

Integration of Education, Law, and Religious Moderation for ODGJ in Sukaresmi Cianjur

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ABSTRACT

This article aims to examine the integration of education, law, and religious moderation for ODGJ in Sukamahi Sukaresmi Village, Cianjur. This study uses a descriptive qualitative method with data collection techniques through observation, interviews, and documentation. The results of the study show that the application of religious moderation can create a humanistic dialogue space in treating ODGJ. This approach helps improve public acceptance of ODGJ, as well as support more humane treatment. The integration of education, law, and religious moderation can be an effective strategy in reducing social stigma and improving the quality of life of ODGJ in the community. This approach also contributes to increasing public awareness of the basic rights of ODGJ and the importance of fair and inclusive treatment.

INTRODUCTION

Mental health is an issue that is often marginalized in Indonesia, even though it requires serious attention across sectors. A World Health Organization report shows that more than 1 billion people in the world live with mental disorders, equivalent to 1 in 8 of the global population (World Health Organization, 2022). In Indonesia, basic health research (Riskesdas) 2018 recorded the prevalence of mental emotional disorders of 9.8% and severe mental disorders of 0.18% (Health Research and Development Agency of the Ministry of Health of the Republic of Indonesia, 2019). The data indicates that more than 12 million adults suffer from depression or serious mental disorders. At the local level, West Java Province recorded around 72,000 people with mental disorders (West Java Provincial Health Office, 2018), or 1.6 per 1,000 population. Meanwhile, in Cianjur Regency, data in 2019 shows that there are 667 ODGJ (People with Mental Disorders) who have obtained Service mental health, with an estimated total number ranging from 3,200 to 4,500 people (West Java Open Data, 2019). This condition emphasizes the importance of a multidisciplinary approach involving the fields of education, health, and law to ensure the protection of the rights of ODGJ.

Table 1. Number of ODGJ in Indonesia, West Java, and Cianjur Regency

Region	Number of ODGJ	Source
Indonesia (2018)	12 million (depression/severe ODGJ)	Riskesdas 2018
West Java	72.000	West Java Health Office, 2018
Cianjur Regency	3.200 - 4.500	Cianjur Health Office, 2019

Normatively, the rights of ODGJ have been guaranteed through national regulations, especially Law No. 18 of 2014 concerning Mental Health (Republic of Indonesia, 2014a) and Law No. 39 of 1999 concerning Human Rights (Republic of Indonesia, 1999). Both laws affirm that ODGJ have the right to quality health services, free from social stigma, and protected from discrimination, including the practice of incarceration. This protection aims to ensure that ODGJ can live with the same dignity as other individuals in society.

ODGJ, according to Eni and Herdiyanto (2018), will be accompanied by symptoms in the form of hallucinations, illusions, and strange behaviors such as catatonic or aggressiveness. In addition, the first formal definition of mental disorder is presented in the DSM-III which stems from an in-depth conceptual review conducted by the APA Nomenclature Committee, chaired by Spitzer. This definition was designed to address the various needs of psychiatry at the

time, primarily as a starting point for a theoretical, evidence-based classification of mental disorders, to justify the removal of homosexuality from the classification, and to counter the argument of antipsychiatry (according to which psychiatry is more oriented to social and ethical values than medical values and can be a form of social control). (Telles-Correia D, 2017)

However, even though there is a strong legal foundation, the implementation of the protection of the rights of ODGJ in the field still faces various challenges. One of the main obstacles is the existence of a wrong or limited understanding of religion related to mental disorders. This kind of understanding often leads to discrimination or neglect of the medical needs of ODGJ, as well as exacerbating existing stigma. Therefore, it is important to increase awareness and education about mental health in the context of religion and culture, so that the protection of ODGJ can be more optimal and inclusive.

In this context, the concept of religious moderation offers an inclusive and relevant socio-religious approach to strengthen protection for ODGJ. The Ministry of Religion (2019) defines religious moderation as a religious attitude that emphasizes balance, tolerance, non-violence, and openness to local culture (Ministry of Religion of the Republic of Indonesia, 2019). This approach emphasizes the importance of respecting diversity and respecting the rights of individuals, including those with mental disorders. Thus, religious moderation aims not only to maintain social harmony, but also to create a more equitable and equitable space for every member of society, without exception.

The concept of religious moderation is in line with Islamic principles that prioritize the protection of human dignity, including those with mental limitations. The principle of *maqāṣid al-sharī'ah* emphasizes the importance of protecting the soul (*ḥifẓ al-nafs*) and reason (*ḥifẓ al-'aql*) as the basis for the protection of human rights (Al-Shatibi, 1997). In this case, the Prophet PBUH gave an example of compassion and care to vulnerable groups, including people with mental disorders, which is reflected in the teachings of *rahmatan lil-'alamin* (Al-Qur'an, Al-Anbiya [21]:107). These values underlie the importance of maintaining partiality towards ODGJ within the framework of broader religious moderation, which seeks to eliminate stigma and discrimination against them.

In practice, educational institutions and the application of law can play an important role in realizing the integration between education, law, and religious moderation in society. One relevant example is research activities in Sukamahi Village. Research not only functions as an agent of change, but also as a facilitator in improving mental health literacy, removing stigma against people with mental disorders (ODGJ), and socializing legal protection for ODGJ. In addition, the research also seeks to build constructive dialogue with religious leaders and local communities to promote the values of inclusivity and moderation in religion.

The novelty of this article lies in the combination of the concept of religious moderation with the protection of the rights of people with mental disorders (ODGJ) in the Indonesian social and cultural framework. While there has been a growing understanding of mental disorders in medical and legal contexts, this article offers a new perspective by linking the principles of religious moderation

that emphasize balance, tolerance, and respect for individual rights, including ODGJ. By integrating education, law, and religious moderation, this research focuses on efforts to reduce stigma and discrimination against ODGJ through a more inclusive approach, especially in societies with limited religious understanding. This approach is expected to strengthen public awareness and encourage more equitable and equitable social change, as well as provide a stronger basis for the protection of the rights of ODGJ in the local context.

This study aims to describe how the integration of education, law, and religious moderation can improve public understanding of the importance of protecting the rights of persons with mental disorders (ODGJ). This study will examine the application of these concepts in the local context, focusing on their impact on public awareness and efforts to eliminate stigma against ODGJ. In addition, this study will also analyze the role of religious moderation in creating a balance between the medical needs of ODGJ and the social-religious values that develop in the local community. With this approach, it is hoped that effective ways can be found to strengthen protection for ODGJ, while encouraging the creation of harmony between mental health principles and inclusive religious teachings, thereby creating a more equitable and equitable social space for these vulnerable groups.

THEORETICAL REVIEW

Name of theory here

Explanation of theory here

If your work is quantitative, please provide the previous studies concurring or rejecting your proposed hypothesis.

H1: Hypothesis one and so on here

Name of theory here

Explanation of theory here

H2: Hypothesis two and so on here

After the hypothesis section, if your study is quantitative, please provide the contextual framework here, or your mind maps, if it is qualitative.

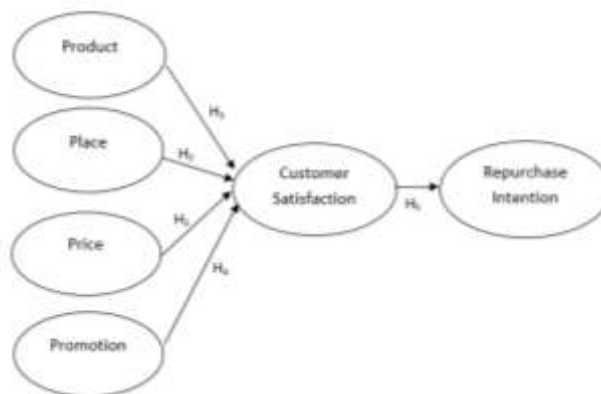


Figure 1. Conceptual Framework (**The image has to be in good quality**)

METHODOLOGY

The main focus of this study is to describe systematically and factually how the integration between education, law, and religious moderation is carried out in assistance efforts for people with mental disorders (ODGJ) at the Rumah Ceria Repok Foundation, an institution located in Sukaresmi, Cianjur. The empirical legal approach, as described by Zainuddin Ali (2014), allows this research to photograph social phenomena in the field by integrating legal theory and field practice more comprehensively.

The type of research used is qualitative descriptive, aiming to provide an accurate picture of the phenomenon being studied. Descriptive qualitative research, according to Sutopo (2002), has the goal of describing a phenomenon in detail and depth, so that it can reveal the various dimensions that exist in the research subject. The data used in this study is divided into two types. First, primary data obtained directly from the field through in-depth interviews with the manager of the Rumah Ceria Repok Foundation in the period from July to August 2025. Second, secondary data obtained through literature studies include laws and regulations, results of previous research, as well as scientific literature and academic works in the field of law and mental health. Data collection techniques are carried out through interviews, documentation studies of foundation documents, activity reports, and supporting archives, as well as literature studies that analyze laws and regulations, books, and journals related to research topics.

The collected data is then analyzed using an interactive analysis model, which is a qualitative analysis technique that is widely applied in social and legal research (Miles & Huberman, 1994). The analysis stage includes data reduction, namely sorting and summarizing data that is relevant to the focus of the research; presentation of data in the form of a systematic descriptive narrative; and drawing conclusions by linking empirical data with positive legal frameworks and religious moderation theories. Legal and social methodological literature, such as the work of Sutopo (2002) and Zainuddin Ali (2014), was used to strengthen the analysis, ensuring that the study not only depicts social realities on the ground, but also tests its conformity with legal norms and the principles of religious moderation. This approach is in accordance with the methodology described by Creswell (2014), which emphasizes the importance of data validity in qualitative research through triangulation of sources and data collection techniques.

RESULTS AND DISCUSSION

Based on the results of observations on August 1, 2025, the Rumah Ceria Repok Foundation is located in Cibadak Village RT 02/08, Sukamahi Village, Sukaresmi District, Cianjur Regency, West Java. This foundation was founded in 2019 by Widiyono and Rosini, who have a background in caring for mental health issues. Initially, the establishment of the orphanage was not formally planned,

but began as a humanitarian initiative when the founder found a number of orphans abandoned on the streets. They are then taken care of simply by providing basic necessities such as food and shelter.

Over time, the number of ODGJ accommodated increased so that it encouraged the establishment of a special place which later developed into the Repok Cheerful House Foundation. In 2020, this foundation was officially registered as a legal entity and collaborated with the Ministry of Social Affairs and the local Social Service. Until the research is carried out in August 2025, this foundation accommodates around 70 ODGJ people with the support of 12 active administrators who are on full-time duty.

Resident Conditions and Parenting Patterns

Since its establishment, the Rumah Ceria Repok Foundation has accommodated ODGJ, most of whom are found on the streets in abandoned conditions, without families, and some even experienced homelessness. The handling process begins with the fulfillment of basic needs, such as food, clothing, and shelter. After the physical condition improves, attention is then directed to the mental health aspect through referrals to medical services and simple therapies facilitated by the administrators. On In August 2025, there were 68 ODGJ living in orphanages with diverse backgrounds, including those who experienced mental disorders due to drug abuse.

The administrators, who number 12 people, carry out a dual role, including taking care of the residents' daily lives, ensuring the availability of medicines, and accompanying them in simple social activities. The parenting pattern applied focuses on a humanist approach, in accordance with the initial goal of the foundation's establishment, which is to help the recovery of ODGJ so that it can be accepted by the community again.

Religious activities at the Rumah Ceria Repok Foundation were initially limited to weekly routine recitations, which were more focused as a form of spiritual support for the residents. This recitation is a means to provide simple religious guidance, but still aims to create an emotional and spiritual bond between the residents and religious values. However, these activities do not fully cover the broader social and mental health aspects. Therefore, the STAI Al-Azhary Cianjur Student Service program is present as an effort to expand the scope of religious activities by holding daily maghrib prayers, weekly tausiyah every Friday night, as well as legal counseling related to the rights of ODGJ.

Through this program, religious activities at the foundation not only function as spiritual rituals, but also as a medium to accustom residents to interact with Islamic values more intensively. The legal counseling conducted also provides an understanding of their legal rights, as well as introduces the principles of religious moderation in a broader social context. The presence of STAI Al-Azhary Cianjur students in this program is a tangible manifestation of the integration between education, law, and religious moderation at the praxis level. Thus, the positive influence of this program is not only limited to the

spiritual aspect, but also to a deeper legal and social awareness among the residents.

Religious activities that are reinforced by this service program play an important role in creating a calming inner atmosphere for the residents. The atmosphere full of religious learning and regular religious dialogue provides a profound therapeutic effect for individuals with mental disorders. Through this more comprehensive approach, foundation residents are not only assisted in terms of their mental health, but also given space to thrive in social and religious aspects. This is an important step in creating an inclusive community, where every individual, including ODGJ, can benefit from healthy and supportive social interactions.

Furthermore, this activity also plays a role in eroding the social stigma against ODGJ. In society, there are still many negative views of ODGJ who consider them as individuals who are unable to contribute to social life. With this program, the community is given the opportunity to see ODGJ as individuals who have the right to live in society, get attention, and get proper treatment. This service program helps foster awareness that every human being, regardless of his or her mental state, deserves to be valued and respected as part of an inclusive and compassionate society.

Furthermore, the integration of education, for ODGJ at the Rumah Ceria Repok Foundation includes cognitive, physical, social, and spiritual dimensions that are systematically designed.. The programs carried out include calistung learning to restore cognitive function, joint gymnastics activities to support physical health, as well as maghrib recitation, dhikr together, and Tausiyah routine every Friday night as spiritual strengthening. All of these activities are designed with a rehabilitative approach that is oriented to the needs of ODGJ, so that they are not only seen as service recipients, but also as individuals who have dignity and potential to develop.

From the perspective of religious moderation, the activity represents the value of *tawāzun* (balance), which is an effort to maintain harmony between worldly needs in the form of basic life skills and ukhrawi needs in the form of spiritual tranquility. Value *tasāmuḥ* (tolerance) is reflected in interactions that are far from stigma, where ODGJ is given space to learn and participate without fear or isolation. Value *i'tidāl* (Justice) is realized by the equitable distribution of opportunities, regardless of background or condition of limitations. This approach is in line with the mandate of Law Number 20 of 2003 concerning the National Education System which emphasizes the principles of affordability, equity, and non-discrimination in education.

In addition, integrated religious activities such as dhikr and tausyiah have also been proven to have a positive impact on the psychological condition of ODGJ. Research by MS. Udin (2021) states that dhikr has significant implications in reducing stress levels while creating inner peace. This is reinforced by Dadang Hawari's view (2005) affirms that dhikr and prayer have a higher position as "psychiatric therapy" than ordinary psychotherapy, because it involves spiritual elements spirituality which is able to arouse optimism and increase immunity.

Thus, the integration of education in the perspective of religious moderation is not just a means of knowledge transfer, but a comprehensive rehabilitation model that unites cognitive, physical, and spiritual aspects. This model supports the principle *Maqāṣid al-Sharī'ah*, especially life protection (*ḥifz Al-nafs*) and intellect (*ḥifz al-'aql*), as well as grounding religious moderation in people's real lives. This field experience shows that education that is integrated with the value of religious moderation can help in the recovery of ODGJ, erode social stigma, and build public awareness of the importance of humane treatment of people with mental disorders.

In line with the principles of religious education and moderation, legal protection for ODGJ is an integral component in the implementation of the program Service A student of Al-Azhary Singh. This protection is constitutionally guaranteed in the 1945 Constitution of the Republic of Indonesia, especially Article 28H paragraph (1) which affirms that everyone has the right to live a prosperous life in birth and mind, to live, and to have a good and healthy living environment, and to have the right to receive health services. Article 28G paragraph (1) also affirms the right of everyone to the protection of personal self, family, honor, dignity, and property under his or her control. This provision is the normative basis that ODGJ, as part of citizens, has the right to legal protection, mental health services, and guarantees from discriminatory treatment.

Sectorally, Law Number 36 of 2009 concerning Health mandates the government to ensure the availability of resources in the implementation of health, including mental health. More specifically, Law Number 18 of 2014 concerning Mental Health emphasizes that everyone has the right to receive quality, affordable, and non-discriminatory mental health services, as well as to be free from installation and forms of treatment that degrade human dignity. Article 70 of this Law mandates the implementation of social, psychosocial, and empowerment rehabilitation of ODGJ to restore their social functions. This regulation provides the basis for the Devotion to facilitate educational, skill, and spiritual support activities that help the ODGJ rehabilitation process.

In addition, Law No. 31 of 2014 concerning Amendments to Law No. 13 of 2006 concerning the Protection of Witnesses and Victims expands the scope of legal protection for victims, including ODGJ who are vulnerable to violence, neglect, or exploitation. This protection is emphasized in Government Regulation Number 7 of 2018 concerning the Provision of Compensation, Restitution, and Assistance to Witnesses and Victims, which provides a mechanism for legal, medical, and psychosocial assistance on victims of violence. As for technically, the Decree of the Minister of Health of the Republic of Indonesia Number 406/Menkes/SK/VI/2009 concerning Guidelines for Community Mental Health Services regulates the management of community-based services, which can be implemented in social institutions such as the Rumah Ceria Repok Foundation. This guideline encourages the active role of the community and its companions in providing Service promotive, preventive, curative, and rehabilitative.

The implementation of seminars and legal counseling aimed at the people of Sukamahi Village, orphanage administrators, and ODGJ families. The material presented included the rights of ODGJ based on laws and regulations, the dangers of the practice of importation, the importance of access to services mental health, as well as a reporting mechanism in the event of violence or neglect of rights. This education aims to improve community legal literacy, reduce stigma, and encourage the creation of a social ecosystem that supports the recovery of ODGJ in a sustainable manner. This approach is a concrete form of value implementation *i'tidāl* (justice) in religious moderation, because it ensures equal rights and treatment for vulnerable groups.

The efforts made through legal protection seminars for ODGJ are an important starting point in strengthening the protection for ODGJ at the Rumah Ceria Repok Foundation. To ensure the sustainability of the program, students collaborate with LKBH Fakta to provide sustainable legal assistance and oversee the implementation of the reporting mechanism that has been socialized to the orphanage management and the community. This synergy is expected to be able to form an integrated legal protection system, strengthened by community-based policy support, regular professional involvement, and capacity building of orphanage administrators through training. Thus, an inclusive social environment for ODGJ can be built, and the negative perception of the public towards ODGJ can be gradually improved through legal education and advocacy.

Public Education in Reducing Stigma

The results of the study show that community education activities carried out in Sukamahi Village have a positive impact on reducing stigma against ODGJ. Through legal counseling forums and religious discussions, people began to understand that ODGJ is not just a "burden" or "family disgrace", but an individual who has the same right to be respected and protected. Observation data showed an increase in citizen involvement in discussions, as well as a change in attitude from initially tending to distance themselves to being more open to interaction with ODGJ.

These findings are in line with previous research that emphasizes the importance of public education in reducing social stigma against ODGJ. Misnawati (2020) in her research revealed that social stigma can be minimized by providing accurate and sensitive information about mental disorders to the community. Education based on correct understanding and the elimination of negative prejudices is an important step in creating a more inclusive and welcoming environment for ODGJ. This approach not only conveys religious teachings spiritually, but also builds a collective awareness of the rights of ODGJ and the importance of treating them with respect and compassion.

In addition, other findings in this study show that the integration of religious moderation in religious education programs at foundations has a broader positive impact, especially in creating a space for dialogue between the community and foundation residents. This approach provides an understanding

that Islam, as a religion that prioritizes rahmatan lil-'alamin, teaches compassion and care for all mankind, including those with mental disorders. Research by Santoso, H. E. (2024) also supports these findings, which suggests that religious moderation can encourage people to view ODGJ through a more positive perspective and based on inclusive religious values. Thus, the integration of education, law, and religious moderation in this program not only reduces social stigma, but also strengthens the foundation for the empowerment and protection of the rights of ODGJ in society.

Spiritual Empowerment as Psychosocial Strengthening

The spiritual approach applied through regular recitation and inclusive religious activities at the Rumah Ceria Repok Foundation has proven to be successful in strengthening family acceptance of their members with mental disorders. The results of interviews with several families show that the existence of these religious activities provides much-needed inner peace in facing the challenges of caring for ODGJ. This activity not only helps them to be more patient, but also strengthens the belief that caring for ODGJ is part of worship and moral responsibility. The existence of regular religious activities provides space for families to share experiences, as well as strengthen family bonds in facing this difficult condition.

Furthermore, these findings show that religious moderation can function as an effective non-medical healing medium in strengthening psychosocial resilience, both for ODGJ and their families. This approach provides spiritual support that enriches the family's understanding of their role in accompanying family members with mental disorders (Prasetyo, R., et al., 2023). Through religious teachings that prioritize compassion and understanding, families become stronger in facing difficulties and reduce the stress and anxiety that usually arises in the process of treating ODGJ. This suggests that the role of religion is not only limited to the ritual aspect, but also has a significant impact on the mental and emotional health of individuals and families.

This kind of spiritual empowerment also creates a dialogue space that allows families not to feel alone in facing problems. Through this dialogue, families can share challenges, solutions, and experiences, which in turn fosters a sense of empathy and solidarity between them. Religious activities that are carried out in an inclusive manner reduce social stigma and provide opportunities for families to receive social support, both from fellow family members and from the wider community. The approach of religious moderation is not only a tool of inner healing, but also a means to strengthen social ties and build a community that is more caring and inclusive towards ODGJ.

Legal Understanding in Protecting the Rights of ODGJ

Through the legal counseling provided, the public obtains very important information about the rights of ODGJ, including the right to access proper health services, protection from discrimination, and the right to recognition as equal citizens. This counseling aims to educate the public about the importance of

understanding basic rights for ODGJ, so that they can appreciate and support the applicable legal protection efforts. With a broader knowledge of these rights, the community is expected to be able to provide greater support to ODGJ and treat them more fairly. (Tarigan, M. B., et al., 2025)

The documentation of counseling activities shows that some residents who previously did not know the legal basis for protection for ODGJ, began to understand the importance of existing regulations. This can be seen from their increased awareness of Law Number 18 of 2014 concerning Mental Health (Republic of Indonesia, 2014a), which provides a legal basis for the protection of mental health and the handling of mental disorders in a more humane manner (Danukusumah, F., et al., 2022). Some of the residents interviewed stated that they felt more confident in supporting ODGJ after receiving information about their rights in accordance with applicable laws and regulations.

This increase in understanding also shows a change in attitudes in society regarding acceptance of ODGJ. Previously, many residents may not have fully realized that ODGJ has the right to receive proper services, be free from discrimination, and be treated with equal dignity. However, with this legal counseling, they began to understand that providing support to ODGJ is not only a moral act, but also a legal obligation regulated in laws and regulations.

In addition, legal counseling that is integrated with a religious moderation approach also plays an important role in creating an inclusive atmosphere. Through this approach, the community is not only given legal information, but also religious understanding that prioritizes compassion and justice. This allows for the creation of a deeper awareness of the importance of respecting the rights of ODGJ, which ultimately contributes to the reduction of social stigma and discrimination against them in daily life.

With a better understanding of the law, the community is encouraged not to carry out practices that violate the rights of ODGJ, such as installation or exclusion. This shows that the integration of education and law with a religious approach is able to change the mindset of society to be more humanistic. Danukusumah, F., et al., (2022) found that people tend to think that people with mental disorders (ODGJ) need to receive adequate care, including appropriate mental health services. However, many of them feel that such care should not be given in their environment. This assumption reflects the community's concern or discomfort with the existence of ODGJ around them, even though they understand that ODGJ requires proper attention and treatment. The stigma against ODGJ that is still growing in society seems to be the main factor influencing this perception.

Based on these findings, it is recommended that a more intensive health education program be carried out to the community regarding ODGJ. This educational program is expected to change people's views, introduce them to the rights of ODGJ, and eliminate the negative stigma that is still attached. By increasing public understanding of the importance of inclusive and empathy-based care, it is hoped that a more accepting and supportive environment can be created for ODGJ. This approach is important to build a more positive collective

awareness of ODGJ and contribute to improving their quality of life in the community.

Challenges in Implementation

Although the results obtained in this study are quite significant, there are a number of challenges that need to be considered. The first challenge is the limitation of human resources and facilities at the village level. Although empowerment programs through legal education and counseling have had a positive impact, there are still many ODGJ that have not been reached optimally. This is due to the limited number of trained personnel and support facilities in the region, which hinders efforts to provide adequate attention and care to all ODGJ in the village.

The second challenge found in this study is the low level of legal literacy in some communities. Many residents still do not understand the basic rights of ODGJ, including legal protection and access to appropriate mental health services. Therefore, although legal counseling has been implemented, the success of this program is still hampered by a lack of deep understanding among some people. This shows that continuous assistance and more intensive counseling are needed to ensure that the community understands and applies the information that has been provided.

The third challenge faced is the social stigma that has taken root against ODGJ. Although the intervention programs carried out have a positive impact, the social stigma that develops in society cannot be eliminated through only brief interventions. The process of social change requires longer time and strategies, involving various parties, including governments, community organizations, and religious leaders. Continuous collaborative efforts are needed to overcome discrimination and change people's views of ODGJ, so that they can be accepted and valued with dignity.

CONCLUSIONS AND RECOMMENDATIONS

This study shows important findings. First, public education has proven to be effective in reducing social stigma against ODGJ. The community has become more open and understands that ODGJ has the right to live in society and receive the attention they deserve. Second, spiritual empowerment through religious activities, such as daily maghrib prayer and weekly tausiyah, has a positive impact on the psychosocial resilience of foundation residents and their families. This activity fosters patience, empathy, and the belief that caring for ODGJ is a moral and worshipful responsibility.

Third, the legal counseling carried out introduces the community to the rights of ODGJ in accordance with Law Number 18 of 2014 concerning Mental Health, which increases citizens' legal awareness. This helps reduce discriminatory practices against ODGJ, such as attachment or exclusion. However, this study also found challenges, such as limited human resources and facilities, low legal literacy among some people, and strong social stigma.

This study concludes that the integration of education, law, and religious moderation can be an effective strategy to improve the quality of life of ODGJ and strengthen family acceptance. However, the sustainability of programs and policy support from the government as well as the involvement of various sectors are needed so that the impact is more optimal and long-term.

Based on the findings of this study, several recommendations can be suggested to improve the protection and acceptance of ODGJ. First, there is a need to strengthen sustainable community education programs to reduce social stigma against ODGJ, including through the use of social media and community activities involving religious and community leaders. Second, spiritual empowerment that has been proven to be effective, such as regular religious activities, should be expanded and prioritized in various foundations or institutions that care for ODGJ, by involving more parties, including families. Third, there needs to be an increase in the capacity and legal literacy of the community related to the rights of ODGJ, through more intensive legal counseling and involving relevant agencies to ensure a better understanding of the Mental Health Law. In addition, the government needs to provide stronger policy support, including the allocation of sufficient resources to ensure adequate facilities and professionals in caring for ODGJ, in order to bring about more inclusive and sustainable change in society.

FURTHER STUDY

This research has limitations in the limited human resources, facilities, and low legal literacy of the community which hinders the implementation of the program. In addition, the reach of the program is still limited to certain communities. For future research, it is recommended to expand the research sample, examine more deeply the effectiveness of spiritual empowerment and legal counseling, and explore the role of technology and social media in reducing stigma and strengthening the rights of ODGJ. Researchers also need to consider external factors such as government policies and private sector participation to ensure the sustainability of the program.

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