied, with field notes taken for documentation.

The data analysis technique uses data reduction by selecting and sorting research results in the form of interview results and observations that are in accordance with the objectives, presenting data by making categorizations based on findings in the field by discussing them with relevant theories and articles to strengthen the findings data, then the results can be concluded through the results of research and discussion in order to contribute to adding new knowledge.

To increase the validity of the findings, data triangulation was carried out by comparing the results of interviews, observations, document studies, and audio-visual materials. This approach helps ensure the consistency and accuracy of the data obtained.

The research follows ethical principles, including obtaining written consent from all informants, maintaining data confidentiality, and ensuring that informants understand the purpose of the research as well as their right to withdraw at any time without consequences. This includes an overview of the steps taken in the research.

RESULTS AND DISCUSSION

Therapeutic Communication Phenomenon of Post-Pasung ODGJ

Therapeutic communication has a very important role in supporting the healing process of people with mental disorders (ODGJ) after removing the shackles. Based on the results of field observations on August 5, 2024, in Omben sub-district of the Madulang village hall, it can be seen that therapeutic communication is not only limited to conversations between health workers (Selempang Mera Aba Idi Community) and patients, but also includes deep emotional and social interactions. This communication forms the basis on which trust is formed between patients, families, and communities, all of whom contribute to the recovery process.

Komunitas Selempang Mera Aba Idi, menerapkan komunikasi terapeutik melalui pendekatan interpersonal dan empati. Pak Jamal, sebagai ketua Selempang Mera Aba Idi, menjelaskan bahwa:

"membangun kepercayaan dengan pasien menjadi kunci agar mereka lebih kooperatif" (Jamaluddin, Interview results, August 5, 2024).

This trust was built through the full attention shown by health workers who are members of the Mera Aba Idi Sling Community, who treat post-pasung ODGJ patients with deep compassion and support. Research (Wahyuningsih, 2021) affirming that empathy and emotional involvement in therapeutic communication play an important role in reducing the social isolation of ODGJ patients and helping them reintegrate into society.

Observations also revealed that post-pasung patients' behavior is often not completely predictable, but they still show signs of noticing the interactions around them. Mas Rokib, one of the ODGJ patients, tends to smile and pay attention to the people around him even though he often talks to himself and rarely responds to conversations (Hasil observasi, 5 Agustus 2024). This indicates that the patient is still able to respond to social stimuli in a non-verbal manner, which shows the importance of presence and attention from Komunitas Selempang Mera Aba Idi. Relevant to the results of the research by (S. L. Hagerty, 2023), non-verbal communication such as a smile or eye contact can be an important signal that the patient feels cared for and accepted by their social environment.

In addition, in daily practice in the community, therapeutic communication is often applied through social activities such as reading Yasin letters or bamboo weaving skills. These activities not only improve the patient's skills but also create

an environment where the patient feels valued and integrated into the community. According to Mr. Jamal,

"This kind of social approach makes it easier for patients to open up and participate" (Jamaluddin, interview results, August 5, 2024).

This suggests that therapeutic communication is not just a matter of one-way conversation, but also involves social activities that can stimulate the active involvement of patients in their recovery process.

In the context of therapeutic communication in the Omben sub-district area, family involvement also cannot be ignored. The family also plays an important role in providing direct support, especially in ensuring patients take medication regularly and maintaining basic social interactions. Research Results (Wahyuningsih, 2021) Explains that family involvement, although sometimes limited, remains an integral part of the recovery process because the family is often the main link between the patient and the community.

Overall, the phenomenon of therapeutic communication found in the Selempang Mera Aba Idi Community shows the importance of a holistic approach that involves not only health workers but also families and is assisted by the presence of the community in the post-pasung ODGJ recovery process. By building trust through empathy, mindfulness, and social activities, this community has successfully helped many patients to adapt and slowly recover from the trauma of the pasung.

Challenges of the Mera Aba Idi Sling Community in the Implementation of Therapeutic Communication

Although therapeutic communication in the Selempang Mera Aba Idi Community has shown better results in supporting post-pasung ODGJ recovery, there are a number of challenges that must be faced in its implementation. These challenges include language barriers, social stigma, and a lack of support from family.

One of the main challenges found during the study was

Limitations in Family and Patient Language Understanding.

Many patients, such as Pak Jalil and Mas Hasan, only understand Madurese, while health workers and community cadres often communicate in Indonesian. This creates obstacles in building effective communication. Pak Nurin, a psychiatric polyclinic at the Omben Health Center, stated,

"We often face difficulties when interacting with patients who do not understand Indonesian. Sometimes, we have to use very simple body language or explanations" (Noer Moh. Asrudin, interview, August 5, 2024).

This language limitation has an impact on patients' understanding of the medical instructions and therapies given, as well as reducing their ability to express themselves. In line with the results of research by (Wahyuningsih, 2021) It also suggests that language barriers can interfere with therapeutic relationships and affect patient recovery outcomes. Therefore, it is important to develop

more inclusive communication strategies, including training for healthcare workers to communicate in local languages and use alternative communication methods.

Social Stigma to ODGJ

Another challenge is the social stigma attached to ODGJ. Many patients experience discrimination from the surrounding community, which makes them feel isolated and unwelcome. The results of observations show that despite efforts to bring patients closer to the community, stigma persists and has the potential to hinder social interaction. Mr. Jamal added,

"People are sometimes still afraid to interact with patients because they do not understand the mental state they are experiencing." (Jamaluddin, Interview results, August 5, 2024).

Challenges like this are always present but the support provided by the Mera Aba Idi Sling Community shows a positive impact on the recovery of post-pasung ODGJ. This community has succeeded in creating a supportive environment for patients to participate in social activities and rehabilitation. One good method is through the mental health center program that provides mental health services directly to patients, without them having to come to the health center.

Support of the Mera Aba Idi Sash Community in the Implementation of Therapeutic Communication

The support of the Mera Aba Idi Sash Community is through a biomedical approach and an approach to psychosocial or mental rehabilitation. Among them are

drug therapy, injection therapy, reading Yasin's letter as a therapeutic method with a religious approach, music therapy, and bamboo weaving skills are part of the rehabilitation program that provides opportunities for patients to get involved and feel appreciated. According to Mr. Nurin,

"These activities not only support mental health but also build strong social bonds between patients and the community" (Noer Moh. Asrudin, interview, August 5, 2024).

Music Therapy Support as a Mediator for Post-Pasung ODGJ Healers

In treatment, there are several therapeutic methods used in the treatment of post-pasung mental disorder patients, as said by Mr. Nurin in his interview results.

"Now for the method used by my predecessor, namely, there are several therapies, one of which is "Music Therapy" (Noer Moh. Asrudin, interview, August 5, 2024).

Music therapy is a form of therapy used to relax the brain and help control mental and emotional disorders to cause calm behavior in people with mental disorders. Music therapy also affects improving self-quality in people with mental disorders such as creativity, sensitivity, and communication with each other to strengthen brotherhood.

(Raharjo, 2023) That music therapy is a form of relaxation technique whose goal is to provide calmness, help control emotions, and cure psychological disorders. Music therapy is also used by psychologists and

psychiatrists to treat various mental and psychological disorders. The goal of music therapy is to relax a person's body and mind, influence self-development, and cure psychosocial disorders. (Sub'haan et al., 2023).

Drug Therapy Support as a Mediator for Post-Pasung ODGJ Healers

The second method of therapy is drug therapy. In the results of the interview, Mr. Nurin also mentioned who said:

"So the most effective method from us is to stay consistent and routinely use medication and regular visits, so we must continue to use the drug earlier, but in some cases when it has improved, the dose of the drug will be reduced, but we still have to take it." (Interview Results, Nurin November 25, 2024).

Drug Therapy is a form of therapy where drugs can be very influential for people with mental disorders during the treatment period to provide a healing effect as well as being able to make people with mental disorders carry out normal activities, in general, to improve themselves for the better.

Results (Wahyuningsih et al., 2019) Said that one form of treatment for people with mental disorders is drug therapy. One of the drugs to cure is antipsychotic drugs. Antipsychotics are drugs to effectively recover from mental disorders.

Psychoreligious Therapy Support as a Mediator for Post-Pasung ODGJ Healers

The therapeutic method in the treatment applied is psycho-religious therapy or religious therapy with religious

beliefs, as said by Mr. Nurin in his interview results.

"But what we emphasize during the implementation of the soul posyandu is "Reading the Yasin letter together". (Noer Moh. Asrudin, interview, August 11, 2024).

The author's observation is that this psycho-religious therapy is always led by Kiai Munawwir at the psychiatric posyandu every month, namely by reading the letter of Yassin and other prayers. Psychoreligious therapy is a form of therapy using a spiritual approach that is believed to bring healing to people with mental disorders such as meditation, praying, reading surah yasin to relieve one's emotions and mental disorder. (Wahyuningsih, 2024) Said that psycho-religious therapy in this study is intended to increase immunity and perseverance in dealing with various life problems that trigger psychosocial stress, thereby increasing the integration of mental health and the use of religious approaches such as prayer, dhikr, and religious lectures.

Hand Skills Support as a Mediator for Post-Pasung ODGJ Healers

The fourth therapeutic method in medicine is hand skills therapy. In the results of the interview, Mr. Jamal also mentioned that he said:

"Finally, bamboo weaving activities were made, there were initiatives given to their families, there were also salted egg skills." (Jamaluddin Interview Results, November 7, 2024).

Hand Skills Therapy is a form of therapy used to train individuals

through practical activities for daily self-development and the mental well-being of people with mental disorders. So that the work of hand skills will provide a sense of achievement and satisfaction for those who suffer from mental disorders.

Handicrafts are also part of occupational therapy, which is supportive psychotherapy in the form of activities that create manual, creative, and educational independence to adapt to the environment and improve the physical and mental health of patients. (Wahyuningsih et al., 2023). So these works of hand skills will provide a sense of achievement and satisfaction for those who suffer from mental disorders.

Support for Post-Pasung ODGJ Families

Support from family also plays an important role, although sometimes their involvement is still limited. Families are expected to provide emotional support and ensure patients follow therapy consistently. Rofiah, as the mother of the Rokib patient, explained,

"I try to support him even though it is very tiring at times. But I know it's important for his recovery" (Rofiah, interview, August 5, 2024).

This family support, when combined with community support, will have a more significant effect on the patient's recovery process.

In the post-pasung ODGJ recovery, the challenges faced in the application of therapeutic communication are very diverse and complex. Language limitations are one of the main obstacles that can interfere with effective interaction between patients and health workers. With many patients

only understanding Madurese, health workers are often forced to use alternative communication methods, such as body language or very simple explanations. This can reduce the quality of communication and the patient's understanding of medical instructions, which in turn can affect the effectiveness of the therapy provided.

This family support is important because facing the social stigma that surrounds ODGJ is also a challenge in the recovery process. Discrimination and fear from society often make patients feel isolated, which hinders their participation in social activities and rehabilitation. As stated by (Guan et al., 2015) Stigma not only affects the mental health of patients but also hinders rehabilitation efforts. People who do not understand the mental state experienced by patients can exacerbate feelings of helplessness and isolation, so the right strategies are needed to educate the community and reduce the stigma.

Support from family is also very influential in the recovery process of ODGJ. Family involvement in providing emotional support and ensuring that patients follow therapy consistently is a very important factor. Although families sometimes feel overwhelmed, as Rofiah expressed, this support remains the main bridge that connects patients with the community and health workers. In this case, collaboration between communities, families, and health workers is essential to create a holistic support system.

Overall, to address the challenges in therapeutic communication, a thorough and collaborative approach is needed. Building a supportive environment, where patients feel welcome and valued,

is key to overcoming these challenges. The development of educational programs that involve the community in understanding mental health and the importance of social support for ODGJ can help reduce stigma.

Overall, to address the challenges in therapeutic communication, a thorough and collaborative approach is needed. Building a supportive environment, where patients feel welcome and valued, is key to overcoming these challenges. The development of educational programs that involve the community in understanding mental health and the importance of social support for ODGJ can help reduce stigma.

On the other hand, the support provided by the Selempang Mera Aba Idi Community is very important in overcoming this challenge. This community has managed to create a supportive environment for patients, where they can participate in various social activities and rehabilitation. Through the mental health care program, patients receive mental health services directly in an environment that is familiar to them. Activities such as Yasin letter reading, music therapy, and bamboo weaving skills provide opportunities for patients to get involved and feel appreciated. This is in line with the theory of therapeutic communication which emphasizes the importance of emotional engagement in supporting patient recovery. (Wahyuningsih, 2021).

Selempang Mera Aba Idi Community Support

The Selempang Mera Aba Idi Community has played a crucial role in the recovery process of People with Mental Disorders (ODGJ) after pasung through

the application of a community-based therapeutic communication model. In this context, the community not only functions as a healthcare provider but also as an agent of social change that supports the integration of patients into society.

This community adopts a holistic approach that considers the physical, emotional, and social aspects of the patient. The programs implemented include Yasin letter reading activities, music therapy, and skills training, such as bamboo weaving and salted egg making. This activity not only provides occupational therapy but also creates a sense of social attachment between patients and the community. Through active participation in community activities, patients feel valued and recognized, which is an important element in their recovery process.

For example, patients like Ibu Khotimah show positive changes in their behavior and emotional state after engaging in these programs. She experiences increased self-confidence and social engagement, which contributes to the improvement of her mental health. This shows that positive social interaction and support from the community can be a key factor in accelerating the recovery process of ODGJ.

Rehabilitation programs and emotional support provided by the community are also very important. Community cadres act as good listeners and sources of support for patients, creating a safe space where patients can share their experiences and concerns. This helps reduce the sense of isolation that post-pasung patients often feel. As expressed by Mr. Jamal,

"We strive to build strong relationships with patients so that they feel comfortable and open to talking" (Jamaluddin, interview, August 5, 2024).

This social support is not only limited to the patient but also involves the family in the rehabilitation process. Families are invited to participate in activities organized by the community, so they also gain a better understanding of the patient's condition and how best to support them. Thus, the involvement of families in community programs helps create a more comprehensive support system.

The Selempang Mera Aba Idi community also plays a role in raising public awareness about mental health and the importance of social support for ODGJ. Through socialization and counseling activities, this community tries to educate the public about mental conditions and reduce the stigma that is often attached to ODGJ. By increasing public understanding, it is hoped that a more inclusive and friendly environment will be created for patients. This is very important considering that social stigma can be a barrier for patients to reintegrate into society. When people better understand their mental state and see patients as individuals who need support, they are more likely to interact with patients and support their recovery process.

Social stigma against People with Mental Disorders (ODGJ) is a major challenge that often hinders their recovery and reintegration into society. In Omben District, this stigma has been proven to prevent patients from getting the social support they need. Therefore, the education and socialization programs carried out by the Mera Aba Idi Sling Community are very

important to reduce stigma and promote a better understanding of mental health.

This community runs various educational programs aimed at the community, including counseling on mental health and the condition of ODGJ. These programs are designed to provide accurate information and dispel myths that often circulate in the community regarding mental disorders. This education is carried out through various ways, such as seminars, workshops, and direct extension activities in villages.

One of the activities that has proven effective is the distribution of educational materials that include information about the causes, symptoms, and treatment of mental disorders. By educating the public about mental conditions, it is hoped that they can understand that ODGJ are not dangerous individuals, but people who need support and treatment. As explained by Mr. Jamal,

"We try to educate the public so that they understand the mental state and do not consider patients as a disgrace" (Jamaluddin, interview, August 5, 2024).

Involving patients in the socialization process is also a successful strategy for reducing stigma. The community organizes events where patients who have recovered share their experiences with the community. This helps the community see that patients with mental disorders can recover and function again in society. In addition, real-life experiences from patients can help build empathy and a deeper understanding of the community towards their condition.

By showing that ODGJ can contribute positively to society, the stigma attached can be slowly reduced. This is in line with the findings of the research. (Guan et al., 2015), which shows that patient involvement in educational programs can reduce stigma and increase public acceptance of ODGJ.

The education carried out not only provides benefits for patients but also for families and communities. By understanding the mental state experienced by family members or neighbors, people become better prepared to provide support and positive social interaction. Rofiah, the mother of the Rokib patient, revealed,

"Alhamdulillah, no one in the neighborhood is ostracized, because this person is also friendly to people who do not disturb." (Rofiah, interview, August 5, 2024).

Greater social support from the community can improve patient's quality of life and speed up their recovery process. When patients feel accepted and supported, they are more likely to participate in social activities and medications, which contributes to the success of therapy.

Overall, the Selempang Mera Aba Idi Community has shown that structured and therapeutic communication-based community support can have a good impact on post-pasung ODGJ recovery. With a holistic approach that integrates physical, emotional, and social aspects, this community not only helps patients with treatment, but also creates a space that supports individual growth and recovery.

A combination of emotional support, rehabilitation activities, and community awareness-raising, these communities have created effective innovations to support

ODGJ on their journey to better recovery. This sets a good example for similar efforts in other regions facing similar mental health challenges.

The results of this study use a case study approach entitled "Therapeutic Communication Phenomena: Challenges and Support in the Healing Process of People with Post-Pasung Mental Disorders, Omben District, Sampang Regency». Observation was carried out on August 5, 2024, throughout the observation it was found that all patients were more silent when the Selempang Mera Aba Idi Community explained therapeutic communication.

Family Barriers in Therapeutic Communication in Post-Pasung ODGJ

Failure to Handle Patients during Relapse

Relapse is a medical and psychological term that is often used to describe a condition or symptom, such as chronic illness, addiction to illegal substances, and even mental health disorders. Relapse can be influenced by various factors, namely environmental, biological or hereditary factors, stress, and disorders in treatment.

Unable to handle patients independently during relapses (relapses), the family is overwhelmed in coping with it. Finally, the family guardian of those who took him to the Posyandu Jiwa to be treated further by professional health experts. The family has never or refused to visit the Posyandu Jiwa.

Less Compliant in Taking Medication

Many of the ODGJ patients find it difficult to even refuse so that they are

less compliant in taking medicine. Mental cadres and other health experts finally have to force ODGJ patients to regularly take medication for mental health and prevent it from happening when the patient relapses.

As for the challenges faced by the family, as said by Mrs. Rofiah in the results of her interview, "If you are told not to want to, you want to do it yourself. Sometimes when called he doesn't answer. Everyday life sometimes connects if you are invited to talk». So the way the family refuses to be given medication is with a little coercion. Sometimes they are given advice, but if they don't want to, they are bullied. The voice is somewhat loudened so that the patient wants to drink it.

Obstacles of the Mera Aba Idi Sling Community in Therapeutic Communication in Post-Pasung ODGJ

Legacy Issues

Throughout this case, it was found that there was once an ODGJ whose family even let him go crazy. Not because of the problem of treatment, but the problem of the family who is worried that if the ODGJ family member recovers, he will have problems with inheritance matters.

Drug Distribution Hampered

Medicine is a mixture of ingredients that are formulated to reduce a disease in the body. Drugs work in a variety of ways in the body, such as inhibiting or stimulating certain processes that affect organ systems.

Medicine is a single mixed ingredient used by all living things inside and outside the body to prevent, alleviate, or treat diseases. According to the Law,

the definition of a drug is a substance or mixture of substances that concerns the diagnosis, prevention, symptoms of disease, injury, physical or mental disorders in humans or animals (SIMAMORA, 2018)

The distribution of drugs is hampered because the stock of drugs is always exhausted when patients need them. The distribution of this drug is carried out equally by the Health Office with other health centers, therefore the stock of drugs runs out quickly. Because medicine is a solution so that patients can be calm in their daily lives.

Lack of Participation of Family Guardians

The family is a place where individuals grow, develop and learn values so that they can shape their personality in the future. The learning process lasts throughout life. The family is the smallest unit in society, people live in one house and are connected through marriage, blood, and adoption (Mustakima et al., 2023)

The lack of participation of family guardians is that the family has never attended or accompanied the patient at the Simarora Psychiatric Posyandu every month. So some of them often show anxiety, tend to be silent, and just look around. The presence of family is also very important for patients.

CONCLUSION

This study highlights the phenomenon of therapeutic communication in the healing process of People with Mental Disorders (ODGJ) after pasung, especially in Omben District, Sampang Regency. The therapeutic communication implemented by the Selempang Mera Aba Idi Community

focuses on an empathetic therapeutic communication approach and seeks to build trust between patients, families, and health workers. Despite challenges such as language limitations and social stigma attached to people with disabilities, support from the community and family has proven to be very helpful in their recovery process.

The support provided by the community includes drug therapy and rehabilitation programs based on social activities and skills, such as psycho-religious therapy reading with Yasin reading, music therapy, and bamboo weaving skills, which have a positive impact on patients. These programs help to boost patients' confidence and allow them to actively participate in social activities, which is an important step towards their recovery.

In the process of therapeutic communication carried out by the family and the Selempang Mera Aba Idi Community, several obstacles need to be overcome in the implementation of this therapeutic communication. One of the main obstacles is language limitations, as many patients only understand the Madurese language. Another challenge is social stigma that makes people often reluctant to interact with ODGJ patients, which has an impact on the social isolation of patients. In addition, the lack of support from the family, such as non-compliance in taking medication and the absence of family participation in community activities, is also a challenge in the recovery process.

On a therapeutic communication approach that combines emotional, physical, and social support, the Selempang Mera Aba Idi Community has created an environment that supports ODGJ

recovery. This success shows that structured community support and collaboration with families are important keys to helping patients return to functioning in society.

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