Islamic Education Planning of Religiosity Practical in Mental Rehabilitation

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Abstract

In educational management, planning is the main focus of starting a comprehensive system to achieve goals. Islamic education management planning is an essential initial stage in understanding its function so that it can prepare for the next step. Weak planning in Islamic education has the potential to result in many fatal mistakes such as estimates, techniques, and risks. Islam views humans from their devotion, including people in mental rehabilitation institutions who are experiencing mental and social health problems, so support for religious practices is needed in planning Islamic education. The study aims to analyse Islamic education planning with a religious practice approach in mental rehabilitation institutions. The planning of Islamic education with the practice of religiosity in mental rehabilitation institutions is demonstrated by the existence of planning principles, planning stages, strategic planning, and designing elements for forming religious characters and implementing Islamic education. The study implications of better planning of Islamic education with religious practices in mental rehabilitation institutions will support efforts to restore mental health more quickly in interacting with the community.

Keywords: Islamic Education, Planning, Mental Rehabilitation, Religiosity

INTRODUCTION

Along with the development of Islam, mental health disorders are recognised as actual conditions that need to be evaluated and treated clinically and by health therapist methods by ruling out supernatural factors as the cause (Mitha, 2020). Another approach, Santika (2020), reveals family education as an emotional basis, affection, attention and mental resilience. Understanding

the supernatural and family education needs to be formulated through good management in dealing with mental health.

Human mental health problems in Indonesia are closely related to cognition and understanding of socio-demographics and psychosocial issues to increase mental health literacy (Hartini et al., 2018; Praharso et al., 2020). There is a factor of low understanding of the prevention and treatment of health disorders, only using a spiritual approach through 'smart people/shamans', thereby minimising the role of education in efforts to provide solutions to mental health problems (Afham & Salapudin, 2018). For this reason, it is necessary to use other alternative approaches to manage prevention and treatment therapy.

Planning is one of the management processes that must be passed at the beginning of an organisation or institution (Kristiawan et al., 2017). Without good planning, the management process will fail to achieve its goals (Purba et al., 2023). Planning is essential in management theory as the first instrument for setting goals with available resources (Arifudin et al., 2021). Planning is the initial stage by prioritising the role of stakeholders and the considerations and risks that will be faced.

Islamic education contributes to the preservation and satisfaction of the needs of the human soul, both physically and spiritually (Rosmalina et al., 2023). Furthermore, Islamic education aims to increase human enjoyment, cultivate individual talents and abilities, and balance human desires and needs (Lubis et al., 2023). The aim of Islamic education as a value of happiness that will be achieved should be appropriately utilised as a scientific approach.

In developing religiosity, Islamic education aims to foster and improve the core values of faith, which are an integral part of human spirituality and include maintaining the principles of religiosity that shape attitudes and behaviour (Elihami & Syahid, 2018). Therefore, prevention, improving religiosity/religious attitudes and practices, and Islamic education are essential in maintaining and improving mental health through managing Islamic education (Saputra & Nomi, 2022). Apart from that, implementing Islamic education requires well-planned management so that it has better efficacy in supporting mental rehabilitation efforts.

A study explaining the positive contribution of collaborating education and religious practice as mental health therapy was revealed by Weibel and

Swanson (2021) that the practice approach to religiosity in religions, including Islam, Christianity, Hinduism, Buddhism and Shinto, has similarities in the form of religious guidance that can help society and community in implementing mental health strategies in the family or community. In another study, Saputra dan Fauzi (2022) revealed that mental health prevention in education can be carried out using a self-awareness model to minimise risks to education development in Indonesia. This emphasises the need for planning efforts that build interest in Islamic education and mental health.

The practice of Islamic religiosity reduces stress for this reason. Thus, Munif et al. (2019) proposed that mental health nurses can utilise Islamic spiritual mindfulness therapy as a psychotherapeutic intervention. Then, there are other practices with the practical application of the principles and teachings of the Islamic religion in individual life, including teaching about faith, physical and spiritual development, and moral guidance (Ratnawati, 2021). This practice can be carried out in a community or rehabilitation centre that has the authority to help and manage clients with mental health disorders.

In organising mental rehabilitation homes for individuals with mental health disorders, there are obstacles such as lack of personnel, limited funds, limited facilities, and inadequate competence of companions, resulting in the ineffectiveness of the social rehabilitation process (Naibaho et al., 2015; Ningrum et al., 2018). Social rehabilitation is an entity that provides services to heal and improve the abilities of individuals with social dysfunction, thereby enabling them to carry out their social roles effectively (Nugroho et al., 2020). Thus, it is necessary to optimise mental rehabilitation institutions in managing mental health programs

Management of a mental rehabilitation centre involves guidance to students in their overall development, including physical and spiritual aspects, with the ultimate aim of forming them in line with established Islamic principles and regulations (Berlian, 2022). The main objective is to foster a complete personality that is in line with the principles of Islamic law through equal distribution of education in all fields and communities so that people get their rights in educational services, including those who experience mental health disorders or social disabilities.

All living creatures have problems and challenges, including humans as social creatures who have the potential to experience social disturbances or

concerns, whether arising from within or outside themselves. At this time, humans need other people's help so that their function as humans can return to normal. This means that when experiencing difficulties, humans may open themselves to help from outside or close off help from other people by being resigned or making their efforts.

Mental rehabilitation homes refer to institutions that implement a structured framework to facilitate the reintegration and growth of individuals, enabling them to fulfil social roles and responsibilities in everyday life effectively (Rosdi et al., 2018). Problems of equal distribution of the number of mental rehabilitation homes in each region, information and outreach to the public, space for clients, infrastructure, evaluation and monitoring instruments, educational curriculum for diverse Muslim clients, human resource competency, standard operating procedures, coordination and cooperation between government homes and private (Syabana, 2022).

A step towards facing current and future social problems and challenges, mental rehabilitation homes are specifically designed to improve clients' abilities and foster mental and social readiness, aiming to foster their desire to reintegrate into society and achieve empowerment. The service aims to increase the client's independence and overall quality of life, ultimately contributing to the client's mental health and well-being (Glorney et al., 2019; Subardhini, 2021).

The Nururrohman Foundation, a mental rehabilitation home, has been making efforts to provide guidance and treatment for clients with mental health disorders and has coordinated with the Social Service and the Serang City Health Service to support their psycho-social and medical health aspects. However, in the practice of religiosity, it still uses a sizeable spiritual approach, namely the Dhikr Nururrohman and Haul Tuan Sheikh Abdul Qadir Al Jailani Council, which is held every year, apart from other spiritual practices carried out every Friday night as well as carrying out Islamic religious education. Based on initial interviews with the Chairman of the Nururrohman Foundation, H. Sugiyanto, in carrying out religious and spiritual practices, there is no integrated planning with Islamic education and most importantly, every client at the Nururrohman Foundation is willing to take part in all existing activities as part of their healing therapy (Nururrohman, 2023)

Several studies on the effectiveness of mental rehabilitation institutions on the functionalisation of inmates show that most of them are pretty good, characterised by the existence of communication, resources, disposition and bureaucratic structure (Nur Asriansyah et al., 2022). Then, mental rehabilitation homes on the island of Java carried out re-functionalization quite effectively through mental, spiritual, social, physical, and skills guidance (Sihombing et al., 2020). The opinion of Chisnullah and Meirinawati (2022) revealed that the mental rehabilitation program effectively increased the re-functionalization of clients/inmates from 70% to 98%, indicating that clients can return to society.

Based on the background of the problem and previous studies, Syihabudin et al. (2023) discussed educational planning in social rehabilitation homes using a literature study approach, while this research focused on planning Islamic education through the practice of religiosity for clients in mental rehabilitation homes utilising a design thinking approach, contributing to proposing planning—Islamic education in mental rehabilitation institutions. The research aims to analyse Islamic education planning through religious practices in mental rehabilitation institutions in Serang.

LITERATURE REVIEW
Islamic Education Planning

Islamic education is also known as education management, similar to education management (Saefullah, 2012). However, there are differences in several characteristics according to management theory in Islam and other approaches, namely the focus and concentration of Islamic theory on all variables that influence management activities inside and outside the organisation and the relationship between individual behaviour and influential social factors (Khalik & Musyaffa, 2020). The management principle in Islam is the existence of values or ethics to build a Muslim society based on morals.

Educational planning is a basis for implementing educational activities by considering future trends to develop education more effectively and efficiently, in line with community needs to achieve educational development goals (Nuryasin & Mitrohardjono, 2019). In this way, educational purposes can be realised by expectations.

In preparing a plan, it is essential to consider the efficiency of costs, use of time, and productive use of energy. Planning is thinking about socioeconomic problems facing the future, development methods, the relationship between goals set collectively and decisions by policies and programs (Taufiqurokhman, 2008). Thus, Islam has explained the importance of planning as an educational system, as in QS. Al Hasyr Verse 18 as follows (Kemenag, 2015):

$$\text{يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَا قَدَّمَتْ لِغَدٍ ۖ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ}$$

Meaning: O you who believe, fear Allah and let everyone pay attention to what he has done for tomorrow (the afterlife); fear Allah, verily Allah is All-Knowing of what you do.

The verse above explains that management and planning teach us the importance of preparing as best as possible to face future challenges. For this reason, looking for planning indicators, Islahudin (2022) explains planning based on the Al-Quran perspective, including seven principles of Islamic education planning: visionary, missionary, obedience and loyalty, deliberation, trust, commitment and forecast plans.

Social/Mental Rehabilitation Home

The term "rehabilitation" can be understood as a combination of two essential words: "re", which means return, and "habilitation", which means recovery or development of capacity. Rehabilitation is a commonly carried out procedure that aims to return a condition to its original condition or, at least, provide a replacement equivalent to the original condition (Ananda & Rosyidi, 2021). However, the next stage requires guidance on social rehabilitation to increase re-functionalization to speed up clients' integration into society.

Social rehabilitation is a comprehensive procedure designed to overcome the functional limitations experienced by individuals, both physically and mentally, and their reduced ability to meet their needs in a social context (WHO, 2009; Schutt, 2016). Social rehabilitation is usually called rehabilitation psychology. The primary role and goals of rehabilitation psychologists revolve around advancing the field of psychology by offering

services to those who need assistance in reintegrating into society and advocating for support within the community (Brenner et al., 2019).

Thus, mental/social rehabilitation institutions emphasise a focus on enabling individual functioning rather than addressing clinical symptoms and include an essential need for services to maintain therapeutic optimism as a hope for recovery.

Practice of Religiosity

Understanding the practice of religiosity is a spiritual approach based on understanding or belief in religion so that it meets psychosocial and mental health needs (Aziz et al., 2022). This approach is based on an understanding of human nature that incorporates spirituality into the therapeutic process of physical and mental healing.

Islamic views on the practice of Islamic religiosity are incorporated into the philosophy and intervention strategies of fundamental social life, namely (aqidah, worship and sharia) to give rise to therapeutic interventions that consistently build the practice of Islamic religiosity (Rassool, 2021b). Meanwhile, in Islamic psychology, the religiosity approach has a significant role as a basis for therapy based on the philosophy of self (nafsiyat), which was developed in Sufism and contains the concept of repairing the heart. The summation of their body and mind (Cucchi, 2022; Rassool, 2021a).

Practically, the model of integrating mental health with a religious-spiritual approach, among other things, supports the same thing. Then, Raghavan et al. (2023) explained that the four factors of religiosity are the practice of understanding humans with something intangible, relying on "God's will", prayer, and traditional healing. Furthermore, Uyun et al. (2019) said that practising repentance and reading istighfar helped them find solutions to various psychological problems; some experienced a better emotional connection with God, happiness, and acceptance, while others reported being more diligent and enthusiastic. in prayer.

As for the components of involvement in religiosity, according to Abdolahrezaee et al. (2021), the members of faith (including forgiveness, hope, and experiences of dimensions of meaning) and spiritual-religious well-being influence mental health. The assessment uses higher religious, spiritual,

and well-being scores, indicating lower mental symptoms and better mental health.

In understanding clients or patients, Aziz et al. (2022) found there is a significant impact on patients who use Islamic religiosity and spirituality in psychiatric clinical practice and reduce mental health disorders significantly. Routinely, it is necessary to implement istighfar and repentance therapy in two meetings, different from the plan in the module, which is carried out in three sessions (Sucahya & Sutarman, 2023).

However, religious practice does not avoid the role of medicine as it should so that health problems can be prevented early and has excellent potential to create stability in society.

DISCUSSION

Research findings obtained from interviews, observations, documentation and library sources were then categorised based on planning principles, planning stages, strategic planning and planning elements related to Islamic education based on religious practices in mental rehabilitation institutions, which are summarised in the following table:

Empathy	Exploration	Elaboration	Expose	Execution	Expansion
There is no planning for Islamic education through the practice of religiosity in mental rehabilitation	Engagement Principles of Educational Planning Islam is based on Religious Practices	• Collaboration between Kiai/Ustads • Collaboration with Rehabilitation Management • Role of the Family • Involvement of Counselors/ Psychologists	• Getting used to routine worship • Getting used to Dhikr Assembly activities • Getting used to Haul Syekh Abdul Qadir Al Jailani Commemoration • Psycho-social activity services	• Congregational prayers occur • Reading of the Qur'an with tajwid occurs • Dhikr and shalawat are scheduled • Advice/tausiyah is scheduled • Psychologist's visit is scheduled	• There is a practice of five daily congregational prayers • There is a congregational reading of the Qur'an • There is the recitation of prayers in the congregation • There is advice/teaching • There is a record of the client's progress in religious practice activities
	Involvement of Islamic	• Inventory of Social Needs	• Services for social	• Estimating, goal setting	• There is a determination of

	Education Planning Stages Based on Religiosity Practices	• Involve Human Resources • Collaboration on Service Effectiveness	interaction activities • Training and communication services • Conduct interviews, surveys, discussions and assessments	• Programming scheduling • Budgeting • Procedure development • Policy establishment and interpretation	estimates of Islamic education in rehabilitation homes as program objectives • There is a schedule for Islamic education programs in rehabilitation homes • Availability of budget funds determined by Islamic education programs in rehabilitation homes • There are standard operational procedures for Islamic education in rehabilitation homes • There is a detailed

				policy for Islamic education programs in rehabilitation homes
Involvement in Strategic Planning for Islamic Education based on Religiosity Practices	• Vision and Mission Program • Evaluation Program • Human resources program • Facilities and Infrastructure Program	• Strengthening vision and mission orientation • Strengthening the evaluation system	• Determine human resources • Choose a strategic location • Building infrastructure • Rely on prayer.	• There are several competent human resources for the program in the orphanage • There is a strategic location as a mental rehabilitation centre • There is good infrastructure for programs in orphanages • There is an Islamic education program with prayer at

				the orphanage
Involvement of Islamic Education Planning Elements Based on Religiosity Practices	• Sociocultural Role • Plan Development • Collaboration	• Strengthening socio-culture in Islamic education programs in orphanages • Strengthening program planning in orphanages • Strengthening cooperation and collaboration in Islamic education programs in orphanages	• Set goals • Establish a priority scale • Take advantage • Do it seriously	• There are defined objectives for the Islamic education program • There is an Islamic education program with religious practices in the orphanage • The existence of mandatory value in Islamic education programs • The existence of a sustainable and collaborative Islamic education program

The characteristics of Islamic education require adequate planning and aligning religious practices according to predetermined conditions and rules to achieve the desired results.

Principles of Islamic Education Planning Through Religious Practices

In educational planning, at least the principles held by management are expected to be able to be explained in detail along with the desired changes. This aligns with Syifa and Nusantari (2021) that Islamic education planning must fulfil the elements and be oriented towards the world and the end, meaning building balance in life, Which is by the principles of management as a tool of science for the most significant benefit of humanity.

With design thinking, we can explore the involvement of Islamic education planning principles based on the practice of religiosity. Elaboration, namely the kiayi/ustad collaboration program, collaboration with rehabilitation centre managers, the role of the family and the involvement of counsellors/psychologists. Expose the program by getting used to routine worship, getting used to the activities of the remembrance assembly, getting used to the commemoration of Sheikh Abdul Qadir Al Jailani's haul and providing psycho-social activities. Program execution through scheduled congregational prayers, scheduled reading of the Qur'an with tajiwid, scheduled dhikr and shalawat, scheduled advice/tausiyah and psychologist visits. The expansion of the program ensures that there is the practice of five daily congregational prayers, there is the implementation of reading the Qur'an in the congregation, there is the recitation of prayers in the community, there is advice/tausiyah, there is a record of client progress in religious practice activities.

How the principles of educational planning are applied in social rehabilitation institutions, inhabited mainly by people with social problems. This is done with the aim of character formation, among other things, through patient attitudes by refraining from obedience, what is forbidden and disasters—a sign of gratitude by expressing praise to Allah and using it for good. Sincerity is characterised by purifying the intention to carry out God's commands. Humbleness is shown by being calm, and arrogance leads to self-arrogance. Honesty is characterised by having a straight heart, telling the truth and not lying.

In the picture above, the character shown is evident as Allah explains about the Qur'an and Rasulullah SAW, whereas according to Husin et al. (2020) when the message of Allah SWT was revealed to the Prophet Muhammad SAW, all previous heavenly teachings were a unity of Divine teachings in various forms that are continuously updated by the development of the times, the world, humans, and the demands of preaching at that time. Apart from that, it is related to the Islamic character of the educational process through religious habituation regarding implementing religious habituation in everyday life. This practice aims to shape children's character and instil noble behaviour, obedience in worship, honesty, tolerance, environmental awareness, responsibility, and a strong foundation of faith (Dewi, 2020).

Religious character refers to religion-based commitments that include psychological components and provide sociological effects on behaviour. This influence is realised through positive interpersonal relationships and communication of religious expressions (Rahmawati et al., 2021). All religious character-building attitudes are carried out by rehabilitation officers or kiayi/ustad and families of people with social problems using a routine approach to congregational prayers, reciting the Koran, and praying together. Then, I will implement Islamic religious education using lecture methods, practice, and advice through worship activities, muamalah, reading the Koran with tajwid, aqidah, and morals.

In the implementation of Islamic education in orphanages or correctional institutions, which are the same as social rehabilitation institutions, as in the opinion of Machsun (2019), the first is through pre-education activities; secondly, Islamic religious education includes prayer coaching, fasting, dhikr, qiyamul lail, repentance bathing, religious lectures, learning moral beliefs, fiqh, reading and writing the Koran, and the third is post-recovery education. In the end, the application of Islamic education through the practice of religiosity is an effort for future generations to have better mental health.

Stages of Islamic Education Planning Through Religiosity Practices

In management, the existence of stages in planning will provide clarity for each step that will be implemented. Ultimately, it will provide certainty or confidence about what the individual or organisation will aim for.

With design thinking, what is obtained is an exploration of the involvement of the planning stages of Islamic education based on the practice of religiosity. Elaboration is a program for inventorying social needs, involving human resources and collaborating on service effectiveness. Expose the program with social interaction activity services, training and communication services, and conducting interviews, surveys, discussions, and assessments. Program execution through determining estimates, setting goals, scheduling programming, budgeting, developing procedures and establishing policies and their interpretation. The expansion of the program ensures that there is a determination of estimates of Islamic education in rehabilitation homes, the objectives of the program, a schedule for Islamic education programs in rehabilitation homes, the availability of budget funds determined for the Islamic education program in rehabilitation homes, the existence of standard operational procedures for Islamic education in rehabilitation homes and the establishment of detailed policies. The Islamic education program in rehabilitation homes.

Several steps are required in determining Islamic education planning, including estimates or forecasts characterised by trying to find valid information to determine goals accompanied by risks. Goal setting must be severe and careful because goals often change due to a lack of data and information obtained. The several stages described in Islamic education planning must strongly correlate with the societal framework, which includes three different approaches: the social needs approach, the employment approach, and the cost-effectiveness method (Rahmadani et al., 2019).

A program or programming in management involves determining and carrying out commands by established systems or standard operating procedures. In the scheduling aspect, providing certainty of time and place means that planning is made as detailed and rational as possible according to the habits of a business. Budgeting often results in mismanagement, where each item, individual and system involved gets a proportional value or price, remembering that planning requires strict cost estimates to avoid inefficiency risks. Creating and developing procedures are necessary to anticipate errors in initial assumptions, which is essential to take as management's responsibility. Policies are fundamental, especially their precise determination and interpretation, thereby ensuring that misconceptions about the planning stages

that will be accepted are avoided. As an effort to integrate the planning stages of Islamic education, it plays a vital role in establishing a clear and focused direction for the implementation of education ((Arifudin et al., 2021). Thus, in improving Islamic education in business management, education can significantly improve effectiveness and efficiency.

Strategic Planning for Islamic Education Through Religious Practices

Strategic value in management is expected with the planning steps taken to gain benefits or impacts for many parties, including Islamic education.

With design thinking, we get an exploration of the involvement of strategic planning for Islamic education based on the practice of religiosity. Elaboration includes vision and mission programs, evaluation programs, human resources programs and infrastructure programs. Expose programs by strengthening vision and mission orientation, evaluation systems and vision and mission programs, evaluation programs, human resource programs, and infrastructure programs—program execution through determining human resources, choosing strategic locations, building infrastructure and relying on prayer. The program's expansion ensures that several human resources are competent in the program in the orphanage, a strategic location as a mental rehabilitation home, good infrastructure for programs in the house, and an Islamic education program with prayer in the place.

The prepared strategic planning must fulfil various aspects to provide meaningful goals by determining human resources who have integrity and competence by needs, in addition, to experience and track records providing management optimism in achieving the goals of Islamic education. Determining the location is the next strategic value so that planning becomes more precise and can understand the concept of Islamic education itself. In terms of human resources and strategic importance, according to the opinion of Sakolan (2020), the initial phase of strategic planning involves forming team members to coordinate strategy formulation. This team is responsible for reviewing plans that have been implemented and have not been implemented in the previous year and assessing the extent to which activities related to projects that have been implemented can be replicated, including the development of vision, mission and goals.

The infrastructure becomes a supporting factor in achieving Islamic education by the established plans; of course, this will take a relatively long time because it is related to the budget. For those who believe in Allah, the power of prayer becomes a positive and good spiritual value that motivates in the long term so that Islamic education lasts until the end of time. In Islamic education, planning is an expression used to describe a vision, which can be seen as a conceptualisation of a desired future state, including what, where, and how to achieve a better situation. In essence, strategic planning must have a vision that comprehensively articulates the expected results at the end of a program period, facilitating the realisation of short-term and long-term plans (Halim & Miswanto, 2023).

Elements of Islamic Education Planning Through Religious Practices

Achieving the goals of Islamic education requires components that provide good supporting capacity by setting a priority scale so that there is more focus on initial planning and avoiding a lack of focus in determining goals.

With design thinking, what is obtained is an exploration of the involvement of elements of Islamic education planning based on the practice of religiosity. Elaboration is the role of social culture, plan development and collaboration. Expose the program by strengthening socio-cultural aspects of Islamic education programs in orphanages, strengthening program planning in orphanages, and strengthening cooperation and partnership in Islamic education programs in orphanages. Program execution through strengthening social culture in Islamic education programs in orphanages, strengthening program planning in orphanages and strengthening cooperation and collaboration in Islamic education programs in orphanages. Program expansion ensures that there are defined objectives for the Islamic education program, the existence of an Islamic education program with religious practices in the orphanage, mandatory values from the Islamic education program and the company of an Islamic education program sustainably and collaboratively.

Apart from that, the value of the benefits provided in Islamic education must have a broad and positive impact; this will explain how the surrounding environment responds to the planning elements that have been prepared. For

this reason, strategic planning is to develop Islamic education seriously by facilitating a comprehensive and innovative understanding of Islamic education (Satriyadi, 2022).

The value of Islamic education is based on the abilities and competencies possessed by each individual, which explains that planning Islamic education will improve abilities. Then surrender to Allah if everything that has been done fulfils the elements of planning so that whatever the level of qadar Allah determines, at the same time, asking for guidance from Allah who hopes for blessing and blessing. In the end, all the elements of Islamic education planning that have been determined are then implemented within the framework of a social rehabilitation centre. Harfiani (2019) believes that aspects of the planning process can be started with a mature and well-intentioned approach, which involves developing a comprehensive plan that includes prioritised program stages.

CONCLUSION AND IMPLICATION

The principles of planning Islamic education through religious practices are applied in social or mental rehabilitation homes, which, of course, are inhabited mainly by people with mental problems. This is done with the aim of character formation, including through patient attitudes, signs of sincere gratitude, humility and honesty.

It also relates to the Islamic character of the educational process through the habituation of religiosity regarding implementing religious refraction in everyday life. All religious character-building attitudes are carried out by rehabilitation officers or kiayi/ustad and families of people with social problems using a routine approach to congregational prayers, reciting the Koran, and praying together. Then, I will implement Islamic religious education using lecture methods, practice, and advice through worship activities, muamalah, reading the Koran with tajwid, aqidah, and morals.

The stages in determining planning for Islamic education through religiosity include estimation, goal setting, programming, scheduling, budgeting, developing procedures and establishing policies and their interpretation. The prepared planning strategy must fulfil various aspects to provide meaningful goals by determining human resources, choosing strategic locations, building infrastructure and relying on prayer. The elements of

Islamic education planning include setting goals, establishing a priority scale, taking advantage, working seriously, working with ability, surrendering to Allah and asking for Allah's guidance.

The study implications of better planning of Islamic education with religious practices in mental rehabilitation institutions will support efforts to restore mental health more quickly in interacting with the community. The limitations of this study are using a theoretical approach and the priority problem of religiosity practices regarding Islamic education. Future research needs to examine how Islamic education guidelines are based on religious practices in mental rehabilitation institutions.

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