



## Possession Disorder: A Treatment Method Of Islamic Psychotherapy In (El-Psika) Al-Amien Institute Of Applied Psychology

Moh. Maqbul Mawardi<sup>1</sup>, Muhammad Ali Bagas<sup>2</sup>

<sup>1</sup>Institut Dirosat Islamiyah Al-Amien Prenduan, Sumenep

<sup>2</sup>Institut Dirosat Islamiyah Al-Amien Prenduan, Sumenep

### Article Info

#### Article history:

Received Jan 12<sup>th</sup>, 2022

Revised Mar 20<sup>th</sup>, 2022

Accepted Apr 26<sup>th</sup>, 2022

#### Keyword:

Possession Disorder, Treatment Method, Islamic Psychotherapy.

### ABSTRACT

The culture of demonic possession is well known in Indonesia, but research on how to treat the possession syndrome still has a minimum amount of research publication. Hitherto, most of the Possession syndrome research is related to some causes, including psychological factors and possessed by a demon, for instance. The research method applied is a qualitative approach. This study indicated that the cause of the patient experiencing a trance disorder treated by El-Psika consists of two factors: a demonic disorder and a trance disorder that begins with stress. While the method used in treating patients with possession disorder consists of five stages: first, the therapist performs a diagnosis to classify the symptoms of possession disorder. Second, the therapist uses water (water prayer) as media to cure the patient. Then, the therapist leads a prayer, and the patient followed after him. The patients consume the water during the therapy process. Third, the therapist asks the demon that possessed the patient's body to come out of the patient's body. Fourth, the therapist cleanses the devil's influence on the patient's body. Fifth, the therapist teaches patients self-therapy as a form of prevention to counter the experience of trance disorder in the future.



© 2022 The Authors. Published by UIN Sultan Syarif Kasim Riau.

This is an open access article under the CC BY license

(<https://creativecommons.org/licenses/by/4.0>)

### Corresponding Author:

**Moh. Maqbul Mawardi,**

Institut Dirosat Islamiyah Al-Amien Prenduan, Sumenep

Email: [maqbul.mohammad.m@gmail.com](mailto:maqbul.mohammad.m@gmail.com)

## Introduction

The phenomenon of possession disorder was known widely in Indonesian culture as “*kesurupan, amok* or *bebainan*” (Muluk et al., 2018). Generally, in Indonesia, possession disorder is known as a symptom of an individual being plagued by spirits or demons. Those demons take over the victim's body and make the victim unconscious of what he is doing. The person who has been possessed will adapt the behavior of the demons insides of their soul or body (Choudhry et al., 2017; Ferracuti & DeMarco, 2004; Siswanto, 2015). Many people consider possession disorder or trance to be related to cultural factors, and especially in terms of religious beliefs (Siswanto et al., 2020).

In terms of psychology, the possession disorder was known since Esquirol 1846, he suggested “*Demonomania*” as a part of mental alienation (Ferracuti & DeMarco, 2004). Furthermore, the possession disorder known by Multiple Personality Disorder, in which some Christian counselors convinced the Multiple Personality Disorder is a disturbance of demonic activity (Catherine, 2014; Choudhry et al., 2017; Ferracuti &

DeMarco, 2004). In 1987, the possession disorder and trance was being listed in the Diagnostic and Statistical Manual of Mental Disorders (DSM) by the International Classification of Disease that it was being known by Dissociative Identity Disorder (DID) (Catherine, 2014; Daring et al., 2011).

Meanwhile, in Islamic perspective, as said by Ibnu Katsir Rohimahullah in his book's "*Fathul Bary*" the trance is caused by interference by the devil. Normally, it occur in people who have dirty soul (Pasmawati, 2018). Some Islamic therapists believe that trance is caused by a demonic disorder that enters the body through the bloodstream. The cause of this phenomenon occurs because the person commits shirk to Allah, breaking God's rules, uses black magic, have heirlooms that are believed to have supernatural powers, a demon sent by a shaman to disturb someone, intentional or unintentional acts by interfering with demon's life so that this behavior provokes demon's anger. Besides that, Islamic therapists also assume that trance is also caused by psychological problems such as stress and lingering sadness (Irkani, 2019). Based on the description of the discussion above about trance between psychologists and Islamic therapists have the same perspective which states that possessions are caused by psychological problems. However, there is have slight difference, in which psychologist considers the trance is caused by a psychological disorder, while Islamic therapist regards the trance is not only caused by psychological factors but also influenced by disturbances demons (Choudhry et al, 2017; Irkani, 2019). Therefore, there will be differences in terms of therapy; further studies in how to do therapy for possession disorder patients are required.

Based on several studies, the possession disorder is more experienced by women than men. Women who experience trance disorders are women that have low economic and education backgrounds (Ghasemi et al., 2014; Ram, 2012; Venkataramaiah et al., 1981). Likewise, in the Indonesian case of possession disorder more experienced by women than men. However, it can be experienced by women at all social, economic, and educational levels. In several studies also stated that possessed women are who has high-frequency religious belief (Siswanto, 2015). In addition, Based on the news reported by Okezone, there have been many mass possessions whose victims are women (Aziizah, 2019). Besides that, there are even cases of trance which resulted in the murder of one family (Bone, 2020). Therefore, the increase in trance disorders that occur in Indonesia requires a more serious study in tackling these cases.

The study of possession disorder and its therapy have seldom been explored, in which it becomes the purpose of this research is to find out how to overcome the possession by using Islamic psychotherapy. The study of Islamic psychotherapy was chosen because it refers to Indonesian society which tends to be religious. As explained earlier that trance occurs in people who have a strong level of religious belief, hence the Islamic psychotherapy provides to tackling the trance that involve the trance that involve the psychological and spiritual aspect (Skinner, 2010). This research conducted at Al-Amien institute applied psychology (EL-PsikA). This organization is an institution engaged in applied psychology service, especially psychological consultation for all students in the Al-Amien Islamic boarding school and society in general (Khaliq, 2021). In which this study focuses on patients who have trance disorders treated by El-PsikA. Consequently, the focus of this research: What are the causes for patients with possession disorders treated by El-PsikA?. How is the Islamic psychotherapy method used by El-PsikA in tackling cases of Possession Disorder patients?.

## Method

This study uses qualitative methods with a case study design. It was chosen because case studies require detailed and in-depth analysis of single case (Brayman, 2015; Yin, 2014). Therefore, this is considered to be able to find out how the process of Islamic psychotherapy El-PsikA in tackling cases of Possession Disorder patients. This study has two types sources of data, there are primary data and secondary data. Primary data is obtained directly from research subjects such as interviews and observation, and secondary data is gained from documentation such as photos, videos, and notes (Moleong, 2018).

Meanwhile, the sample technique in this study uses snowball sampling method. This sampling, researchers first determine to a small group of people related to the characteristics of research subjects. These participants in the sample suggest other participants with research-related experience or characteristics, and then these participants will suggest others again and so on (Brayman, 2015). This study consisted of two groups of participants, namely the main participants and the triangulation participants. The main participants consisted of El-PsikA therapists and 4 El-PsikA patients with possession disorder. Meanwhile, the triangulation participants consisted of 3 participants who were the patient's family.

Data collection techniques were collected by interview and observation. In this case, the researcher uses unstructured interviews, with the hope that when conducting interviews with the informants it is not too rigid, making it easier to ask for information. Whereas, the observation method uses non-participant observation method, in which researcher not involve actively in research subjects activity (Brayman, 2015).

The data analysis technique used as stated by Miles and Huberman, qualitative data analysis consists of three stages, namely data reduction, data processing, and conclusion (Rijali, 2019). Meanwhile, the validity of the data using data triangulation with the following stages comparing the results of observations with the results of interviews and comparing the results of interviews with related documents (Moleong, 2018).

## Results and Discussions

### The causes for patients with possession disorders treated by El-Psika

In this case, the possession disorder that causes a person to go into a trance is caused by psychological disorders and demonic possession (Irkani, 2019). Based on the interview result with the therapist in El-Psika, they said that the causes of trance patients who had been treated were those caused by demon disturbance and stress:

*“Patients with possession syndrome are diagnosed with some variant of causes. The first cause is experienced by patient B the patient experience a trance when he/she pass or stay in a place that is believed to have a mystic and supernatural energy in which stimulates the patient encounter a possessive syndrome. The second is the patient has a high level of sensitivity to being disturbed by demons. This syndrome is faced by patient A. The third is witchcraft that is experienced by patients A and B. The fourth is patient C is followed by the devil because the devil likes him. The last is psychological factors such as stress due to their expectations is not achieved so that the patient cannot control his behavior in which experienced by patient E.”*

According to research conducted by Siswanto et al (2020), there are some findings related to possession disorder. Firstly negative emotions, this emotion stimulates the appearance of negative feelings such frightened and anxiety. Secondly the haunted place, participants experience a trance disorder related to a certain place, where the place is considered a haunted place. Thirdly past events associated with emotional experiences, participants experience a trance when experiencing deep sadness due to they remember their deceased relatives. Fourthly anxiety associated with religious teachings or rituals.

Based on previous research and in this study, it can be concluded that emotional factors need to be considered as a trigger for trance disorders, because basically individuals who are not able to control their emotions properly will have an impact on mental health (Howell, 2013). Individuals have emotional balance are referred to as individuals have stable emotions, it is a characteristic of individuals have good emotional control (Fitriana, 2018). As experienced by the participants in this study, when the patients of possession disorder experience a trance, they cannot control their emotions and behavior. As reported by participant A.

*“When I experienced a trance, I felt my body so numb, I couldn't move and talk, I lost my mind and couldn't even know what date was the day. Also, the people around me stated that I was crying and bubbling some unknown words and language expressions. In the end, I was unconscious and fainted, and awake 5 minutes later.”*

In this case, as stated by the psychoanalytic theory that individuals who are in a trance are caused because the "ego" is unable to control the "id", thus the "id" becomes dominant as a controller of the "id" and "super ego". Therefore, participant A when experiencing a trance is unable to control himself (Barlow et al., 2015). While the physical symptoms experienced by participant A are the same as the physical symptoms of a hysteria disorder, namely Paralyzed Hysteria, Cramp Hysteria, and Mutism. Paralyzed Hysteria is the paralysis of one physical member due to pressure or inner conflict that cannot be overcome, and sometimes the symptom occurs suddenly in which the patient did not feel anything previously. Next is the Cramp Hysteria. This symptom stimulates the occurrence of stiff and unconscious that is accompanied by screaming and complaining. The last is Mutism. There are two kinds of mutism. First unable to speak in a loud voice, and the second cannot speak at all (Ardani, 2011; Arni & Halimah, 2020). As also happened to participant E, the parents of participant E stated that when he was in a trance he behaved strangely and talked digress.

*“When he was in a trance, he often speaks strayed and behaves weirdly such as eating animals' carcass and screaming in the public area.”*

Besides that, religious belief is a system of belief in the existence of God, spirits, and demons. so that these beliefs can be suggestions to individuals (Vandenberg, 2012). There are several reasons based on religious belief about humans are possessed by demons. It is caused by the devil likes the person he is possessed, or on the other contrary, the devil feels are disturbed by humans act. One of which, the people often cut the devil tree house without praying in advance. Another reason is that the devil is invited or summoned by humans. Such playing "Jaelangkung", a game is held by three to five people doing a ceremonial to call the devil and soul. In this case, a

trance shows some signs. such us, walking unsteadily, talking unconsciously and the eyes open widely with foam comes out from the mouth, screaming and blustering when the verses of the Qur'an are read, the physical strength exceeds his actual strength and being able to speak foreign languages even though it has never been studied (Arni & Halimah, 2020). This case is experienced by participant B who suddenly has the ability to read Arabic written without some vowels on it (*kitab kuning*,). The results of the interview with the father of participant B reported.

“My son is a new student at this school and he has never had much material about the Arabic language. Surprisingly, he is able to read that Arabic written. Moreover, now he is more quiet and gloomy in comparison to the previous behavior, in which he was cheerful and active.”

As experienced by participant C that the devil possessed him because the demon liked him. Based on the results of interviews with his father stated:

“When my son is being possessed, I asked the demon inside my son body why he disturb my son, the demon stated that he likes his son.”

In this case, the devil has an opportunity to possess the human body due to trance and emotional instability. Unstable conditions will eliminate concentration, thus allowing the demons to like to possess the body (Arni & Halimah, 2020). As well as epidemiological research on possession syndrome conducted by West Karnataka, India, it was found that 91% of people who have possession syndrome are caused by mental problems; therefore, demonic possession is considered to be a way to express the problems they face (Bhavsar et al., 2016). Besides that, the devil possesses the human body due to the impulse of lust, longing or love. As explained by supernatural experts, humans and demons can interact and even establish relationships such as friendship and marriage (Pasmawati, 2018).

#### **The Islamic psychotherapy method used by El-PsikA in tackling cases of Possession Disorder patients**

Islamic psychotherapy is the process of treating and healing disease, whether mental, spiritual, moral, or physical through the guidance of the Qur'an and the Sunnah of the Prophet SAW, or empirically through the guidance and teaching of Allah SWT, his angels, his messengers, and the heirs of his Prophets (Siswanto, 2015). This study aims to reveal the Islamic psychotherapy method used by El-PsikA in treating patients with possession disorders. Based on the results of research, it is known that the Islamic psychotherapy used by El PsikA is in several stages as follows:

1. The first stage, the therapist performs a diagnosis to classify the symptoms of possession disorder experienced by the patient by asking the patient, his family, or his closest friends.
2. The second stage, the therapist leads the patient to pray together, there is a use of water as a tool of healing therapy that will be drunk by the patient.
3. The third stage, if there is a reaction from the demon in the patient's body, the therapist asks the demon to get out of the patient's body.
4. The fourth stage after releasing from the demon disturbance in the patient's body, the therapist asks the patient to practice reading *sholawat*, with the aim that Allah SWT may give guidance and protection for him. Because the basic solution to heal from either physical or psychological is a guide from Allah.
5. The fifth stage of the therapy, the therapist teaches patients self-therapy as a form of prevention in experiencing a trance disorder again. Independent therapy includes dhikr therapy and worship improvement. One of the causes of people experiencing trance disorders is neglecting to worship Allah.

Counseling diagnosis serves to classify the symptoms of the disorder that appears and the causes of triggers the disorder experienced by the patient (Suwarjo, 2009). In addition, this first stage is not only to exploring the problems faced by the patient, but also serves as a moment to build a good emotional relationship with the patient (Afiyatin, 2020). As it is reported by therapist of El-psikA:

“At this first stage, the therapist usually builds good emotions with the patient in advance. Then, in exploring the problems related to trance faced by the patient, some question is asked. Such as asking about when the patient started to experience a trance, what efforts have been made by the patient to overcome this problem so far, how far is the patient's desire to recover and actively commit to participating in every single stage of the therapy process.”

In the next stage, the therapist leads the patient to pray together and a bottle of water that will be used as a media water prayer is put around them. After that, the water prayer is given to the patient for drinking. The phenomenon of water uses as a medium treatment for various physical and psychological diseases has become a tradition among Indonesian people. Based on several studies, the water prayer is not only used to cure diseases but also used by people for maintaining their health (Wardiani & Gunawan, 2017). The prayer water and praying ritual are commonly practiced by asking the religious leaders (*Kiai*) to do the ritual for them. This act is constructed as a sacred house that can save their spirituality from life's problems (Azharghany, 2020). According to Emoto, the water will respond to positive words by forming beautiful crystals. If water is given positive words, the crystals will bloom like flowers. Conversely, the water is given negative words, it will not form crystals. The benefits of water as a medium for physical and psychological treatment have received recognition from the side of religion and scientists (Purwanto, 2008). After the water is drunk to the patient, the patient's reaction is nausea, dizziness, vomiting, or even a trance. As the results of the interview, participant B stated:

"After I drank the prayer water that has prayed by us earlier, at first, I felt dizzy and hot, then after that I was unconscious. When I was unconscious, my father said that I started act strangely, scream, and say loudly "I wanted to come out". At the same time the therapist asked to the demon inside my body to come out".

If a trance reaction occurs after drinking the prayer water, the therapist talks with the devil through the possessed body. The dialogue is about the therapist will ask the demon inside the patient's body to get out of his body and not come back to disturb the patient. Ibn Taymiyyah did this case to people in a trance in the story of Ibn Qayyim al-Jawziyya (Arni & Halimah, 2020).

"Once, I have seen our teacher Ibn Tamiya delegate, someone, to communicate with the devil inside possession body. The man said, "The Syekh said to you: "Get out because this act is illegal for you". Slowly, the possessed person is conscious. Sometimes, *Shaykhul-Islaam rahimahullah* talks to the devil by himself. When the devil is reluctant to get out, he beat the devil inside the possessed body to get it out. The person in a trance then woke up, but he did not feel anything (the punch he received). Other people and we witness this incident several times."

Dialogue between humans and demons through the body of people in a trance is written by Ibn Taymiyyah in his book *Majmū 'Fatāwa*, 3/13 (Arni & Halimah, 2020).

"Abdullah bin Ahmad bin Hanbal said, "I said to my father, "There are people who think that it is impossible for devil to get into the human body!" He replied, "O my son! They have lied; the proof is that the devil speaks through the humans' tongue."

The next stage is for the therapist to cleanse the possessed body from demonic influences by asking the patient to recite *sholawat* and *istighfar* for 7 times with great solemnity. *Sholawat* has a significant impact on eliminating difficulties and anxiety because a trance disorder occurs when negative emotional gaps are opened in the persons' soul, such as high passion, excessive anxiety, and lovesickness (Arni & Halimah, 2020; Nofiah et al, 2020). Besides that, *istighfar* also significantly reduces anxiety by understanding the meaning and reciting *istighfar* repeatedly. Also, the people will also be calm and can identify and deal with the problems they face (Nugrahati et al, 2018).

Then in the last stage, the therapist teaches the patient to do self-therapy as prevention for not experience a trance disorder again. This independent therapy is the attempt to increase worship, such as dhikr therapy. The patient is also suggested to pray intensively and recite *istighfar* many times; this act is intended to improve his worshipness. Basically, a person's spiritual level can change, so one way that can be done to increase spirituality is by implementing dhikr (Afiyatin, 2020).

## Conclusions

Based on the results of the study, it is known that the cause of patients experiencing trance disorders treated by El-PsikA consists of two factors, namely the first is due to interference from the devil, and the second is experiencing a trance disorder that begins with stress. While the method used in treating patients with possession disorder consists of five stages, namely: first, the therapist performs a diagnosis to classify the symptoms of possession disorder experienced by the patient. Second, the therapist reads prayers together with the patient led by the therapist and is provided with water as an intermediary to be drunk to the patient. Third, if there is a reaction from the demon that has possessed the patient's body, the therapist asks the demon that possessed the patient's body to come out of the patient's body. Fourth, the therapist cleanses from the devil's

influence on the patient's body. Fifth, the therapist teaches patients self-therapy as a form of prevention so that they do not experience a trance disorder again. Self-therapy taught is dhikr.

## References

- Afiyatin, A. L. (2020). Ruqyah Sebagai Pengobatan Berbasis Spiritual Untuk Mengatasi Kesurupan. *Hisbah: Jurnal Bimbingan Konseling Dan Dakwah Islam*, 16(2), 216–226. <https://doi.org/10.14421/hisbah.2019.162-09>
- Ardani, T. A. (2011). *Psikologi Abnormal*. Lubuk Agung.
- Arni, & Halimah, N. (2020). Fenomena Kesurupan : Studi Analisis Kritis Dalam Kajian. *Madania Jurnal Ilmu-Ilmu Keislaman*, 19(10), 105–122.
- Azharghany, R. (2020). Konsumsi Yang-Sakral: Amalan dan Air Doa sebagai Terapi Religius Di Probolinggo. *AT-TURAS: Jurnal Studi Keislaman*, 7(1), 138–178. <https://doi.org/10.33650/at-turas.v7i1.932>
- Aziizah, I. A. N. (2019). 7 Kasus Kesurupan Massal di Indonesia, Korbannya Kebanyakan Perempuan. Okezone. <https://lifestyle.okezone.com/read/2019/08/01/612/2086381/7-kasus-kesurupan-massal-di-indonesia-korbannya-kebanyakan-perempuan>
- Barlow, D., Durand, V., Stewart, S., & Lalumière, M. (2015). *Abnormal Psychology: An Integrative Approach*. Thomson Learning.
- Bhavsar, V., Ventriglio, A., & Bhugra, D. (2016). Dissociative trance and spirit possession: Challenges for cultures in transition. *Psychiatry and Clinical Neurosciences*, 70(12), 551–559. <https://doi.org/10.1111/pcn.12425>
- Bone, A. H. (2020). *Duduk Perkara Kasus Kesurupan Sekeluarga Berujung Maut di Bantaeng*. Kompas. <https://regional.kompas.com/read/2020/05/11/06055831/duduk-perkara-kasus-kesurupan-sekeluarga-berujung-maut-di-bantaeng?page=all>
- Brayman, A. (2015). *Social Research Methods (5th ed.)*. Oxford University Press.
- Catherine, B. (2014). *A Theological Engagement with Current Theories of Dissociative Identity Disorder Using the Mimetic Theory of René Girard*. Durham University.
- Choudhry, Saad Asim., Anwar, Muhammad Jahanzaib., Aadil, Muhammad., Zil-e-Ali, Ahsan., Munir, Aitzaz., Sattar, Yasar., Talib, U. (2017). a Case of Possession Syndrome. *International Journal of Advanced Research*, 5(12), 542–544. <https://doi.org/10.21474/ijar01/5990>
- During, E. H., Elahi, F. M., Taieb, O., Moro, M. R., & Baubet, T. (2011). A critical review of dissociative trance and possession disorders: Etiological, diagnostic, therapeutic, and nosological issues. *Canadian Journal of Psychiatry*, 56(4), 235–242. <https://doi.org/10.1177/070674371105600407>
- Ferracuti, S., & DeMarco, M. C. (2004). Ritual Homicide during Dissociative Trance Disorder. *International Journal of Offender Therapy and Comparative Criminology*, 48(1), 59–64. <https://doi.org/10.1177/0306624X03257516>
- Fitrianah, R. D. (2018). Keseimbangan Emosi dan Kesehatan Mental Manusia Dalam Perspektif Psikologi Agama. *Syi'ar*, 18(1), 91–102.
- Ghasemi, S., Kianpoor, M., Shahabizadeh, F., & Yousefi-Tabas, M. (2014). Zahedan Journal of Research in Medical Sciences. *Zahedan Journal of Research in Medical Sciences, (Suppl 1)(Oct; 16(Suppl 1))*, 55–58.
- Howell, E. F. (2013). *The Dissociative Mind*. Taylor & Francis. <https://books.google.com.au/books?id=0YtzPLUwJyIC>
- Irkani, S. (2019). Fenomena Kesurupan Dalam Persepsi Psikolog Dan Peruqyah. *Jurnal Studia Insania*, 6(2), 108. <https://doi.org/10.18592/jsi.v6i2.2208>
- Khaliq, B. amirullah. (2021). *Biro Dakwah & Pengembangan Masyarakat*. <https://Al-Amien.Ac.Id/>. <https://al-amien.ac.id/yayasan/yap/ biro-dakwah/>
- Moleong, L. J. (2018). *Metodologi Penelitian Kualitatif*. Remadja Rosdakarya.
- Muluk, H., Hudiyan, J., & Shadiqi, M. A. (2018). Chapter 8: The Development of Psychology of Culture in Indonesia. In *Asia-Pacific Perspectives on Intercultural Psychology (Issue September)*. <https://doi.org/10.4324/9781315158358-8>
- Nofiah, N., Arofati, F., & Primanda, Y. (2020). Pengaruh Mendengarkan dan Membaca Sholawat Terhadap

- Tingkat Kecemasan Pasien POST OP ORIF di RSUD Ngudi Waluyo Wlingi. *DINAMIKA KESEHATAN JURNAL KEBIDANAN DAN KEPERAWATAN*, 10(1), 293–302.  
<https://doi.org/10.33859/dksm.v10i1.415>
- Nugrahati, D., Uyun, Q., & Nugraha, S. P. (2018). Pengaruh Terapi Taubat dan Istighfar Dalam Menurunkan Kecemasan Mahasiswa. *Jurnal Intervensi Psikologi (JIP)*, 10(1), 33–42.  
<https://doi.org/10.20885/intervensipsikologi.vol10.iss1.art3>
- Pasmawati, H. (2018). Fenomena Gangguan Kesurupan (Dalam Perspektif Islam dan Psikologi). *EL-AFKAR : Jurnal Pemikiran Keislaman Dan Tafsir Hadis*, 7(1), 1–13. <https://doi.org/10.29300/jpkth.v7i1.1244>
- Purwanto, Y. (2008). Seni Terapi Air. *Jurnal Sositoteknologi*, 7(13), 383–391–391.
- Ram, K. (2012). How is Afflictive Possession “Learned”? Gender and Motility in South India. *Ethnos*, 77(2), 203–226. <https://doi.org/10.1080/00141844.2011.592952>
- Rijali, A. (2019). Analisis Data Kualitatif. *Alhadharah: Jurnal Ilmu Dakwah*, 17(33), 81.  
<https://doi.org/10.18592/alhadharah.v17i33.2374>
- Siswanto., Subandi., Paramastri, I. (2020). Keyakinan Agama dan Gangguan Kesurupan. *Insight : Jurnal Pemikiran Dan Penelitian Psikologi*, 16(1), 11. <https://doi.org/10.32528/ins.v16i1.2542>
- Siswanto. (2015). *Psikologi Kesehatan Mental : Awas Kesurupan*. Andi.
- Skinner, R. (2010). An islamic approach to psychology and mental health. *Mental Health, Religion and Culture*, 13(6), 547–551. <https://doi.org/10.1080/13674676.2010.488441>
- Suwarjo. (2009). Redefinisi Diagnostik Dalam Konseling (Sebuah Isu Profesi Konseling). *Paradigma: Jurnal Psikologi Pendidikan Dan Konseling*, IV(08), 71–80.
- Vandenberg, B. (2012). Hypnosis and the pathologising of religious beliefs. *Mental Health, Religion & Culture*, 15(2), 37–41. <https://doi.org/10.1080/13674676.2011.566262>
- Venkataramaiah, V., Mallikarjunaiah, M., Chandrasekhar, G.R., Rao, G.K Vasudeva., Reddy, G. . N. (1981). Possession Syndrome : An Epidemiological Study In West Karnataka. *Indian F. Psychiat*, 3(23), 213–218.
- Wardiani, S. R., & Gunawan, D. (2017). Aktualisasi Budaya Terapi Air Sebagai Media Pengobatan Oleh Jamaah di Pesantren Suryalaya Pagerageung Tasikmalaya. *Jurnal Aplikasi Ipteks Untuk Masyarakat*, 6(1), 33–39. <http://jurnal.unpad.ac.id/dharmakarya/article/view/14852/7877>
- Yin, R. K. (2014). Case Study Research Design and Methods (5th ed.). In Sage.  
<https://doi.org/10.3138/cjpe.30.1.108>