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Cultural Aspects in the Hallucinations and Delusions of Schizophrenic Patients: An Autobiographical Approach

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Abstract. *Cultural aspects of mental disorders have been studied since Emil Kraepelin visited Het Klagzinnigengesticht Buitenzorg (now Bogor Mental Hospital) in 1904. Since then, numerous studies on hallucinations and delusions have been conducted worldwide, yet only a few have been carried out in Indonesia. This study aims to explore and analyze the content of hallucinations and delusions experienced by a psychotic patient with a Javanese cultural background. A qualitative autobiographical approach was employed, drawing data from personal narratives of former patients documented in the book "Ratu Adil: Memoar seorang Skizofren" (The Just Queen: Memoirs of a Schizophrenic). Thematic analysis was used to examine the data. The findings reveal that delusional experiences were more prevalent than hallucinations. Both delusions and hallucinations often contained cultural elements, with Islamic themes being the most dominant, followed by Javanese, Chinese, and global influences. These themes illustrate how cultural contexts are manifested in the content of psychotic experiences. In conclusion, the study highlights that the content and themes of delusions and hallucinations not only reflect participant' internal perceptions but also mirror the external cultural environment.*

Keywords: *Culture; delusions; hallucinations; schizophrenia*

INTRODUCTION

The study of mental disorders in a cultural context can be traced back to Emil Kraepelin, considered the father of modern psychiatry, who visited Indonesia, specifically the city of Bogor, in 1904 (Pols, 2006; Suci, 2025). During his short visit, Kraepelin conducted an intensive study of patients treated at the first psychiatric hospital in the Dutch East Indies, established in 1882 under the name Het Krankzinnigengesticht Buitenzorg (Suci, 2025). Buitenzorg is the name of the city of Bogor in the Netherlands. In this hospital, Kraepelin found that patients with a mental disorder referred to as dementia praecox (now known as schizophrenia disorder) turned out to have different characteristics in Javanese patients and patients in Europe, especially in Germany (Pols, 2006). In his notes, Kraepelin said that auditory hallucinations in the case of praecox dementia are considered unimportant. Delusions are also very rare. Based on the results of these observations, Kraepelin suggested the study of psychiatry and comparative mental disorders across several cultures (Suci, 2025).

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Kraepelin's research in Bogor on culture and mental disorders is manifested in the diagnostic system of mental disorders. In ICD 10 and PPDGJ III (Maslim, 2020), there is a diagnosis of disorders that have strong cultural elements categorized in trans disorders and transcens (kesurupan) (F 44.3). In addition, ICD-10 also lists various forms of culture-specific disorders called culture-bound syndrome (WHO, 1993). In the DSM-III, culturally related syndromes are also listed in the Appendix (APA, 1998), including Ataque de nervios disorder (known as "Puerto Rico syndrome" and is not found in Hispanics, Spanish-speaking people in America), Amok (primarily found in Indonesians, Malaysians, Laos, Filipinos, Polynesia, Papua New Guineans, Puerto Rico), Hwa Byung (many are found in Korea with symptoms of abdominal pain, fear of death, and fatigue due to pent-up anger). Within the DSM-5-TR, cultural aspects are increasingly being considered as an important part of the diagnosis process. In addition to paying attention to the concept of lifespan development, the classification of mental disorders in the DSM-5 is explicitly structured to consider the cultural context, as evident in the "Cultural Formulation" guidelines that practitioners must follow when making a diagnosis (APA, 2022).

In addition to being incorporated into the diagnostic system, Kraepelin's concept of cultural studies was also explored through cross-cultural and cross-national studies conducted by researchers at the World Health Organization (WHO) (Sartorius et al., 1987; Jablenski et al., 1992). The study, which was conducted in the 1970s, tried to compare schizophrenia patients in developed countries and patients in developing countries. In addition to being carried out in both developed and developing countries, this WHO study employs a longitudinal approach, examining patient development over more than 30 years. A striking finding from this study is that the course of the disease and the severity of patients' symptoms in developing countries are better than in developed countries. The results of the WHO crosscultural study have been described as 'shocking', 'unexpected', 'challenging' or 'provocative', sparking debate and discussion that was intense in several publications (Lin & Kleinman, 1988). Desjarlais (1995) suggested that one of the factors that cause schizophrenia patients in developing countries to have a better prognosis is due to family support factors and people who consider hallucinations and delusions to be temporary disorders (e.g. due to use or trance) in addition to the possibility of social factors psychological society, and not because of biological problems (brain damage), which are more permanent in nature.

Based on various studies conducted, Gureje et al. (2020) conclude that culture plays a very prominent role in various aspects of mental disorders. Culture influences how a society conceptualizes what is called normal behavior and behavior that experiences disturbance (deviant). In the Javanese eye community, for example, annoyance of the soul is considered karma, and a lack of taste is considered shameful (Dumpratiwi et al., 2023). Furthermore, culture influences how the expression of the disorder is expressed, including affecting hallucination and delusion symptoms.

The differences in character of hallucination in some cultures are examined more deeply by Sartorius et al. (1996). These researchers found that patients in developing countries experienced more visual hallucinations and acoustic hallucinations compared to patients in Western countries. Suhail and Cochrane (2002) compared hallucinations in three groups of patients: Pakistani patients living in Pakistan, Pakistani patients living in the UK, and white British patients. The results showed that Pakistani patients living in the UK experienced more visual hallucinations than the other two groups. In comparison, patients living in the UK had fewer auditory hallucinations than the other two groups.

Bauer et al. (2011) examined the influence of culture on the prevalence of hallucinations in schizophrenic patients in seven countries, namely Austria, Poland, Lithuania, Georgia, Pakistan, Nigeria, and Ghana. With a total of 1,080 schizophrenic differed significantly in the sample.

West African patients more commonly reported visual hallucinations compared to subjects from 5 other countries. Hallucinations are most common in patients with a long-standing disease, particularly in Ghana. A systematic review by Ceylan & Alkar (2023) reinforces these findings. Auditory hallucinations are generally similar across cultures, but visual hallucinations are more common in Africa, Asia, the Middle East, and the Caribbean compared to Europe and the Americas.

The influence of culture on symptom of delusions (false beliefs), Sartorius et al. (1996) found in their research that schizophrenic patients with Western cultural backgrounds had more primary delusive symptoms and thought insertions than patients in developing countries. Primary delusions are delusions that have an unclear cause, while secondary delusions are caused by stress, anxiety, or other mental disorders (Kiran & Chaudry, 2009). Meanwhile, Yuniarti et al. (2020) noted that the content of delusion is also highly diverse across different cultures. The most commonly found hallucination is persecutory delusions where a patient feels there is a conspiracy to kill him/her. In Nigeria, mental disorders are believed to be caused by evil spirits. The form of delusion is the feeling that one is being exposed to magic or being chased by the ghosts of their ancestors. This is similar to the belief of some patients in Indonesia who believe that there are people who perform witchcraft. Meanwhile, in Vietnamese patients, it is often found that a patient believes being chased by the military who will kill him/her.

In modern European culture, the form of persecutory delusion is quite different. Bell et al. (2005) found that some patients believed a spy was watching them through the television or that they felt they were constantly being subjected to X-rays when they walked. Some believe that microchips have been implanted in his head, allowing others to monitor all his behavior. Included here are internet-related delusions. Bell et al. (2005) and Lerner et al. (2006) documented several cases of internet-related delusions. For example, a patient receives a message over the internet threatening to broadcast the news that he has accessed pornography on the internet. Other patients felt Bill Gates was destroying his files, spying on them, and following them. His personal files were duplicated, and their existence was broadcast over the internet beyond his control.

Religious delusions are also widespread among schizophrenic patients. For example, a patient in China feels that he is the foremost disciple of the Buddha (Yip, 2003). A study in Switzerland (Huguelet et al., 2006) showed that about one-third of schizophrenic patients are heavily involved in religious communities. The other ten percent of patients in the same study were involved in minority religious movements. Meanwhile, Atallah et al. (2001) conducted a research in Egypt, a Muslim-majority country. They found that of the 632 psychotic patients, the most common religious content for psychotic experiences was God (36%), Satan (14%), Sheikh (12%), Prophet Jesus (11%), Prophet Muhammad (9.3%), doomsday (9%), ghosts (9%), saints (6%), jinn (6%), angels (4%), Mary (mother of Mary) (3%), doomsday (1%), and antichrist (1%). Figures and events found in the research of Atallah et al. (2001) are all important in Islam.

Gearing et al. (2011) conducted a systematic review of studies that reported the relationship between religion and delusions. The results showed that, overall, Christian patients showed a higher frequency of religious delusions, especially delusions of guilt and sin, compared to patients of other religions. The same results were found in research by Grover et al. (2014), who conducted a review related to the relationship between religion, spirituality, and schizophrenia. One of the issues being discussed was religious delusions. It is mentioned that studies that have evaluated religion in the context of psychopathology show that Christian patients have more religious delusions, especially delusions of guilt and sin, than patients of other religions (Islam). Other studies showed that compared to Christian patients, Buddhist patients had a lower frequency of religion-themed delusions. Protestant patients experience more religious delusions than Catholics.

Another study reported the prevalence of religious delusions, particularly guilt, in schizophrenic patients of Roman Catholic affiliation when compared to Protestants and Muslims. Cross-cultural studies show that in cases of paranoid delusions, Christian patients are more likely to report persecution by supernatural beings than Muslim and Buddhist patients (Grover et al., 2014). Cook (2015) also conducted another systematic review of 55 studies, finding that between 1% and 80% of delusional patients had some religious content in their delusions. Some of these studies found a positive association between religion and religious content. In contrast, others found no link, and some studies found that religious content was associated with more severe psychological symptoms. The researchers concluded that religious content is relatively common in delusions, and that the diverse findings about frequency and psychological correlations are most likely due to varying definitions of what is considered religious content, and noticeable differences in the frequency of occurrence in different cultural contexts.

Anderson-Schmidt et al. (2017) suggest that patients who are actively involved in religious activities are more at risk of experiencing religious delusions compared to those without religious affiliation. Furthermore, the severity of religious delusions can vary based on specific religious values (Uludag & Zhao, 2024). Moderate religious thinking has been shown to help schizophrenic patients in strengthening social integration (Grover et al., 2014), overcoming distractions (Anderson-Schmidt et al., 2017), providing insight into the clinical characteristics of the patient (Gawad et al., 2018), and creating a sense of predictability (Pietkiewicz et al., 2021). However, when religious beliefs develop into delusions, they can trigger problematic behaviors, such as discontinuation of treatment or violence—even after the acute phase has ended, religious delusions still often appear in the form of residual delusions (Romanenko & Popovich, 2020)—and create emotional distress (Keri, 2020). Based on various previous studies, this study aims to explore the influence of culture on hallucination and delusion symptoms in the case of Muslim schizophrenia patients in Indonesia.

METHOD

This research uses an autobiographical approach in understanding cultural influences in the experience of being schizophrenic. During his short visit, Kraepelin conducted an intensive study of patients treated at the first psychiatric hospital in the Dutch East Indies, established in 1882 under the name *Het Krankzinnigengesticht Buitenzorg* (Suci, 2025). An autobiography is a special type of text written by a "first-hand experience" who performs an interpretive reconstruction of their life experience. The use of autobiographies in qualitative research leads to an "idiographic" perspective, which places the individual, in all its uniqueness and complexity, as the unit of analysis.

This research utilizes an autobiographical text written by Satira Isfandiari (later attributed to SI) entitled "*Ratu Adil: Memoar seorang Skizofrenia* (The Just Queen: Memoirs of a Schizophrenic)". The book was first published in 2004, at 230 pages, and has been reprinted several times since then. This book contains a very detailed description of the author's own experience when experiencing schizophrenia disorder. In Chapter 1, SI describes how his life was before becoming schizophrenic, specifically the background of the cause of the disorder experienced. There is schizophrenia. Because there are so many things that are experienced when experiencing schizophrenia, SI describes these experiences in detail in 20 subchapters. Chapter 3 describes SIs' recovery from schizophrenia. This study provides an explicit analysis of the experience of SI as described in Chapter 2. The primary reason for choosing this book as the source of data is that the experiences recounted are detailed and richly depict the cultural aspects of the schizophrenic experience. Data like this cannot be obtained solely through direct interviews.

The analytical technique used to explore themes that emerge from the subject's experience is thematic analysis. Thematic analysis is the process of encoding data without imposing a specific pre-existing framework. Thematic analysis is employed because it enables a flexible and pragmatic approach, providing rich and detailed data (Braun & Clarke, 2006). First, the researcher conducts an analysis to identify key points and relevant themes. The analysis was conducted using MAXQDA Analytics Pro 2020 analysis software. Based on the identified themes, categorization and explanations of the themes were carried out to describe the findings. The validation process is conducted through discussions and reviews with other researchers to achieve an accurate and comprehensive mutual agreement, as well as to ensure quality control. Technically, the steps are as follows: 1) read many times, 2) make initial notes, 3) search for themes, 4) review themes, 5) define and name themes, and 6) perform advanced analysis by calculating keyword frequency.

RESULTS AND DISCUSSION

The Process of Becoming A Schizophrenic

SI is a victim of a toxic marriage. At the beginning of the years when she was married (1992-1997), SI became a suffering wife. The first year, her husband rarely came home. After the first child was born, SI was left by her husband in prison because of a drug case. Entering the second year of marriage, the pressure is even greater. The husband was caught having an affair with a female student. This incident is not the first. When the husband has done something similar. SI began to feel his days full of upset, jealousy, and sadness.

From then on, SI showed symptoms of schizophrenia. He experienced hallucinations in the form of death threat sounds. SI's condition had improved after being taken to the hospital, but bad luck continued to befall him. The following year, her husband's business went bankrupt. In the midst of a financial crisis, the husband was even involved in gambling. Husband-wife quarrels also occur almost every night. This act is exacerbated by the behavior of the husband, who is cheating again. The peak is when the husband drops talaq. Because of that incident, in 1997, SI experienced a severe depression. He often had headaches, was too lazy to travel, and languished in the corner of the room until he finally developed schizophrenia. SI's family took him to several Islamic boarding schools. A strong religious background and the boarding school environment color the content of SI's delusions and hallucinations. After being taken to a mental hospital, SI showed significant recovery so that he was able to write about his experience.

Thematic Analysis

The results of the content analysis of the research data are presented in Table 1.

Table 1.
Coding Hallucinations

Types of Hallucinations	Coding	Sub-coding
Vision Hallucinations	16	
Angel		3
Light		2
Devil		2
Irregular face		2
Monkey-shaped shirt		1

Types of Hallucinations	Coding	Sub-coding
Rise from the grave		1
Collapsed buildings		1
Graves uncovered		1
Undead shopping		1
The miracles of the prophets		1
Dearest people		1
Auditory hallucinations	10	
The Voice of Prophet Daud		1
Angelic voice		2
The voice of a tortured corpse		1
Annoying sound		1
The sound of the music of the universe		1
Aircraft sound		2
Demonic voice		1
The hustle and bustle of the city		1
Somatic hallucinations	2	
The spirit comes out of the body		1
Feces come out of the body		1
TOTAL	28	

Table 2.
 Delusional Coding

Types of Delusional	Coding	Sub-coding
Mystical delusions	26	
Telepathic abilities		19
Ability to see in Lopian Glass		7
Delusional persecution	8	
Chased by Satan		2
Terrorized by death threats		1
Poisoned		1
Followed by the Angel Gabriel		4
Delusions of being loved	10	
Delusions of greatness	108	
Have a beautiful body		3
Descendants of the Sikhs		10
Known and admired by all creatures		18
Can change shape		5
The Just Queen's new world mission		6
Creating the planet and the Earth		3
Dividing tasks to Titot		4
Creating the world creatures of RA-Titot		5
Inviting kindness		4
Uniting the people		3

Types of Delusional	Coding	Sub-coding
Resolving interpersonal conflicts		4
Can talk to all creatures		23
Telepathic abilities		20
TOTAL	152	

From the data in Table 2, it can be seen that SI has more delusions than hallucinations. The total number of hallucinations identified was only 28 codes, while delusions reached 152 codes. From coding, these delusions and hallucinations can be categorized into 4 cultures. The following researchers present the results of a thematic analysis for each culture in Table 3.

Table 3.
 Culture in Hallucinations and Delusions

Culture	Number of Codes
Islamic Culture	74
Javanese Culture	40
Chinese Cultur	33
Other Cultures	33

Islamic culture

Islamic culture is very dominant in SI hallucination experiences. This issue is related to the situation when this schizophrenic experience occurred, namely when SI was sent by her family to a boarding school to cure his mental disorder. Some of the depictions of Islamic culture include: death and the apocalypse, meeting with the prophets, interaction with supernatural beings (angels, demonic jinn), and islamic rituals.

Death and the Apocalypse. Death is a prominent theme in the hallucinating experiences that arise at the beginning of the disorder. SI described how she began to lose his normal consciousness. The first time SI felt her body floating, she then watched the grave unfold, so she could see people being tortured in the grave. SI then saw a creepy creature that she suspected to be a demon. The man whispered the promise of a pleasant world life as long as she followed his orders. SI refused and resisted by reciting dhikr. A power struggle ultimately led to the scary man losing and leaving. After breathing a sigh of relief for a moment, SI saw a good man who claimed to be the angel of death. SI resigned while continuing to recite '*Laa illa ha illallah*'. SI relates:

"Soon, something seemed to creep up from the tips of my legs to the top of my body. "Oh, this is what it feels like to die anyway", I thought for a moment before something reached the top of my head. Before something came out of the crown, my lips still had time to say Laa ilaha illallah, once again. After the procession, I tried to get up from my back of sleep. Strangely, it tastes so light. It was in that sitting position that I began to realize that at that time my rohku was no longer united with the body."

Furthermore, SI narrated that her soul was not taken to the afterlife because the angel of death said that it was his duty to pluck it out. Since then, SI has felt paralyzed. He says:

"My body has now become my grave. I became a walking grave, my head leaking, and my whole

body translucent. Everyone can see me, see everything I do."

Since then, SI has experienced hallucinations and delusions that lead to the doomsday experience. SI said that from the books she read before the apocalypse occurred, there were events that preceded it. The appearance of the Dajjal, the presence of the savior Prophet Isa AS, the return, Khidir AS, and the appearance of creeping animals that can speak like humans and preach about the Day of Resurrection to all humanity are also known from those books. SI was swept up in the idea of the doomsday and kept thinking about it. Every time Friday arrives, SI is always worried about the apocalypse. One day, SI believed that Allah had entrusted something to her. He felt that she was part of the series of apocalyptic events. SI tells:

"I heard that they would advise me to pursue higher education as a condition for receiving a significant mandate, a duty to help everyone in need. Even more surprising, I will be sent to preach the great news of the apocalypse that they say is near."

Meeting with the Prophets. SI relates that she met the Prophets, including Prophet Adam, Sulaiman, Yakub, Yusuf, and twenty famous prophets and apostles, as well as thousands of lesserknown prophets. The thousands of prophets were led by the Prophet Muhammad, PBUH, as the last of the prophets. These symptoms could not be considered as delusions but it was a hallucinatory experience. SI described the meeting with the Prophets clearly in the 'twinkling of her eyes'. For example, in describing the encounter with the Prophet Muhammad for the first time, SI felt trembling, for fear of receiving negative treatment from Muslims who did not believe that one could meet the Prophet Muhammad in person. SI narrated: *"But I still prayed and greeted him. And silence. Then the Messenger of Allah came in the blink of an eye."* SI narrated that the Prophet Muhammad said that SI was a creeping animal and a talking Queen of Justice, who would preach about the Day of Judgment.

"The Prophet PBUH congratulated me on fulfilling the duties, as the Day of Judgment is near. He advised me to be patient and keep praying to avoid disasters."

"The Prophet continually monitored my development day by day. And, every time I ask him, 'How is it, Messenger of Allah?' He always said, 'Good, there is always improvement.'"

SI recounted meeting with the Prophets known in Islam. He also considered other religious figures, including the Prophet—for example, Buddha, Goddess Kwan Im in Buddhism, and Lord Vishnu in Hinduism. There are also Prophets Singh, Daniel, Jeremiah, and Yesha. SI also mentions some Prophets who are unknown in any religion, who are later given their own names. For example, the Prophet Heranus, the Prophet Flinstones, because he lived in the Stone Age, and then the Prophet Pithecanthropus, because he lived in the ancient age.

Additionally, the Prophet Guan Tana Mera was considered because he was an Indian, and the Prophet Go White was considered because he was white. There were many more prophets, numbering as many as one hundred and fourteen thousand. Everything can be seen in the lopian image (according to SI, the lopian image is an heirloom of a puppet figure in the Hindu religious tradition, namely Gunawan Wibisana, who can see the situation around the world, past, present, and future). However, according to other, more authentic sources, the image of lopian is a heirloom of Krishna.

Interaction with supernatural beings (angels, demonic jinn). In her hallucinations, SI told quite a lot about supernatural beings in Islamic religious beliefs, namely angels, jinn, demons, buto ijo, and genderuwo. One of the most mentioned angels is the angel Gabriel. The angel Gabriel was her teacher.

"I have been able to communicate and meet the Angel Gabriel. It turns out that Angel Abdul Wahid is also Angel Jibril, as well as Santa Claus. Then, Santa Claus is also associated with the Archangel Gabriel. 'Oh, apparently, he is my invisible teacher. He taught me the science of nature and the magic that it holds."

Here, it seems that there is real confusion in the mind of SI, who equates the angel Gabriel with Santa Claus, who teaches the science of nature and magic. In addition to angels, SI can also communicate with demons. SI said it could summon demon kings who each ruled their own day. The king of Satan on Friday is named Sarabuthus. The demon king of Saturday is named Maimun. The demon king of Sunday is named Farkhan. Monday's demon king is named Arka. Thursday's demon king is named Sauts. The demon king of Tuesday and Wednesday, I forget his name. SI also summoned the five sons of Satan, namely Dasim, A'war, Zalhabur, Maswath, and Shabur.

Islamic Rituals. In the midst of hallucinations and delusions, SI also said that he carried out various Islamic religious rituals, such as Friday prayers and night prayers. In fact, he received a special message from Sunan Kalijaga, who advised him not to leave the prayer. In addition to prayer, SI also practiced dzikr. She said that there are two ways of dhikr, namely ordinary dhikr, as commonly done by many people, and dhikr in the same manner as animals and plants do. SI relates:

"I have the habit of practising dhikr with every beat of my heart so that every stream of my blood flows a request to Allah for the apocalypse to be postponed. So that, over time, I can dhikr like plants and master the Science of Alif Lima, which I practice and use every day."

Much of SI's content of hallucinations is a reflection of the situation and conditions at the time when her schizophrenic disorder appears. The Islamic culture was dominant, because at this time SI was at an Islamic boarding school. SI's experience begins with the content of death delusions, encounters with the angel of taking away lives, spirits that come out of the body, demonic temptations, and the struggle to say '*laa illa ha illalloh*'. It all describes the teachings of Islam at the time of death. Likewise, the atmosphere of studying at Islamic boarding schools appears in SI's delusion to demand the knowledge of power (occult science) to face the heavy task, namely, becoming the Just Queen. SI experienced hallucinations and delusions of meeting the angel Gabriel, who became her teacher, instructing her in various sciences, including the science of hakikat (inner knowledge) the science of *Alif Lima*, the science of the universe, and the science of *walikan* (reserve knowledge).

Participants felt that she had met the Prophet Muhammad and all the Prophets in the teachings of Islam (both those recounted in the Qur'an and those not), in the thousands of Prophets, all of whom confirmed her status the Just Queen. With the task of announcing the arrival of the Day of Judgment, SI believes she could communicate with all living beings on the earth and in the heaven (including jinn and Satan), in this world and the hereafter, to know her as the Just Queen.

The Islamic culture that emerged in the experience of schizophrenia of the participants above is a form of religious delusions and hallucinations. The content of hallucinations and delusions that

are religious in nature has been widely found in several studies around the world, with the content and context varied from a variety of cultural and economic backgrounds (Bhavsar, 2008; Gearing et al., 2011). Siddle et al. (2002) conducted a study in the UK with a large sample of schizophrenic patients admitted to hospital. The results showed that 24% of the sample had religious delusions. Atallah et al. (2001) conducted a longitudinal analysis in a psychiatric hospital in Egypt during the period 1975-1996 and found that religious delusions and hallucinations were most prevalent in the mid-1970s to early 1980s. And again, in the early to mid-1990s. Krzystanek et al. (2012) studied the case records of patients admitted to neuropsychiatric hospitals in Poland in 1932, 1952, 1972, and 1992 and found religious topics identified in delusions and/or hallucinations at 50%, 46%, 49%, and 42%, respectively.

Javanese Culture

Becoming the Just Queen. The theme of being 'The Just Queen' is central to SI's schizophrenic experience. In accordance with her beliefs, the figure of the Righteous Queen will appear on the horizon, and SI believes that she is that figure. This belief first emerged when SI was at the Islamic boarding school and heard several people talking about her. SI recounts:

"It looks like they are talking about me. That is right, they were talking about me. Then I concentrated more to listen more clearly to what they were saying."

"I heard that they would advise me to pursue higher education as a condition for receiving a significant mandate, a duty to help everyone in need. Even more surprising, I will be sent to preach the great news of the apocalypse that they say is near. 'Oh, apparently, they are going to test me. What? They call me Queen?'"

Since then, SI feels that she is the Just Queen. She then told everyone about messianic mission telepathically. She said she were delighted with all this and said: "Blessed be God who has sent us a Righteous Queen". This belief is strengthened when SI felt that she could sense supernaturally. Through her occult senses, SI saw that all of people were happy because she has become the Just Queen. When SI met with the former President Suharto. SI said: "He called me the Just Queen.". SI expressed her concern over the chaos that befell the Cendana family. In reality, at a time when SI was experiencing disruption, a trial was underway involving President Suharto's children on corruption charges. SI felt that the news about the Just Queen had reached the hereafter. It was conveyed by the character Sun Go Khong, whom she met. SI said that not only are humans happy because SI becomes the Just Queen, but also animals. SI narrated:

"There is not a single living creature that I miss communicating with. As the Just Queen, I now and am known by all animals in this world. I sent the remains of dead animals to the know animal planets. The 'Nos-Nos' and 'Polotos' thanked me and assisted me with household chores, such as washing clothes, doing dishes, and making the bed, with the occasional use of magic. Everything became brilliantly clean."

Because SI felt close to all animals and knows them, she could not eat side dishes that come from living animals. SI always walks very carefully so as not to step on ants. Suppose you sleep without ever using mosquito repellent. She let them bite her skin because he thought it was already the mosquito's fortune.

SI's position as the Just Queen turned out to be inseparable from a figure named Wahid. In SI's explanation, Wahid is the incarnation of a red dragon snake that makes her the Just Queen. Wahid was the one who planned all this; he had also been monitoring her progress for a long time. Apparently, she had not only planned to be the Just Queen, but she had also helped him obtain all the miracles and seek knowledge. Here, Wahid is also identified as the angel Gabriel, who became her invisible teacher. *"He taught me the science of nature and magic,"* SI wrote. Nevertheless, Wahid was also identified as her ex-husband. SI wrote:

"What surprised me even more was what he said next, which made me gawk in astonishment, caught between belief and disbelief, a secret he had been keeping. 'You need to know, O the Just Queen, you were actually married to me at the time you married Jatmiko. The one you marry is me. Who planted the seed in your womb so that we have two sweet children, Ririh and Gibran, as well as me? Your children are my children too, not Jatmiko's children,' he concluded."

Descendants of the Great people. After feeling like the Just Queen, SI tries to trace her line of descent through her magic mirror. There, she learned that she was one of the most significant figures in history. Starting from *Sunan Drajat, Joko Tingkir, Sunan Giri, and Mak Lampir*. If traced, her genealogy can be traced back to when traders from the Middle East, specifically sheikhs and habibs, sailed to Gujarat, India, and married local women, resulting in descendants who then returned to sail and reach Indonesia. In Java, the princess married a Buddhist priest, then had a Chinese princess whose religion was Islamic, adhering to her mother's teachings. Then, his father also taught the teachings of Buddhism and loved animals. His teachings, Joyyin, were passed down to his descendants from one generation to the next. Then the princess, who is of Chinese, Indian, Arab, and Muslim blood, married Mak Lampir's son and had three children. Moreover, one of his children was a great-grandparent of SI.

SI also feels that he sees the lineage of significant figures in the world, such as the Prophet Solomon, Queen Bilqis, Pharaoh, Cleopatra, and Napoleon. He wrote:

"If you retrace it, in terms of genealogy, I am of Javanese and Chinese descent... India, Iran, Britain, America, the Netherlands, Italy, Egypt, Africa, Iran, and almost all nations in the world. Everything flows in my blood."

Supernatural abilities. As the Just Queen, SI believes she possesses various supernatural abilities. Through this ability, SI feels able to communicate with all creatures in the world, including humans (such as Pope John Paul II) and animals. Both the living and the dead. Including all the creatures that dwell in the heavens

"I became a walking grave, my head leaking, and my whole body translucent. Everyone can see me, see everything I do. I became one soul with all humans. When I tried to talk to all of them, it turned out that they could hear my call. I can communicate with people from around the world. 'Is this telepathy?'" With my telepathy, I then pierced through the open door of the sky and prepared to communicate with its inhabitants."

Being in a boarding school made SI feel that she continued to seek knowledge, which, as Wahid insisted, would allow SI to see the supernatural world very clearly. He recounted:

"When my eyes were as round as marbles, like snake eyes, then from my two eyeballs came blue and sparkling rays; that is when I could see visible images in the supernatural realm."

Through the eye patch, SI began to see the images that appeared clearly in the lopian image. According to SI, the picture of Lopian is a miracle belonging to Gunawan Wibisono, the younger brother of Sri Rama. This perception is incorrect because, in the story of puppetry, it is Krishna who inherits the lopian image. Another mistake is that Gunawan Wibisono is not Rahwana's younger brother, but rather Laksmana's. This image is crucial in the story of SI, as it enables her to see various things throughout the world and the afterlife. SI also feels that she has a science called the science of the universe. Through this knowledge, she was then able to create lightning, dampen the sound of thunder, make the Sunshine, shake and boost the Earth. In addition to the knowledge of the essence, SI was also blessed by Allah with the knowledge of animal miracles. She could talk to animals. She call all animals as NosNos for the single-celled animals, caterpillars, and worms that SI call by the name *Polotos*.

"There is not a single living creature that I miss communicating with. As the Just Queen, I now know and am known by all animals in this nature."

Some of the other knowledge she possesses includes the science of Alif Lima, which enables her to recite dzikr like plants. There is also the science of guardianship. With this knowledge, she can enter every corner of the hell without feeling the heat. Additionally, she possesses knowledge of robotics, computer science, and spider webbing.

"I started paying attention and taking notes. My computer science is becoming increasingly sophisticated, a science of the space age. I myself cannot physically use a computer, but I can do so through my knowledge and expertise."

"I try to create a meeting room between God and His creations. There are Wahid, the Angel Gabriel, the angels, the prophets, the demons, the jinn, the spirit beings, and the beasts. Anyway, everything. I sat in the single seat in the back as the Just Queen. The room is also equipped with a futuristic computer that can be used simply by talking."

"I feel beautiful and strong because, with my knowledge, I can transform from shadows into various forms of beautiful creatures."

Chinese culture

In addition to Islamic and Javanese cultures, several other cultures are also identified in this book, namely Chinese, Hindu, and Global cultures. Chinese culture is quite strong. Many Chinese characters are told in this book, especially Sun Go Khong. The following excerpt describes how SI attempted to meet Sun Go Kong.

"Suddenly, I was very eager to meet Sun Go Khong. On the roof of the unfinished building, I stood looking up at the sky and concentrated on calling out to Sun Go Khong. Soon, the birds flew over my head carrying the news."

"A picture of Sun Go Khong flying like a bird. I shouted, "Yess... Sun Go Khong is coming!"

Sun Go Khong is described as the number one magical person in the world, from the first human to live in this world until the apocalypse, Sun Go Khong ranks number one. The second number is occupied by Sin Tiaw Hiap Lu, or To Ling To, or the Dragon Slayer Sword. Number three is Hanoman. Number four is Joyyin. Number five is Mohin. Number six is Huang Fei Hung or Kungfu Master. SI also described that Sun Go Kong also has a connection with the character Wahid.

"I want to see Sun Go Khong in a picture of the lop. It is very clear that there is an ape in human form. But there was one thing that shocked me: Mole under his left eye, "Hah, that mole is like Wahid's." Apparently, Sun Go Khong is Wahid. So, no magic ape grows from stones, but it is Wahid who transforms into Sun Go Khong, and Sun Go Khong, the one Wahid left behind, is Titot. Titot is a mortal man. Knowing that Sun Go Khong is Wahid, I am pleased."

The character of Goddess Kwan Im is also well-known. Here is an overview of when she first met Goddess Kwan Im.

"There is a cool and fragrant air coming from the orange sky and flamboyant trees. From the red flower tops of the cracking, there is a melodious sound of bird chirping, carrying the shadow of the Goddess. I bowed my head and greeted him. My greetings were answered by Goddess Kwan Im, who said that she already knew all my problems because she monitored my actions every day. In my mind, the Goddess is always present. Finally, Buddhists feel happy because they can also feel the presence of the Goddess Kwan Im. They thanked me."

In the image of the ordinary person, Goddess Kwan Im is a woman who has reached the level of a Buddha. However, in the perception of the SI, Goddess Kwan Im is basically a man who has a wife named Joyyin. Nevertheless, because Goddess Kwan Im changed her appearance to that of a woman, in the lopian image seen by SI, Joyyin changed her appearance to resemble a burly man. SI felt sad because Joyyin was abandoned by her husband. SI describes this story:

"My sadness at Joyyin's condition prompted me to face the Buddha. In front of him, I beg that Joyyin and Kwan Im can be reunited after the Day of Judgment. Buddha said that Kwan Im had attained true perfection, so it was not permissible to remarry."

Other Cultures

In addition to Islamic, Javanese, and Chinese cultures, Indian culture is also mentioned. SI feels like an Indian movie star. There she wore plain green Indian clothes and a green veil without jewelry. Her face is described as very beautiful, clean, graceful, and pious, reminiscent of an Indian. SI also mentions Hindu culture. She said, *"If I am the Just Queen, it means that I am a Brahmin and marked with a white mark."* SI also mentions that:

"Lord Vishnu also had prophetic miracles. All the gods of Hinduism also have prophetic miracles."

Western world cultures are also identified in SI experience. In addition to being depicted in computer technology that feels owned, it is also seen in the emergence of world figures. It evident in in the quote below.

"I gave Gibran's robot science to Arnold, a child who had just reached puberty in America. I gave the phone to Andrew, a teenager in England, the son of Prince Charles and Lady Diana. Harry is called Andrew. And for the science of gold chains, I connected with Ji Chung from China, also a new teenager."

The cultural events recorded include commercials, magic shows, and rock music, described in the following quote:

*"I saw Wahid's face in the Mitsubishi Grandia car advertisement singing the song 'It is my life ..., It is now or never ..., I do not want to live forever ..., I do not want to live without a lie ...' And in the St. Dupont cigarette advertisement, he was playing the piano. And many more. The same applies to pop, slow rock, and rock music. While listening to the music, I had a dialogue with the singers, which allowed me to get to know Axl Rose from the band Guns N' Roses. Besides Axl Rose, I also know David Copperfield's *The Lord of Illusion*."*

Western cultural figures are also mentioned, including Scarlet O'Hara, O'Neill, Lady Diana, Queen Elizabeth, Pope John Paul, Pharaoh, and Cleopatra.

"I also created beautiful ancient Egyptian clothes, such as those worn by Cleopatra, as well as Italian clothes, like those worn by Napoleon. They are proud to have descendants like me, and I am also proud to have noble ancestors. I then displayed my ancient Egyptian and Italian clothing to them and the people."

The cultural aspects that emerged in the study were closely tied to the environment in which the experience took place. Figures in Chinese culture who appear in participant hallucinations and delusions are Sun Go Khong and Goddess Kwan Im. These two figures appeared because, at the time, the participants experienced a disturbance; the film series 'Kera Sakti' was being broadcast on private TV. At that time, this film attracted the attention of all Indonesian people. In his hallucinations and delusions, the participant not only communicates with Sun Go Khong, but he also teaches various sciences. Even the participants had delusions of dating Sun Go Khong. Other Chinese film characters who have appeared include Sin Tiaw Hiap Lu, To Ling To, and The Dragon Slaying Sword. All of this is the result of the absorption of participants from the Chinese film series that was broadcast on TV. It also included an Indian film and a Javanese mystical film titled 'Mak Attachir', which at that time was being broadcast on private TV.

Various issues in TV broadcasts arise when SI experienced her mental illness. For example, the corruption trial of Suharto's son, the former President. Including the condition of former President Suharto, who underwent healthcare. Various world TV broadcasts also become the context of participants' hallucination and delusion experiences. For example, Pope John Paul, Queen Elizabeth, Princess Diana, Prince Charles, Prince Harry, and Andrew. Also included is the magic figure David Copperfield, as well as a car advertising song.

The above picture shows that the situation and conditions of the social environment influence the content of the participants' delusions and hallucinations. It is in accordance with research by Gearing et al. (2011). Included in the social environment is the political aspect.

This issue is also seen in research by Kim et al. (2001), who conducted a transcultural study of schizophrenic delusions in patients in Seoul, Shanghai, and Taipei. They found that the frequency and content of delusions differed between the three locations.

These differences can be attributed to various socio-cultural and political contexts in each locality. Delusional themes that are sensitive to socio-cultural or political situations include guilt, love/sex, religion, somatic damage, economic/business, and politics. Delusions about longevity, love/sex, dysmorphophobia/dysmorphobia, religion or supernatural things, and espionage/spy stories are most common in Seoul patients. People in Taipei mostly have delusions about possession, religion or supernatural things, hypnotism, and mass media/computers. Shanghai patients often experience delusions of being poisoned, punctured by poisonous needles, their brains and internal organs extracted, and becoming members of political authority families.

Historical events are also often reflected in the delusions and hallucinations of schizophrenic patients. Cannon and Kramer (2012) examined the contents of delusions and hallucinations of schizophrenic patients over a span of 100 years (20th century), through medical record documents in several hospitals in the United States. It was found that delusional content tended to reflect the culture of the time, such as the focus on syphilis in the early 1900s, the focus on Germany during World War II, and on Communism during the Cold War. After 1950, many patients believed that they felt they were being spied on. This matter is consistent with related technological developments and the emergence of the Cold War. At the beginning of the 21st century, delusions were widely reported to be related to computers (Stompe et al., 2006), the internet (Bell et al., 2005), and computer games (Forsyth et al., 2001). In general, the content of the participants' delusions and hallucinations also reflects the participants' prior knowledge, for example, the Prophets, the Pharaohs, Cleopatra, and Napoleon Bonaparte. A picture like this is in accordance with the research by Subandi (2007) who finds a case of psychosis disorder in which the individual feels that he is Osama bin Laden who is wanted to be killed, feels like a speeding pig who steals and is chased by the villagers, or feels that he is Malin Kundang who is cursed for disobedience to his mother. The difference is that in this case, the stories are themed around 'guilt'. Meanwhile, among the participants of this study, the themes of greatness, greatness, and supernatural power were very dominant.

CONCLUSION

The results of this study showed that participants used several cultures in expressing hallucinations and delusions when experiencing schizophrenic disorder, including Islamic culture, Javanese culture, Chinese culture, and other global cultures. Thus, it can be concluded that although the symptoms of schizophrenia around the world are the same, i.e., the presence of hallucinations and delusions, the content of individual's hallucinations and delusions is different. It depends on the cultural context in daily life, the socio-political context, and the religious context in which the experience arises. In other words, the content of hallucinations and delusions is the reflection of experiences, knowledge, and beliefs when the individual is in normal conditions.

Research on cultural aspects and hallucinations and delusions in individuals with schizophrenia disorder in Indonesia has not been widely conducted, even though Indonesian culture is very diverse. Therefore, the researchers suggest that similar studies be conducted with a wider cultural variety, with a larger number of participants. One limitation of the study is that it relies solely on secondary data from a single individual.

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