

Therapeutic Da'wah Based in Pesantren: A Systematic Review of Islamic Psychosocial Communication in the Digital Media Era (Study of the ODGJ Pesantren Ainul Yakin Yogyakarta)

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Abstract. *Psychosocial disorders among santri with mental illness in Indonesian pesantren create spiritual collapse, social isolation, and long-term functional impairment that require integrated medical, psychosocial, and religious support. Existing studies on Islamic therapeutic communication in pesantren and on digital da'wah develop in parallel and rarely intersect, so models of da'wah explicitly designed as psychosocial interventions remain underexplored. This study aims to conceptualize a therapeutic da'wah model that integrates face-to-face pesantren practices with new media for santri with psychosocial vulnerabilities at Pesantren Ainul Yaqin. Using a qualitative Systematic Literature Review, it analyzes Scopus and Sinta articles (2015-2026) on Islamic therapeutic communication, psychosocial rehabilitation in pesantren, and digital da'wah, selected through three stages (identification, screening, eligibility) and synthesized via thematic, comparative, and integrative analysis. The discussion shows how Qur'anic concepts of nafs and qaulan, professional therapeutic stages (orientation-working-termination), and spiritual-familial rehabilitation practices in pesantren can be extended into digital spaces that support emotion regulation and spiritual reflection. The findings propose a five-component model of pesantren-based therapeutic da'wah (actors, stages, hybrid channels, content, outcomes), positioning "therapeutic digital da'wah" as a layer that prolongs and amplifies face-to-face rehabilitation rather than replacing it, while highlighting the need for mixed-method empirical studies to test its psychosocial impact.*

Keywords: *therapeutic da'wah; Islamic therapeutic communication; pesantren; psychosocial rehabilitation; digital media*

Abstrak. *Gangguan psikososial yang dialami santri ODGJ di pesantren Indonesia memunculkan kehancuran spiritual, isolasi sosial, dan penurunan fungsi jangka panjang yang menuntut dukungan medis, psikososial, dan keagamaan secara terpadu. Kajian komunikasi terapeutik Islami di pesantren dan kajian dakwah digital selama ini berkembang secara paralel dan jarang dipertemukan, sehingga model dakwah yang secara eksplisit dirancang sebagai intervensi psikososial masih minim. Penelitian ini bertujuan merumuskan model dakwah terapeutik berbasis pesantren yang mengintegrasikan praktik tatap muka dengan media baru bagi santri dengan kerentanan psikososial di Pesantren Ainul Yaqin. Desain yang digunakan adalah Systematic Literature Review kualitatif terhadap artikel Scopus dan Sinta periode 2015-2026 tentang komunikasi terapeutik Islami, rehabilitasi ODGJ berbasis pesantren, dan dakwah digital, melalui tahapan identifikasi, screening, dan eligibility, lalu dianalisis secara tematik, komparatif, dan sintesis. Pembahasan menunjukkan bagaimana konsep nafs dan qaulan, tahapan hubungan terapeutik (orientasi-kerja-terminasi), serta praktik rehabilitasi spiritual-kekeluargaan pesantren dapat diperluas ke ruang digital untuk mendukung regulasi emosi dan refleksi diri. Temuan penelitian menawarkan model dakwah terapeutik lima komponen (aktor, tahapan, kanal hibrida, konten, keluaran), dengan "dakwah terapeutik digital" diposisikan*

sebagai lapisan yang memperpanjang dan menguatkan rehabilitasi tatap muka, sekaligus membuka ruang bagi studi empiris campuran untuk menguji dampak psikososialnya.

Kata Kunci : *dakwah terapeutik; komunikasi terapeutik Islami; pesantren; rehabilitasi psikososial; media digital*

Introduction

Psychosocial disorders affect not only individuals' psychological conditions but also their social functioning, interaction capacity, and roles within the family, leading many sufferers to experience profound social isolation from their immediate environment (Nursyamsiah et al., 2025). Such conditions increase the risk of entrenched poverty, chronic isolation, and diminished self-esteem, while simultaneously generating new forms of intra-family conflict and placing a considerable burden on social cohesion and mental health systems as a whole (Amira et al., 2023; Mishra et al., 2025). At the national level, adolescents and young adults aged 15-24 have been identified as highly vulnerable to psychosocial symptoms, whereas disorders such as anxiety, schizophrenia, bipolar disorder, ADHD, and autism significantly contribute to disability that impairs interpersonal relationships and social participation (Maulana et al., 2024; Sakka & Hidayat, 2024). These findings underscore that psychosocial disorders are not marginal phenomena but structural problems closely linked to declining social functioning and quality of life (Rinawati et al., 2026).

Socially, stigma toward individuals with psychosocial disorders often leads them to feel avoided and reluctant to access mental health services, resulting in shame, fear of rejection, and discrimination within their communities (Febriyona & Rengkung, 2023; Rinawati et al., 2026). Many ultimately arrive at pesantren-based rehabilitation centres in a state of social isolation, experiencing "spiritual collapse" and carrying deep psychosocial wounds and crises of meaning that cannot be adequately captured as merely clinical problems (Mishra et al., 2025; Nursyamsiah et al., 2025). Individuals in

such vulnerable conditions exhibit particular characteristics that shape how they receive religious messages, thereby demanding communicative strategies that are persuasive, empathic, and recovery-oriented (Kusumawati, 2024). Ideally, Islamic da'wah functions as a medium of healing and spiritual identity reinforcement through humanistic and adaptive approaches, including for vulnerable groups such as children with special needs, persons with severe mental disorders, and those with deviant behaviour, so that da'wah strategies must be designed to be inclusive, persuasive, and responsive to audience diversity (Rafif, 2019).

Clinical and religious studies alike highlight the crucial role of spiritual integration in psychological rehabilitation: higher levels of spirituality are significantly associated with better treatment response in patients with depression and can serve as an independent factor supporting psychological recovery (Muntakhib et al., 2023). In the context of pesantren-based rehabilitation, Pondok Pesantren Ainul Yaqin in Gunungkidul integrates religious education, general learning, and therapeutic programs conducted after each of the five daily prayers, thereby establishing a continuous psycho-spiritual formation pattern (Muntakhib & Ta'rif, 2023). The effectiveness of this approach depends heavily on the quality of daily communication between kiai, ustadz, and santri (Fadilah & Rahayu, 2022), so da'wah within the pesantren is required to function simultaneously as a medium of religious guidance and ongoing psychotherapeutic support (Nurul & Fauziyyah, 2025). At the normative level, Qur'anic concepts of the soul and qaulan provide an ethical foundation for designing Islamic therapeutic communication that is highly relevant to the context of santri with psychosocial disorders (Maulana et al., 2024).

Concurrently, the transformation of information technology has shifted patterns of da'wah from one-way, face-to-face communication toward dialogical, interactive, and transspatial formats mediated by digital platforms such as YouTube, WhatsApp, Instagram, and TikTok (Larsson & Willander, 2025). Digital da'wah now operates with increasing complexity, encompassing

issues of religious authority, digital ethics, and the influence of algorithms and artificial intelligence on the dissemination of Islamic messages (Fauzi, 2025). Integrative studies of da'wah and Islamic counseling in social media environments suggest that digital platforms can facilitate processes of *muhasabah*, spiritual migration (*hijrah*), and strengthening of *taqwa*, thereby functioning as continuous spaces of interaction and guidance for audiences facing anxiety, stress, and identity confusion (Faldiansyah, 2022). These findings are reinforced by research on social media use and adolescent emotion regulation, which conceptualizes Islamic counseling through values such as *muhasabah*, *tazkiyah*, patience (*sabr*), self-control, digital ethics, and inner tranquility as a value framework for responding to emotional challenges in digital settings (Mursidin et al., 2026).

Nevertheless, the burgeoning literature on digital da'wah and Islamic counseling in social media (Faldiansyah, 2022; Larsson & Willander, 2025; Mursidin et al., 2026) largely focuses on general audiences in public online spaces, whereas studies on Islamic therapeutic communication concentrate on face-to-face interactions in closed environments such as pesantren-based rehabilitation for persons with mental disorders (Nursyamsiah et al., 2025). These two rich strands of scholarship thus continue to develop in parallel and seldom intersect explicitly, so that no systematic study has yet conceptualized how the transformation of digital da'wah with its platforms, content formats, and engagement mechanisms can be adapted into a therapeutic da'wah model based on new media, specifically designed to support psychosocial recovery in institutions such as Pesantren Ainul Yaqin. This gap underpins the need for research that bridges pesantren-based Islamic therapeutic communication and digital da'wah as psychosocial support spaces.

Against this backdrop, the present study seeks to address the following central question: how can the normative foundations of Islamic therapeutic communication, pesantren rehabilitation practices, and empirical findings on digital da'wah be synthesized into a new-media-based therapeutic da'wah model that supports the psychosocial recovery of santri at Pesantren Ainul

Yaqin? More specifically, the study aims: (1) to map Qur'anic concepts of the soul, qaulan principles, and Islamic therapeutic communication practices in pesantren rehabilitation for persons with severe mental disorders; (2) to identify the potential and modalities of digital da'wah and Islamic counseling in social media as channels of psychosocial support; and (3) to formulate a conceptual model of pesantren-based therapeutic da'wah that integrates face-to-face interaction and digital channels to strengthen psychosocial recovery processes among santri with psychosocial disabilities at Pesantren Ainul Yaqin.

Literature Review

This chapter opens with a literature table constructed through a Systematic Literature Review (SLR) using a qualitative thematic approach, which organizes twenty four selected articles into three analytical columns: title, authors, year; objectives, methods, and subjects; and main insights, gaps in relation to this study, and directions for future research. The table succinctly shows that existing studies on therapeutic communication, Islamic counseling, pesantren-based rehabilitation of persons with mental disorders, spiritual therapy, and the digital transformation of Islamic da'wah have not yet produced a media-based therapeutic da'wah model that is specifically contextualized in Pesantren Ainul Yaqin as an illustrative site of application.

Table 1. 24 Main References

No	Title, Authors, Year	Objectives, Methods, Main Insights
1	<i>The Role of Families in Caring for People with Mental Disorders: A Scoping Review</i> - Amira et al., 2023	Objective: To map roles, experiences, and burdens of families caring for ODGJ. Method: Scoping review of studies on family caregiving. Insight: Families are central to ODGJ recovery but face heavy psychological, social, and economic burdens.
2	<i>Therapeutic Communication of Teachers toward Special Needs Students (Down Syndrome) at SLB Karabela</i> - Dianthi et al., 2024	Objective: To describe teachers' therapeutic communication with Down Syndrome students. Method: Qualitative field study (observation, interviews). Insight: Therapeutic

No	Title, Authors, Year	Objectives, Methods, Main Insights
		communication supports speech, emotional closeness, and social adaptation.
3	<i>Inclusive Education at Makrifatul Ilmi Islamic Boarding School, South Bengkulu</i> - Fadilah & Rahayu, 2022	Objective: To explain inclusive education practices in an Islamic boarding school. Method: Qualitative descriptive/content analysis of documents and classroom practice. Insight: Shows inclusive curriculum, teaching methods, and environments for learners with special needs.
4	<i>Virtual Da'wah on Social Media in Qur'anic Perspective</i> - Faldiansyah, 2022	Objective: To analyze virtual da'wah on social media from a Qur'anic ethical perspective. Method: Literature study with thematic analysis of Qur'anic verses. Insight: Highlights opportunities and risks of online da'wah and the need for Qur'anic value grounding.
5	<i>Islamic Da'wah and Artificial Intelligence: Utilization of AI in Spreading Islamic Values</i> - Fauzi, 2025	Objective: To examine AI use in Islamic da'wah and value dissemination. Method: Descriptive-qualitative review of AI applications. Insight: AI enables personalized and automated da'wah content, with ethical challenges.
6	<i>Community Stigma toward People with Mental Disorders in the Limboto Barat Health Center Area</i> - Febriyona & Rengkung, 2023	Objective: To measure knowledge and stigma about ODGJ in a community. Method: Quantitative survey of local residents. Insight: Finds persistent negative stigma linked to low mental health literacy.
7	<i>Teaching Strategies in Islamic Religious Education for Autistic Children at Pesantren Salafiyah Nurul Ullum</i> - Firdaus & Rofiq, 2025	Objective: To describe PAI teaching strategies for autistic children in a pesantren. Method: Qualitative descriptive (observation, interviews). Insight: Adaptive methods (visual aids, repetition, individualized tasks) support religious learning and independence.
8	<i>Islamic Preaching on Social Media and its Impact on Religious Attitudes: A Bibliometric and Systematic Review</i> - Hurnawijaya et al., 2026	Objective: To map and synthesize global research on Islamic preaching on social media and its impact. Method: Bibliometric analysis and systematic review. Insight: Digital da'wah influences religious attitudes and religiosity, with mapped research themes.
9	<i>Peplau's Theory of Interpersonal Relations: Scholarly Practice</i> - Jojan & Carroll, 2025	Objective: To clarify Peplau's interpersonal relations theory in nursing. Method: Theoretical-conceptual literature review. Insight: Reinforces orientation, working, termination phases as effective therapeutic communication framework.

No	Title, Authors, Year	Objectives, Methods, Main Insights
10	<i>Interpersonal Communication of Teachers in Conveying Religious Teaching at Sabilillah Cukir Diwek Jombang</i> - Kusumawati, 2024	Objective: To examine teachers' interpersonal communication in conveying Islamic teachings. Method: Qualitative descriptive (observations, interviews). Insight: Interpersonal communication affects students' understanding and internalization of Islamic teachings.
11	<i>Muslims and Social Media: A Scoping Review</i> - Larsson & Willander, 2025	Objective: To review research on Muslims' social media use. Method: Scoping review. Insight: Social media shapes religious identity, practice, and Islamic discourse.
12	<i>The Key Pillars of Psychosocial Disability: A European Perspective on Challenges and Solutions</i> - Martinelli, 2025	Objective: To identify pillars and challenges of psychosocial disability and propose solutions. Method: Conceptual-policy literature review. Insight: Outlines six pillars (housing, inclusion, employment, healthcare, culture, stigma).
13	<i>Education Model for Children with Special Needs in Ainul Yakin Islamic Boarding School</i> - Muntakhib et al., 2023	Objective: To describe education models for special needs children at Ainul Yakin. Method: Qualitative descriptive (observation, interviews). Insight: Shows integration of religious education, general learning, and routine therapy after prayers as continuous psycho-spiritual guidance.
14	<i>Inclusive Education Model at Pesantren Ainul Yakin Gunung Kidul</i> - Muntakhib & Ta'rif, 2023	Objective: To elaborate the inclusive education model in Ainul Yakin. Method: Qualitative descriptive study. Insight: Explains integration of disabled santri into regular pesantren education.
15	<i>Social Media Use, Adolescent Emotion Regulation Factors, and Islamic Counseling Constructs: A Systematic Literature Review</i> - Mursidin et al., 2026	Objective: To examine links between social media, emotion regulation, and Islamic counseling. Method: Systematic literature review. Insight: Conceptualizes Islamic counseling (muhasabah, tazkiyah, patience, self-control, digital ethics, inner calm) as a value framework in digital spaces.
16	<i>Implementation of Therapeutic Communication for Santri ODGJ at Pondok Pesantren Sunan Kalijaga</i> - Nursyamsiah et al., 2025	Objective: To describe therapeutic communication practices for santri ODGJ. Method: Qualitative descriptive (observations, interviews). Insight: Slow, routine, spiritually grounded communication enhances safety and worship discipline.
17	<i>Da'wah Communication Strategies in Strengthening Santri's Aqidah: Pondok</i>	Objective: To analyze da'wah communication strategies for strengthening aqidah. Method: Qualitative case study. Insight: Persuasive,

No	Title, Authors, Year	Objectives, Methods, Main Insights
	<i>Pesantren Nurul Huda</i> - Nurul & Fauziyyah, 2025	contextual da'wah strengthens aqidah understanding and firmness.
18	<i>Habitual Learning Implementation for People with Mental Disabilities at Pesantren Ainul Yakin</i> - Rafif, 2019	Objective: To describe habitual learning for mental disability residents at Ainul Yakin. Method: Qualitative (conference paper; observation, interviews). Insight: Structured worship and daily routines support behavioral stability and independence.
19	<i>Concept of the Soul in the Perspective of Therapeutic Communication</i> - Ramadhani et al., 2024	Objective: To analyze soul (nafs) and qaulan principles as foundations for Islamic therapeutic communication. Method: Theoretical-conceptual literature review. Insight: Clarifies soul stages and qaulan as ethical guidelines for therapeutic communication.
20	<i>Knowledge and Stigma about ODGJ among Community Mental Health Teams</i> - Rinawati et al., 2026	Objective: To measure knowledge and stigma among community mental health teams. Method: Quantitative survey of health workers and volunteers. Insight: Stigma persists despite relatively good knowledge.
21	<i>Therapeutic Communication in Islamic Perspective</i> - Sinaulan, 2016	Objective: To discuss Islamic therapeutic communication concepts. Method: Literature study (Qur'an, hadith, communication theory). Insight: Defines Islamic therapeutic communication as planned, healing-oriented interaction rooted in trust, empathy, and religious values.
22	<i>Therapeutic Communication of Health Workers with Patients at RSJ Naimata Kupang</i> - Suseno et al., 2020	Objective: To describe therapeutic communication practices in a psychiatric hospital. Method: Qualitative descriptive study. Insight: Staged therapeutic communication improves patient comfort and adherence.
23	<i>Exploring the Intersection of Islam and Digital Technology: A Bibliometric Analysis</i> - Wahid, 2024	Objective: To map research trends on Islam and digital technology. Method: Bibliometric analysis. Insight: Identifies themes such as digital da'wah, Islamic fintech, tech-based Islamic education.
24	<i>Rehabilitation Program for ODGJ through Spiritual Therapy in Pesantren X</i> - Zahroh & Mulyani, 2022	Objective: To describe spiritual-therapy-based rehabilitation for ODGJ in a pesantren. Method: Qualitative descriptive study. Insight: Spiritual therapy (prayer, dhikr, sermons) positively affects ODGJ rehabilitation.

Concept of the soul, qaulan, and Islamic therapeutic communication

The normative foundation of Islamic therapeutic communication is grounded in the Qur'anic concept of the soul (*nafs*), which encompasses the dimensions of *qalb* (heart), *ruh* (spirit), and *bashirah* (inner insight), as well as developmental stages ranging from *nafs ammarah* (the soul inclined toward base desires), *nafs lawwamah* (the self-reproaching soul), to *nafs mutmainnah* (the tranquil soul). Taken together, these dimensions and stages portray the psychological condition of human beings and provide a basis for designing therapeutic communication strategies (Ramadhani et al., 2024). From this concept of the soul, the Qur'an articulates a set of *qaulan* principles - *qaulan karima*, *ma'rufa*, *baligha*, *layyina*, *maysura*, and *sadiida* - which function as ethical guidelines for Islamic communication and can be adopted as an ethical model that supports healing and client development (Ramadhani et al., 2024).

These *qaulan* principles intersect directly with Islamic therapeutic communication, defined as planned professional interaction focusing on problem resolution and healing, with particular emphasis on mutual trust, empathy, and the strengthening of religious values (Sinaulan, 2016). Within this framework, the communicator - whether nurse, counselor, or *da'i* - is positioned as a therapeutic agent who guides the client's behaviour in a positive direction through verbal and non-verbal communication that addresses emotional and spiritual dimensions, with Islamic therapeutic relationships characterized by acceptance, respect, preservation of dignity, honesty, and openness (Sinaulan, 2016). However, these works remain largely normative and conceptual, and have not yet examined the application of the soul and *qaulan* concepts in specific settings such as pesantren or among clients with psychosocial disorders (Ramadhani et al., 2024; Sinaulan, 2016).

Theories of therapeutic communication and interpersonal relations

Operationally, therapeutic communication is often structured through staged interaction models that distinguish pre-interaction, orientation, working, and termination phases. Research on these models shows that careful

preparation and information gathering in the pre-interaction phase, gradual approaches to reduce anxiety in the orientation phase, persuasive and adaptive interaction in the working phase, and systematic evaluation in the termination phase are effective in managing difficult behaviours and communication problems among individuals with special needs (Dianthi et al., 2024).

Similar staged patterns have been identified in clinical mental health settings, where rapport building, introduction, ongoing work, and evaluation are combined with group, play, and other therapeutic modalities, and depend heavily on effective verbal and non-verbal communication between staff and patients (Suseno et al., 2020). At a more general theoretical level, Peplau's interpersonal relations theory describes an orientation phase that builds trust and sets goals, a working phase that implements interventions and promotes independence, and a termination phase that concludes the therapeutic relationship once goals are achieved, emphasizing the patient's experience of learning to live with their condition (Jojan & Carroll, 2025). These staged frameworks are highly relevant for adaptation to the relationship between kyai and ustadz with santri in pesantren, as the orientation, working, and termination pattern mirrors the structure of accompaniment and recovery processes, even though the theories themselves do not yet explicitly address Islamic contexts or psychosocial disorders (Dianthi et al., 2024; Jojan & Carroll, 2025; Suseno et al., 2020).

Pesantren and rehabilitation of persons with psychosocial disabilities

In Islamic contexts, the application of therapeutic communication appears more explicitly in pesantren-based rehabilitation for persons with severe mental disorders. Findings indicate that gradual, routine, and motivational interaction combined with spiritual practices increases feelings of safety, openness, worship discipline, and successful social reintegration among santri with mental illness (Nursyamsiah et al., 2025). Holistic management that integrates medical, psychosocial, and spiritual dimensions is designed as a therapeutic ecosystem grounded in spiritual and familial relations through

dzikr, religious study, and life-skill training (Zahroh & Mulyani, 2022). Islamic therapy that combines prayer, *dzikr*, *manaqib* recitations, visits to saints' shrines, and structurally organised programmes of *dzikr* and *shalawat* has been shown to reduce psychological symptoms, enhance inner tranquility, and improve emotional control, although its implementation still faces logistical and administrative constraints (Zahroh & Mulyani, 2022). Overall, these studies demonstrate that pesantren can function as psychosocial rehabilitation ecosystems grounded in spirituality, yet they have not systematically unpacked the communicative strategies or *da'wah* patterns of caregivers toward santri as a distinct unit of analysis (Nursyamsiah et al., 2025; Zahroh & Mulyani, 2022).

At a broader conceptual level, the psychosocial disability framework identifies six interrelated pillars - housing, social inclusion, employment, healthcare, organizational culture, and stigma - that jointly determine recovery outcomes for persons with psychosocial disabilities (Martinelli, 2025). This framework is relevant for framing santri with psychosocial disorders as a group requiring interventions across multiple pillars, with pesantren positioned as providers of residential housing, social inclusion, and stigma reduction through *da'wah*, although the original study focuses on European contexts and does not directly address Islamic frameworks or micro-level therapeutic communication (Martinelli, 2025). Additional studies on inclusive pesantren highlight persuasive and contextual *da'wah* strategies for strengthening *aqidah* and adaptive Islamic education strategies that are direct, interactive, and oriented toward independence, offering analogies for how communication and learning can be tailored to the psychosocial characteristics of santri with special needs, even though these works do not explicitly employ a therapeutic communication framework (Firdaus & Rofiq, 2025; Nurul & Fauziyyah, 2025).

Digital da'wah and Islamic counseling in the new media era

Theoretical and empirical work on digital da'wah shows that religious communication mediated by digital technologies can strengthen personal religiosity and religious identity, while also carrying risks of fragmentation and

polarization when exposure and algorithmic dynamics are not carefully managed (Hurnawijaya et al., 2026; Larsson & Willander, 2025). Digital media is increasingly conceptualized as a new space for religious experience and learning that allows Islamic values and ethics to be integrated into the design of platforms and services, including those oriented toward counseling and guidance (Wahid, 2024).

In relation to psychosocial dimensions, research on social media and emotion regulation among adolescents indicates that digitally mediated communication, social support, self-expression, and coping can play a significant role in managing emotional challenges. Within this context, Islamic counseling is framed through values such as *muhasabah* (self-reflection), *tazkiyah* (purification), patience, self-control, digital ethics, and inner tranquility as a value-based framework for responding to emotional stressors in digital environments (Mursidin et al., 2026). Taken together, these theoretical contributions suggest that digital da'wah and Islamic counseling have the potential to function not only as channels for transmitting religious information but also as psychosocial support mechanisms, although they have rarely been explicitly designed or evaluated as therapeutic interventions for specific institutional contexts such as pesantren for persons with mental disorders.

Method

This study employs a Systematic Literature Review (SLR) design with a qualitative thematic approach to examine the literature on Islamic therapeutic communication and the transformation of digital da'wah, with the aim of formulating a new-media-based therapeutic da'wah model. Pesantren Ainul Yaqin is positioned as an illustrative case in the discussion section rather than as a primary data source.

Data sources consist of international journal articles indexed in Scopus and national journal articles indexed in Sinta (up to S5), published between 2015 and 2026. Inclusion criteria cover studies on therapeutic communication,

Islamic counseling, rehabilitation for persons with severe mental disorders, pesantren, and spiritual therapy, as well as studies on Islamic da'wah in digital media, Islamic communication, and Islamic counseling in social media environments. Exclusion criteria include normative da'wah writings without communicative or therapeutic dimensions and non-peer-reviewed articles.

The literature selection procedure comprises three stages. First, identification, involving database searches using the keywords *therapeutic communication*, *Islamic counseling*, *pesantren*, *ODGJ*, *digital da'wah*, and *social media*. Second, screening, which entails title and abstract selection and removal of duplicate records. Third, eligibility, consisting of full text reading and application of inclusion-exclusion criteria. The selected articles are then organized into a literature matrix (no. 1-24) with three analytical columns: title, authors, year; objectives, methods, and subjects; and main insights, gaps in relation to this study, and directions for future research.

Data analysis is conducted in three stages. First, thematic analysis is used to cluster the literature into major themes: the concept of the soul and Islamic therapeutic communication, pesantren-based rehabilitation for persons with psychosocial disabilities, and the transformation of digital da'wah. Second, comparative analysis is applied to compare the implementation of therapeutic communication across different settings. Third, synthetic analysis integrates these findings into a conceptual model of new-media-based therapeutic da'wah, which is then contextualized to the case of Pesantren Ainul Yaqin.

Results and Discussion

Normative foundations of Islamic therapeutic communication

The Qur'anic concept of the soul (*nafs*), mentioned 303 times with terms such as *qalb*, *ruh*, and *bashirah*, delineates dynamic psychological states of tranquility, remorse, and change, forming a conceptual map of human inner

life that can be translated directly into da'wah and therapeutic communication strategies (Ramadhani et al., 2024). From this map, the *qaulan* principles - *qaulan baligha*, *ma'rufa*, and *layyina* - are derived as communicative ethics that require messages to touch the heart, exhibit sensitivity to the emotional state of the interlocutor, and employ gentle speech to soften hardened hearts (Ramadhani et al., 2024).

At the applied level, Islamic therapeutic communication is defined as planned professional interaction oriented toward problem resolution and healing, emphasizing mutual trust, empathy, and the strengthening of religious values, with the communicator positioned as a "therapeutic agent" who directs behaviour positively through verbal and non-verbal techniques engaging emotional and spiritual dimensions (Sinaulan, 2016). The defining characteristics of Islamic therapeutic relationships - acceptance, respect, preservation of dignity, honesty, and openness - constitute a normative foundation that is directly relevant to the kyai/ustadz-santri relationship in pesantren, particularly when addressing santri with psychosocial disorders whose reception of religious messages depends on emotional safety and preserved dignity (Sinaulan, 2016).

Taken together, the *nafs* typology and *qaulan* ethics provide a theoretically robust basis for reconceptualizing da'wah as inherently therapeutic communication: when da'wah is consciously designed to read the psychological condition of the *mad'u* and employs *qaulan baligha*, *ma'rufa*, and *layyina*, it ceases to be merely normative instruction and becomes a communicative process oriented toward psychosocial healing (Ramadhani et al., 2024; Sinaulan, 2016). This normative synthesis supports the first research objective, namely mapping the soul concept, *qaulan* principles, and Islamic therapeutic communication practice as the doctrinal backbone of a therapeutic da'wah model.

Pesantren-based psychosocial rehabilitation and Ainul Yaqin as therapeutic locus

Across diverse settings, the literature consistently reports a four-stage pattern of therapeutic communication: pre-interaction (exploring background and anxiety before contact), orientation (building trust through gradual, non-coercive approaches), working (routine interaction, active listening, and emotionally attuned support), and termination (evaluation of progress from beginning to end of the process) (Dianthi et al., 2024; Jojan & Carroll, 2025; Suseno et al., 2020). Application of these stages is found to be more effective than one-way instructional approaches in managing difficult behaviours such as anxiety, refusal to communicate, and emotional instability, with outcomes in increased independence and readiness to function socially (Dianthi et al., 2024; Suseno et al., 2020).

In pesantren-based rehabilitation for persons with severe mental disorders, the same staged pattern is implemented through exploration of santri's initial condition, informal approaches to foster openness, routine interaction combined with weekly motivational programmes and communal worship, and continuous evaluation of santri's development (Nursyamsiah et al., 2025). The reported outcomes include greater openness, trust, and independence, with documented cases of santri returning to productive social roles after rehabilitation (Nursyamsiah et al., 2025). Holistic management models that integrate medical, psychosocial, and spiritual dimensions into a spiritual-familial ecosystem via *dzikr*, *pengajian*, and life skill training further reinforce this pattern, as do structured programmes that combine spiritual practices with daily activities (Zahroh & Mulyani, 2022).

Spiritual therapy based on routine and scheduled *dzikr* and *shalawat* is reported to reduce psychological symptoms such as anxiety, difficulty concentrating, and hallucinations, with variation in recovery outcomes across individuals depending on emotion regulation and motivation (Zahroh & Mulyani, 2022). These therapies run alongside life-skill training and emotionally close, family-like relationships, jointly forming therapeutic ecosystems that restore dignity and independence rather than merely suppress clinical symptoms. Everyday social activities serve a dual function as training

grounds for independence and as channels of interaction with the wider community that help reduce shame and stigma (Nursyamsiah et al., 2025).

The psychosocial disability framework further identifies six interrelated pillars - stable housing, social inclusion, employment, access to healthcare, organizational culture, and stigma reduction - whose reciprocal interactions shape recovery trajectories (Martinelli, 2025). Within this frame, pesantren such as Ainul Yaqin can be positioned simultaneously as providers of safe housing, spaces of social inclusion for previously marginalized santri, and sites of spiritual care, meaning that therapeutic da'wah enacted there functions as a multi-pillar intervention supporting psychosocial recovery (Martinelli, 2025; Nursyamsiah et al., 2025; Zahroh & Mulyani, 2022). Structurally, Pesantren Ainul Yaqin integrates religious education, general instruction, and therapeutic approaches in da'wah activities scheduled after the five daily prayers, reproducing the same pattern of spiritual therapy, productive activities, and continuous psycho-spiritual accompaniment identified in other rehabilitation pesantren (Muntakhib & Ta'rif, 2023).

These convergent findings substantiate the second research objective: mapping pesantren-based rehabilitation practice - including spiritual therapy, life-skill training, staged communication, and multi-pillar support - as the institutional and operational locus for therapeutic da'wah targeting santri with psychosocial disabilities at Ainul Yaqin.

Digital da'wah and Islamic counseling as psychosocial support

The literature on Muslims and digital media shows a consistent increase in research volume since 2010, with Indonesia emerging as a dominant site of investigation, indicating intensive use of digital platforms for Islamic activities (Larsson & Willander, 2025). Digital da'wah content is reported to enhance personal religiosity and strengthen religious identity, while its effectiveness is mediated by exposure intensity, the credibility of content producers, and platform algorithms, with associated risks of fragmentation and polarization when these factors are not managed carefully (Hurnawijaya et al., 2026). At a

more fundamental level, digital media is conceptualized as a new space for religious experience and learning that allows Islamic values and ethics to be embedded in technological design and service architectures, including counseling-oriented features (Hurnawijaya et al., 2026; Wahid, 2024).

Studies on social media use and adolescent emotion regulation indicate that digitally mediated communication, social support, self-expression, validation, identity formation, social comparison, and coping strategies play significant roles in managing emotional difficulties (Mursidin et al., 2026). Within this context, Islamic counseling is framed through four interlinked value components - self-reflection (*muhasabah*), purification (*tazkiyah*), patience and self-control, and digital ethics encompassing empathy and moral responsibility - which together form a normative scaffold for guiding digital behaviour in preventive, developmental, and supportive ways (Mursidin et al., 2026).

These findings suggest that digital media can function as a psychosocial support channel when its content is intentionally designed in line with Islamic counseling principles, rather than operating solely as a one-way broadcasting medium (Hurnawijaya et al., 2026; Mursidin et al., 2026). For the context of Ainul Yaqin, this body of work opens concrete possibilities for designing digital da'wah content that incorporates elements of self-reflection, patience reinforcement, and interactional ethics, so that new media serves as an extension of pesantren-based therapeutic communication, accessible to santri and families beyond direct contact hours and potentially facilitating ongoing emotional support and stigma reduction in broader social circles (Larsson & Willander, 2025; Mursidin et al., 2026; Wahid, 2024).

Synthesis: new-media-based therapeutic da'wah model for Ainul Yaqin

On the normative axis, the *nafs* map and *qaulan* principles provide a psychologically attuned and ethically grounded template for designing da'wah as a healing-oriented communicative process, with the *da'i* acting as a therapeutic agent whose success is measured in psychosocial recovery rather

than mere doctrinal understanding (Ramadhani et al., 2024; Sinaulan, 2016). On the institutional axis, pesantren rehabilitation practice demonstrates that staged, empathic communication combined with spiritual therapy, life-skill training, and multi-pillar support can restore dignity, autonomy, and social participation among santri with severe mental disorders, positioning Ainul Yaqin as a natural locus for therapeutic da'wah implementation (Martinelli, 2025; Muntakhib & Ta'rif, 2023; Nursyamsiah et al., 2025; Zahroh & Mulyani, 2022). On the technological axis, digital da'wah and Islamic counseling research shows that new media can mediate emotion regulation, spiritual strengthening, and value-based guidance when content is structured around *muhasabah*, *tazkiyah*, patience, and digital ethics (Larsson & Willander, 2025; Mursidin et al., 2026; Wahid, 2024).

The proposed conceptual model of new-media-based therapeutic da'wah at Pesantren Ainul Yaqin comprises five components. First, actors include kyai, ustadz, caregivers, santri, and family members forming a relational network whose proximity and trust have been shown to be critical for pesantren-based rehabilitation success (Nursyamsiah et al., 2025). Second, relationship stages follow an orientation-working-termination sequence grounded in *qaulan* ethics: *qaulan layyina* in orientation to build initial trust, *qaulan baligha* and *ma'rufa* in the working phase to reinforce messages and provide emotional accompaniment, and evaluative communication in termination to assess recovery outcomes (Jojan & Carroll, 2025; Ramadhani et al., 2024). Third, channels are hybrid, combining face-to-face interactions that have proven effective in conventional pesantren rehabilitation with digital channels that extend reach and continuity of support (Larsson & Willander, 2025; Mursidin et al., 2026; Nursyamsiah et al., 2025; Zahroh & Mulyani, 2022). Fourth, content encompasses spiritual material (*dzikr*, *shalawat*, *pengajian*), psychoeducation on psychosocial conditions, emotional support, and anti-stigma messaging directed at families and communities outside the pesantren (Mursidin et al., 2026; Nursyamsiah et al., 2025; Zahroh & Mulyani, 2022). Fifth, outputs expected from this model are psychosocial recovery, strengthened

faith, and social reintegration, consistent with documented cases of santri ODGJ returning to productive roles after pesantren-based rehabilitation (Nursyamsiah et al., 2025).

Within this framework, digital da'wah is situated as an additional layer - termed therapeutic digital da'wah - that does not replace face-to-face accompaniment, but widens and reinforces its continuity. This layer operates, first, as a channel for ongoing psychoeducation and spiritual reinforcement accessible to santri and families beyond direct program hours, and second, as a public-facing instrument for stigma reduction, given evidence that social-media-based da'wah can shape attitudes and religious identity across broad audiences (Hurnawijaya et al., 2026; Larsson & Willander, 2025; Mursidin et al., 2026).

The limitations of this SLR lie in its reliance on predominantly qualitative descriptive and single-case studies, and in the scarcity of quantitative or experimental research directly measuring the effectiveness of therapeutic da'wah interventions and digital da'wah in pesantren ODGJ settings (Dianthi et al., 2024; Hurnawijaya et al., 2026; Larsson & Willander, 2025; Mursidin et al., 2026; Nursyamsiah et al., 2025; Suseno et al., 2020). These gaps point toward the need for mixed-methods and controlled program evaluations at Pesantren Ainul Yaqin to empirically test and refine the proposed model.

Conclusion

The findings of this study demonstrate that the stated objectives have been achieved. Through a systematic literature review with a qualitative-thematic lens, the research successfully maps the normative foundations of Islamic therapeutic communication in the form of soul (*nafs*) concepts and *qaulan* principles, identifies pesantren-based psychosocial rehabilitation practices for ODGJ - particularly at Pesantren Ainul Yaqin as an institutional locus of spiritual-social care - and synthesizes recent evidence on digital da'wah

and Islamic counseling on social media as emerging psychosocial support channels. The analysis shows that, although existing studies on therapeutic communication, Islamic counseling, pesantren rehabilitation, spiritual therapy, and digital da'wah have developed in parallel, they have not yet been integrated into a coherent media-based therapeutic da'wah framework; this study therefore proposes a conceptual model of therapeutic da'wah that combines face-to-face interactions structured around *qaulan* and interpersonal therapeutic phases with digitally mediated content designed to facilitate emotion regulation, spiritual reflection, and ongoing support for santri ODGJ.

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