



Decision of Implementing Uzlah and Gerbat Techniques in Islamic Boarding School as Preparedness Response for Covid-19 Pandemic

Samsul Arifin^{1✉}, Akhamd Zaini²

^{1,2}The Center for Psychology and Counseling Development Based on Islamic Boarding Schools, Faculty of Da'wah, Universitas Ibrahimy Situbondo

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Abstract

The purpose of this study is to describe the decision making and implementation of the uzlah and gerbat techniques by the Salafiyah Syafi'iyah Islamic Boarding School from Sukorejo Situbondo as an educational institution supported by 12,247 boarding students, for preventing Covid-19 transmission. This was a qualitative research using ethnography and hermeneutics data analysis. The outcome was to consider the decision to apply the uzlah and gerbat techniques, because both techniques are historical, theological, and follow the government's recommendations in deciding the distribution of Covid-19. While the implementation, among others: 1) uzlah technique: students are expelled from the Islamic boarding school complex and activated by outsiders. 2) gerbat technique, namely the reading of prayers to avoid a plague. In approving the transmission of Covid-19, Islamic boarding schools balance the technique of uzlah and gerbat, harmonize the lahiriyah (visible) and batiniyah (invisible) approaches.

INTRODUCTION

Islamic boarding schools (pondok pesantren) are the original Indonesian (indigenous) educational institutions. Islamic boarding schools have their uniqueness because in addition to being an educational institution to deepen religious knowledge (*tafaqquh fiddien*) it also functions as a social service institution (*da'wah*). As a social service institution, this Islamic boarding schools has a role in changing the life patterns of the surrounding community (Wahid, 2007). Moreover, historically almost all Islamic boarding schools were established as an answer to certain life patterns that are considered vulnerable.

The uniqueness of other Islamic boarding schools, all the study subjects in Islamic boarding schools are applicative, which must be translated into the daily actions of the student and this becomes the main focus of attention of the *kiai* (Muslim scholars of Islamic disciplines in Indonesia). Because almost all aspects of life (from the procedure for washing to trading) become a study in the study. Thus, the provision of study by the *kiai* to students is a process of forming a complete value, by way of evaluation and its orientation. The values created in this everyday series are then known as the "way of life of students" (Wahid, 2007).

This boarding school is increasing every year.

According to the Ministry of Religion's Islamic Boarding School Education Database statistics, in 2020, the number of Islamic boarding schools was 27,722 with 4,174,136 students. The majority of students in Islamic boarding schools occupy a dormitory within the boarding school complex. While students who live outside the pesantren complex, usually the sons of neighboring boarding schools. Islamic boarding school education consists of non-formal education (for example madrasa diniyah and some classical book studies) and formal education (from elementary level to university level).

One of the major Islamic boarding schools in Indonesia is the Salafiyah Syafi'iyah Islamic Boarding School located in Sukorejo Hamlet, Sumberejo Village, Banyuputih District, Situbondo Regency. Pondok Sukorejo distance from the district center is about 30 km to the east or about 5 km from the west Baluran forest. Sukorejo Islamic Boarding School was once a wilderness. In 1328 H (1908 AD) the forest was cleared by KHR Syamsul Arifin and in 1334 H (1914 AD) a boarding school was established. Sukorejo Islamic Boarding School stands on 11.9 ha of land. Total students are 12,247 people and millions of alumni. 59.8% of children of farmers, 18.9% of children of fishermen, 15.8% of children of traders, 3.45% of children of civil servants, and 2.1% of children of scholars. They come from various regions in Indonesia and some even come from Malaysia, Singapore, and Thailand.

Salafiyah Syafi'iyah Islamic Boarding School was also affected by the Covid-19 pandemic and its management took several anticipatory steps. Some of these steps, taking into account the characteristics of Covid-19 which are concerned about the rapid transmission to thousands of students. For example, Covid-19 can be transmitted through human contact (Meng et al., 2020; Tong et al., 2020). Whereas the students always make contact at any time and cannot maintain social and physical distance (social distancing); for example shaking hands, praying in congregation, sleeping close together, or other physical contacts. Likewise, Salafiyah Syafi'iyah Islamic Boarding School students totaling 12,247 people. On average 30-40 students occupy a 7 x 4-meter dormitory. If you sleep, because the dormitory is insufficient, there are those on the terrace porch, mashallah, or terrace of the school building. That way, the potential risk of transmission of covid-19 in Islamic boarding schools is quite large.

This study uses the perspective of *at-tawazun counseling*. At-tawazun counseling is based on the values of religiosity (*fiqh* norms and sufistic living arrangements) as well as the locality values of Islamic boarding schools. This pesantren-based counseling approach uses a balance (*at-tawazun*) approach

from various elements and potentials within the counselor, counselee, and environment and refers to the benefit (wisdom-oriented counseling approach). The role of counseling is to help the counselee improve his *nafs amarah*, which always invites the ugliness of being a private *khaira ummah*, a person who always invites good, prevents badness and has faith in God (Arifin, 2020).

One of the techniques in at-tawazun counseling is *riyadhah batiniyah* in the form of prayers, for example, *Rokat* Prayer. Nurwidodo, who researched about traditional health in Madura, concluded the ritual of Rokat for the Madurese community as an effort to prevent illness (Nurwidodo, 2006).

According to other research, in the Prayer of Rokat combines elements of *riyadhah* and *shadaqah*, to draw closer to God and self-purification: so that our souls are healthier and safe from disaster. *Riyadhah* (including ritual transgression) and *Shadaqah* (including social transgression) are techniques for returning humans to their nature, namely, there is a balance between ritual transference and social transgression. Congregation when Rokat, meaning together to worship and rise. One of the benefits of gathering together is mutual reinforcement; a person who is grieving when he gets the motivational motivation to rise together from adversity then he will tend to rise as well. Likewise, people will perform better when they are in the midst of other people. The presence of others can be a stimulus to rise from adversity (Arifin, 2019).

Some studies on co-19, many of which review the health side. Some analyzed various clinical characteristics between children and families infected with Covid-19. Covid-19 in children is mainly caused by transmission from family, mild symptoms, and a better prognosis than adults (Su et al., 2020). While Ali Alfahan's research shows, food hygiene is one of the important tools to prevent the spread of infections and viruses (Alfahan et al., 2016).

While the prevention of other viruses is quarantine. Psychologically, the quarantine will cause negative effects. For example, symptoms of post-traumatic stress, fear of infection, frustration, boredom, out of stock, and another negative stigma. Therefore the government must provide clear reasons why they are quarantined, protocol-related information, and ensure adequate supplies of goods (Brooks et al., 2020).

Another study on quarantine was conducted by Bodas. Quarantine decisions must pay attention to the economic, income and household livelihood implications. If the community is guaranteed during the quarantine period, the level of compliance will be high. Sustainable income is an important factor in determining public compliance with public

health regulations (Bodas & Peleg, 2020).

This paper focuses on the reasons for decision making by Salafiyah Syafi'iyah Sukorejo Islamic Boarding School in Situbondo in applying the *uzlah* and *gerbat* techniques and their application to avoid covid-19 transmission. We see it, in terms of public health, especially community-based boarding school counseling.

METHOD

This research uses a qualitative research method of ethnographic type combined with hermeneutics. That is, this research includes ethnographic types and data analysis using hermeneutics. The reasons for choosing this method include: First, this research will reveal and describe the patterns, typologies, and cultural categories of the pesantren community. The ethnography is related to the disclosure of patterns, typologies, and categories of a community or group. Ethnography seeks to understand group culture in certain societies from their perspective (Arifin & Zaini, 2018). Ethnography means learning from the community through cultural behavior, cultural knowledge (speech messages), and cultural artifacts. The main purpose of ethnographic research is to try to uncover and understand the various meanings that cultural practitioners consider normal, then the researcher tries to explain the new understanding gained in the culture. Ethnography also helps the community in providing problem-solving as a researcher's responsibility (Mappiare, 2013).

Secondly, this research deals with the meaning of "texts" of traditional values while hermeneutics is an interpretive concept of symbols, traditions, actions, texts, and other material forms. Hermeneutics also developed as a study of humans that aims to study cultural activities as texts and seek to gain an understanding of the expression of meaning to obtain the correct meaning. Because the notion of "text" is not limited to texts or documents of the past but also includes an understanding of one's deepest mysteries (Arifin, 2018). Thus, the understanding of hermeneutics as an interpretation of written "texts" or sayings about human experiences and social products (Arunachalam, 2006; Rennie, 2007).

Third, this research also deals with the analysis or interpretation of researchers towards the interpretation of efforts at Islamic boarding schools. Double hermeneutics and quadri-hermeneutics are also related to interpretations. This interpretation relates to historical, pre-understanding, dielectric dialogues, and language (Alvesson & Skolberg, 2000).

Hermeneutics is the science of interpreting a text. Initially, hermeneutics was used in interpreting

biblical texts. But in its development, hermeneutics is also used in interpreting social action. The scope of hermeneutics includes the interpretation of social actions by individuals, groups, organizations, institutions, and communities. The hermeneutic analysis is in accordance with ideological studies that should underlie behavior (Arunachalam, 2006; Mappiare, 2013; Rennie, 2007).

This research uses the Reflexive Methodology (Alvesson & Skolberg, 2000). Reflexive Methodology is used in the cultural approach from the inside (emic) as well as the cultural approach from the outside (etic). Reflexive Methodology is a quadri-hermeneutics process consisting of four elements; namely two levels of interpretation and two processes of reflection (self-reflection and reflexivity between theories).

The first element, outside observation of empirical material (surface observation of the empirical material). In this process, researchers approach and observe empirical material to gain an understanding of the people under study and how they describe themselves.

The second element, interpretation of deep and meaningful patterns (interpretation of the deep patterns and meanings). This interpretation is practiced as a series of visible repetitions and reflects the actual pattern and position in the text at the surface level. Then the interpreter steps forward or backward, paying attention to how ideas emerge in accordance with the integrity and context of the whole system.

The third element, self-reflection. This stage is an ongoing process that includes reflection at several levels. In self-reflection, researchers learn to remain aware as part of a form of responsibility to remain aware of their position and their impact on the interpretation that develops.

The fourth element, reflexivity between theoretical positions (reflexivity between theoretical positions). The reflection process is used so that the ideas and perspectives that develop in research are more perfect. The reflection method seeks to make a coherent explanation so that the conclusion of the research is a logical explanation of the phenomena in the field.

RESULTS AND DISCUSSION

The technique of *uzlah*

This "*uzlah*" technique is similar to the "self-isolation" or "self-quarantine" technique. "Self-isolation" or "self-quarantine" is known as a technique in breaking the chain of the spread of coronavirus (Bodas & Peleg, 2020; Brooks et al., 2020; WHO, 2020). The technique of *uzlah* is a technique to limit the interaction of students from outside Islamic boarding

school. In the view of the Sufis, in fact, the biggest safety factor is not too often associating with others because they do *uzlah*. *Uzlah* means to isolate yourself from the bustling world to the world of solitude with the aim of reviving the soul and purifying the mind of damaging influences.

Administrators of Islamic boarding schools apply the use of this technique, for several reasons. First, the technique of *uzlah* is a boarding school initiative to anticipate and break the chain of coronavirus development. This endeavor is a form of religious teaching experience; namely: boarding schools avoid the fate of coronavirus disease towards destiny endeavor to maintain health. Maintaining health is important because worship requires a healthy body (Arifin, 2020). In addition, there are historical Bukhari and Muslim traditions that the Prophet Muhammad once said; if we hear an epidemic in an area, we should not enter the area. If our area is affected by a plague, we should not leave our area. Likewise, Abu Hurairah had heard the Prophet Muhammad say that we should not confuse sick people with healthy ones (Situbondo, 2020).

The second reason, obeying the government's decision. In the view of Islamic boarding schools, following the provisions and directions of the government as a form of obedience to *ulil amri* which is a basic principle in state life.

According to Kiai Afifuddin, Islam not only has the teachings of resignation but also has the teachings of self-awareness and alertness. We should also obey *ulil amri*. *Ulil Amri* is the party that has the authority. In religious matters, *ulil amri* is a scholar, especially *fuqaha*. When it comes to health issues, *ulil amri* is doctors and health experts. It is not possible for the ulemas to make a claim regarding the prohibition of Friday prayers and congregational prayers in the mosque, without first asking the doctors. So the fatwa of the prohibition must be obeyed. If there are scholars who have different views, they are few in number. The government has followed the clerics who forbid, thus all citizens are bound by the government's decision. The differences of opinion between the ulama have been deemed absent; according to the judge's (government) decision method eliminates the difference. Therefore, we as citizens and good Muslims must obey *ulil amri*.

The *uzlah* technique used by Salafiyah Syafi'iyah Islamic Boarding School in anticipating Covid-19 by quarantining students. Students are prohibited from leaving the boarding school complex but teaching-learning activities are still ongoing. In the morning they study *diniyah* in madrasa. In the afternoon they study in high school or college. In the evening, study religious knowledge in dormitories or mosques.

In addition, Salafiyah Syafi'iyah Islamic Boarding School also requested that teachers or lecturers whose homes are outside the village, divert the face-to-face learning model to online forms or assignments. Similarly, the Islamic Boarding School postponed several seminar events that presented speakers from outside the boarding school.

Islamic boarding schools also limit permission to meet and visit parents. Parents of students cannot meet their children directly. They left the goods or money with the officers at the gate of the boarding school. The Islamic boarding school also provides money security for students through joint accounts. Parents of students transfer money to the account, then the officer gives the money to students. Islamic boarding schools also place restrictions on grave pilgrims KHR As'ad Syamsul Arifin, who is one of the national heroes. The place of the pilgrims has moved some distance from the tomb complex. The tomb is always kept clean and disinfected.

During *uzlah* Salafiyah Syafi'iyah Islamic Boarding School also fostered a culture of clean living; especially ablution (*wudhu*). Clean culture is to maintain health. In the view of *pesantren*, health as a human means to carry out its function as servants and caliphs on earth. In this perspective, health is actually not a material-worldly problem but also contains a spiritual dimension-afterlife. In this matter, Kiai Afifuddin said thus:

The scholars agree that Islamic Sharia is intended to realize the benefit of humans (*al-mashlahah*), inner-soul and world-hereafter ... It includes all types of goodness, interests and benefits that are under the five universal principles (*al-kulliyât al-khams*). Namely, the preservation of religion (*hifzh al-din*), the existence of reason and freedom of thought (*hifzh al-'aql*), salvation of the soul and all members of the body (*hifzh al-nafs*), ownership of property (*hifzh al-mâl*), and descent/nasab (*hifzh al-nasl*). So, all the components of Sharia which are known to be very perfect and comprehensive cannot be separated from the five universal principles. Islamic Sharia on health can be called as one example. Spiritual health refers to the principle of *hifzh al-din*, mental health refers to *hifzh al-'aql*, physical/physical health refers to the principle of *hifzh al-nafs*, economic health refers to *hifzh al-mâl* and social health refers to *hifzh al-nasl* and *hifzh al-'irdh* (guarding honor) ... In matters of health, there is an interplay between the body and soul ... the healthy soul causes the body to become healthy. This was confirmed by the Prophet

with his saying: "In this body, there is a lump of flesh, if it is good then the whole body becomes good and if it is damaged, the whole body is damaged. The lump of meat is the heart." (Interview with Afifuddin Muhajir, March 25, 2020)

Salafiyah Syafi'iyah Islamic Boarding School cooperates with the government and various parties to prevent Covid-19. Islamic boarding school in cooperation with the Situbondo police (*Polres*), Health Office, Indonesian Mosque Council (*Dewan Masjid Indonesia* or *DMI*), and Asembagus Sugar Factory conduct social services in the form of disinfection in mosques and boarding schools. Islamic boarding school students produce hand sanitizers for students. These students are Vocational High School Clinical and Community Pharmacy Vocational School students and students at the Faculty of Health Sciences at Ibrahimy University.

After East Java was designated a Covid-19 disaster emergency status area, Salafiyah Syafi'iyah Islamic Boarding School supported the decision. Salafiyah Syafi'iyah Islamic Boarding School takes steps to advance students' long holidays and accelerate their return to their homes. Islamic boarding schools hold pilgrims returning (returning together) to avoid contracting Covid-19 if they use public transportation. Likewise, the boarding school administrators abolished the Salafiyah Syafi'iyah Student Association (*Iksass*) in the area during the month of Ramadan.

The technique of *gerbat*

Riyadhah 'ubudiyah or religious practice (prayer) at Salafiyah Syafi'iyah Islamic Boarding School is famous for the term "*gerbat*", an abbreviation of *gerak batin* (*riyadhah ruhaniyyah*) or spiritual action. In the context of counseling, this *Gerbat* is one of the most important behavioral change techniques for Islamic boarding school (Arifin, 2020; Arifin & Munfaridah, 2018). This technical decision making of *gerbat*, because *gerbat* serves to maintain mental health. One of the wisdoms of the *gerbat* is for the healing process of a depressed heart. Ibrahim Al-Khawwas offers five prescription medications for heart light, namely reading the Qur'an while pondering its meaning, emptying the stomach, worshipping at midnight (*qiyam al-lail*), *dhikr* at dawn, and making friends with people of good integrity.

For the boarding school community, mental health is important. Because the focus of boarding school counseling, is personal and community is not a matter of counselee. What is addressed is the human heart (personal and community), not the problem so that their hearts will be roomy, calm, peace-

ful and peaceful. Because this counseling believes, if humans become the personal *khaira ummah* then the problem by itself can be overcome (Arifin, 2019; Arifin, 2020). In addition to mental health or spiritual life, Islamic boarding schools emphasize physical health. According to Kiai As'ad health is classified as an individual obligation (*fardhu 'ain*) as well as maintaining a healthy body (Arifin, 2020). Even the first task of claiming knowledge, according to Kiai As'ad, is to maintain health. Kiai As'ad also requires that we provide medicine and know health knowledge. Because, according to Kiai As'ad, piety and worship requires a strong and healthy body.

The balance between mental and physical health is a concern of the pesantren community. Kiai Afifuddin stated:

The nature of *tawazun* (balance) as one of the Islamic religious identities is reflected in various issues. One of them can be seen in the Islamic balance between physical and spiritual, in the sense that Islam is not only dealing with physical or spiritual issues but is paying attention to both of them equally. When it comes to being healthy and sick, our souls are the same as our body, which can be healthy and can be sick. And as the body, a sick soul can be healed, Allah says, "In their hearts, there is a disease" (Surah Al-Baqarah: 10). "And (Allah) heals the hearts of those who believe" (Surat al-Taubah: 14). A healthy soul is a soul that is clean from the disease of the heart and mind; like *takabbur*, jealous, 'ujub, *riya'*, miser, *hubbu al-dunnya*, like angry, etc. The disease can be cured with a lot of *dhikr* (remember Allah), devotion especially in prayer and noble character (Interview, March 25, 2020)

Kiai Azaim explained one of the wisdom of the *gerbat*, can function as such relaxation:

Behind the pronunciation of *lafzh al-Jalalah*, when we pronounce "Allâh" verbally when physiologically examined, the pronouncement of the letter "A" from *lafzh al-Jalalah* is able to clear our respiratory system, as well as function to control the movement of breath in the chest cavity. Then when pronouncing the letter "Lâm" from *lafzh al-Jalalah*, this condition can have a real influence on breathing relaxation. And when saying the last letter "H" from *lafzh al-Jalalah*, right at the time we do it, this has made contact between the lungs and the heart, which in turn this contact can control heart rate well and

perfectly (*Interview with KHR Azaim Ibrahimy, March 27, 2020*)

Kiai Azaim added that prayers in the *gerbat*, must be accompanied by faith. He said thus:

What is the meaning of the sentence that we say, if not accompanied by conviction? Because in fact, it is faith that connects the secret of the meaning of *basmalah* that we say to the heart until it becomes a tremendous power potential! This power is found in the souls of true believers, the soul of the Qur'an, "Surely those who believe are those who when called by the name of Allah tremble their hearts, and when they are read to them His verses increase their faith (hence) and to God, they put their trust, (those) those who establish prayers and who spend part of the fortune that We give them. Those are the true believers. and the good fortune (*ni'mat*).” (Surah al-Anfal: 2-4).

It is this light of faith which then transfers the tremendous spiritual energy to each soul of a true believer in his faith. So that the Basmalah sentence that is spoken can produce amazing strength. "Tremble for the skin of those who fear God, then calm their skin and heart when they remember Allah." (Surah Az-Zumar: 23) Power comes from spiritual energy called belief, as is the belief of the prophets, the *shiddiqin*, the *shuhada'*, and *shalihin*.

However, when the basmalah sentence works, it does not mean that a jump in the hierarchy of struggle must occur, nor does it have to occur miracles. No. *Basmalah* is not a mantra bim sala bim magicians, but a powerful sentence that works according to the law of causality, *sunnatullah* in the universe, with the added value of blessing and awesomeness as felt by those who have truly believed it. Basmalah is a verb, not an adjective that only hitches a ride on another entity ... *Basmalah* in a savior shield and clothing that protects us, humanity, from obstructing the view of the genie that has the potential to cause havoc. However, the power of this sentence actually returns to a lump of flesh in our bodies, a heart with a special strength of faith, because *wa kullu man lam ya'taqid lam yantafi'*, anyone who does not believe, will not be useful! (*Interview with KHR Azaim Ibrahimy, March 27, 2020*)

The application of *gerbat* techniques, among

others: First, *Ratibul Haddad*. *Ratibul Haddad* is also called *zikr ri'ayah* whose purpose is to preserve (*ri'ayah*) the benefit of the heart for its readers. With the permission of Allah, *Ratibul Haddad* will guard an area where people read *Ratibul Haddad* (Ibrahimy & Arifin, 2018). In anticipation of Covid-19, the prayer was especially emphasized on the eighth and ninth dhikr. The eighth remembrance contains a request for protection from God from the evil of its creatures. The ninth dhikr, containing prayers in the name of God, by whose name everything on earth and in the sky, cannot bring disaster. By reading the prayer, the boarding school community believes, God will provide salvation and be protected from distress. *Ratibul Haddad* is read after the *asyar* prayer.

Second, Surah Saba: 23. This verse talks about help (*syafaat*) and petition to Allah. Angels who intercede for prayer or whoever begs for help will obey the decisions of God the Highest and the Greatest. Third, Surah Yasin: 58. By reading this verse, the boarding school community hopes to obtain safety and avoid disaster. Saba': 23 and Yasin Surah: 58 This is recited seven times after the *fard* prayer.

Fourth, prayer: I take refuge in God, the Lord of glory, power, and I ask for protection from the Lord of the Kingdom of Heaven. I surrender to the God of the Living, who never dies. O God, protect us from this plague. Protect us from the dangers of the disease. Save us from any dangerous (deadly) plague and all disasters. Thanks to Your tenderness, O God Who Gives News, Verily, You are the Almighty over all things. O God, I take refuge in You from the disease of hairpiece, madness, leprosy, and from all other bad or terrible diseases.

Fifth, *shalawat thibil qulub*: O Allah, bestow mercy on our lord Prophet Muhammad, as a medicine for his heart and healing, body health and healing, as an illuminator of eyesight and its light. And may the blessings be bestowed upon friends and their families.

Fifth, pray qunit nazilah every prayer fardhu, namely: O Allah, give me guidance like those whom You have given instructions. Give me health like the person you have given health to. Lead me with those whom you have led. Give blessings to all that You have led. Give blessings to all that you have given me. And protect me from the evil you have confirmed. For verily you are the one who determines and no one punishes (determines) you. Surely you will not despise those who have given you authority. And it will not be noble for those whom You enemy. Bless you and glory you. We ask for forgiveness and repent to you. Our Lord, we ask for your help, ask for your forgiveness, expect your guidance, have faith in you,

put your trust in you, praise you, give thanks and do not deny all of your goodness, and we withdraw and leave them who disobeyed You. Our Lord, you are the only one we worship, we only face you and pray and prostrate, only to you we walk and run. We wish you mercy. We fear Your torment because Your harsh punishment will afflict the disbelievers. O Allah, indeed we protect you from the hardships of disasters, the humiliation of misery, the ugliness of your provisions that have not yet happened, and the joy of the enemies. Dear Allah. Avoid us from food shortages, life trials, epidemics, vicious and vicious deeds, various threats, famine, and all tests, born or inward, from our country in Indonesia in particular and from all Muslim countries in general. Because verily you are in charge of all things.

The Islamic Boarding School Salafiyah Syafi'iyah considers that if *gerbat* is done properly and correctly, it will affect the behavior of those who commit it. *Gerbat* in general, has two parts. First, the format of birth (*shurah zahahirah*), namely all acts of worship. Second, the deepest essence (*haqiqah bathinah*), that is, the nature that does not appear as sincere, solemn, and *khudhu* in the presence of Allah. Because worship is etymological, meaning *al-khudu' wa al-tadzallul*, submissive and humble themselves (Arifin, 2020). From several documents of Kiai As'ad's letters to the boarding school administrators about *gerbat*, there are a number of keywords, namely: pleasure, sincerity, solemnity, and *istiqamah*. According to Kiai As'ad so that his prayers and intentions were accepted, accepted, and *mustajabah*. Because of that, in essence, if we are righteous in worship (ritualistic prayer), then automatically we will also be socially righteous. If not, it means that in practicing worship we only practice aspects of *shurah zahirah* less touching aspects of *haqiqah bathinah*. Thus, in worship, we lose "soul".

Among boarding schools to change a person's behavior, including by way of *riyadhah 'ubudiyah* or a popular term in *gerbat*. Among boarding schools believe, one of the wisdom of the *gerbat* that is done sincerely, solemnly, and *khudhu* in front of God is as a medicine for the heart, so that the heart is calm and calm and our behavior becomes righteous (both ritual and social). To achieve this, in doing the *gerbat* we must balance aspects of the form of birth (*shurah zahirah*) and the deepest aspects of nature (*haqiqah bathinah*). In terms of psychology, *gerbat* has a content of aspects of meditation and relaxation and its contents can be used as adaptive coping (coping mechanism) for stress relief (Arifin, 2020).

In the matter of applying this *gerbat*, Al-Ghazali likens it to three layers of skin. He said thus:

The outward effort is undertaken by the

Dhikr also has three layers of skin. There is a skin that is closer to the seed than the other skin because behind the skins there is a seed (essence). The skins are glorified because of the path to the seeds. The top layer of skin is dhikr by mouth only. The second layer is the remembrance of the heart. If it is in harmony with the oral remembrance, then it will be present with the remembrance. When the heart is left with its character, surely it wanders around in the mind. The third layer, dhikr must be able to master the heart, so it is necessary to force it so that it does not turn to others, as in the second layer, it is necessary to force the heart so that dhikr stays with him. The fourth layer is the essence of dhikr, that is if Allah who is the object of dhikr is really firmly planted in the heart. Even the remembrance itself disappears and is hidden. That is the essence of dzikir in question. That is because he no longer pays attention to dhikr or heart. But he only remembers the God he called. If in this condition there is still an indication of attention to the dzikir, then, in fact, it is actually a busy veil.

It is this atmosphere that is expressed by the wise as a mortal atmosphere. The atmosphere occurred when he had vanished from himself, so he did not feel anything from his limbs, everything that was outside him and other hidden things within him. In fact, he has been separated from all that and all that has also been separated from him, while he went to God from the beginning, then, in the end, he was lost in His Essence.

If in the midst of that atmosphere the thought comes to him that he has been mortal 'from himself totally, then that thought is just chaos and turbidity. Even mortal 'which is perfect is if he has felt mortal' from himself and also feels mortal 'from mortal' itself. Because feeling mortal 'from mortal' is the peak of mortal ' (Al-Ghazali, 2000)

Islamic boarding school as a mental health effort to calm the students' hearts. This is in accordance with the focus of boarding school-based counseling. The focus of counseling for Islamic boarding schools is private and the community is not a matter of counselee. What is addressed is the human heart (personal and community), not the problem so that their hearts will be roomy, calm, peaceful and peaceful. Because this counseling believes, if humans become the personal *khaira ummah* then the problem by itself can be overcome (Arifin, 2020; Arifin & Munfaridah, 2018).

CONCLUSION

Salafiyah Syafi'iyah Islamic Boarding School is very responsive and alert in protecting 12,247 students in the midst of the 19th pandemic. For example, by applying the technique of *uzlah* and *gerbat*. The use of *uzlah* and *gerbat* techniques because both techniques are based on historical, theological, and follow the government's recommendations in deciding the spread of covid-19. While implementing the *uzlah* technique, students are prohibited from leaving the boarding school complex and interacting with outsiders. As long as they are asked, they are given an understanding of Covid-19, the importance of clean and healthy lifestyles, disinfection in the boarding school environment, as well as students in the boarding school producing hand sanitizers. Implementation of the *gerbat* technique is the reading of prayers to avoid a plague.

Muslim counselors, especially those in Indonesia, should develop therapists drawn from local wisdom that balances a balanced relationship between mind, body, and spirituality. In the concept of Eastern medicine, adhering to belief connects the balance of these three elements. The healing system is functional by exploring increasing energy in the human body for resistance and resistance to disease. The body is considered to have a natural ability to cure a disease. Therefore, some Western counseling experts, suggest that we re-explore the issue of spirituality into counseling practices, including educational counseling (Walsh, 2009). Because from several studies show, counseling practices that originate from the counselee's religion really help them in overcoming life problems.

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