



The Meaning of Religion in Drug Rehabilitation Patients

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Abstrak

Dalam kehidupan modern saat ini terdapat sebuah tantangan keberagamaan seperti adanya pergeseran nilai nilai agama dalam kehidupan yang ditandai dengan banyaknya para remaja yang mengkonsumsi narkoba. Dalam praktiknya, tujuan awal remaja tersebut mengkonsumsi narkoba yaitu sebagai pemenuhan rasa ingin tahu terhadap narkoba itu sendiri. Karena secara psikologis masa remaja merupakan masa yang memiliki rasa penasaran yang cukup tinggi. Oleh sebab itu, berbagai langkah terus dilakukan untuk meminimalisir penggunaan narkoba, salah satunya dengan melakukan rehabilitasi berbasis keagamaan sebagaimana yang dilakukan di Inabah XX. Artikel ini akan menjelaskan makna keberagamaan pasien rehabilitasi narkoba dari sisi ketuhanan, praktik/ritual, pengetahuan, pengalaman dan juga pengamalan. Penelitian ini menggunakan metode kualitatif dengan pengumpulan datanya menggunakan teknik wawancara, observasi dan juga dokumentasi. Berdasarkan data yang didapatkan, peneliti menemukan bahwa dari segi keyakinan pasien rehabilitasi narkoba ini sepenuhnya percaya akan adanya Tuhan, malaikat, nabi, kitab suci, surga dan neraka sebagai doktrin agama Islam. Dari segi ritual keagamaan, dengan program Inabah terlihat adanya peningkatan keberagamaan seperti taat dalam melaksanakan salat, puasa dan juga mengaji. Ketaatan pasien rehabilitasi dalam melaksanakan ibadah salat dan zikir, berimbas kepada ketenangan batin yang mereka rasakan. Tetapi hal tersebut bertolak belakang dengan intensitas puasa yang dilakukannya. Adapun dari segi pengetahuan, sebagian besar pasien rehabilitasi narkoba ini memiliki pengetahuan keagamaan yang cukup rendah, tetapi ada dari sebagian mereka yang memiliki pengetahuan baik karena pernah belajar agama sejak kecil. Terakhir dari segi pengamalan, sebagian besar dari mereka sudah bisa menghindari minuman keras, mencuri dan suka berbagi dengan sesamanya. Meskipun ada sebagian kecil yang masih belum bisa menghindari hal-hal yang dilarang tersebut.

Kata Kunci: *Keberagamaan; Narkoba; Rehabilitasi.*

Abstract

There is a religious problem in today's modern life, such as a shift in religious values, which is indicated by the high rate of drug use among youths. In reality, these teens' primary motivation for doing drugs is to fulfill their curiosity about the drugs because adolescence is a psychologically curious enough stage of life. As a result, several measures try to reduce drug usage, one of which is to conduct rehabilitation based on religion, as was done at Inabah XX. This article will define religiosity in terms of belief, rituals, intellectual, experience, and consequence dimensions for drug rehabilitation patients. This study uses a qualitative methodology to gather data through observation, documentation and interviewing procedures. Based on the collected data, the researchers discovered that drug rehabilitation patients fully believe in Islamic religious doctrines, including the presence of God, angels, prophets, sacred books, heaven, and hell. The Inabah program demonstrates a rise in diversity in religious practices, including fasting, prayer, and Qur'anic recitation. The inner serenity that rehabilitation patients experience is influenced by how obediently they perform dhikr and prayers. However, this ran contrary to how strictly they fast. Most of them are pretty ignorant regarding religion, but others are well-informed since they have studied religion since they were young. In terms of practice, the majority of them have managed to avoid drinking and thieving. Nevertheless, a few people still find it impossible to stop doing these forbidden acts.

Keyword: *Religiosity; Drugs; Rehabilitation.*

Introduction

Drug abuse is not strange in society, where these illicit drugs can now be easily obtained. One factor that makes it easier to get these drugs is the existence of modern life marked by technological advances that cannot be denied.¹ According to research conducted by the National Narcotics Agency and the Indonesian Institute of Sciences in 2018-2019, there were 2,297,492 drug abusers among teenagers. Based on this research, the average age of drug abusers is 19 years old.² Several factors influence drug abuse, such as personality, family, and social factors, which make drug abuse common among adolescents.³

¹ Didin Komarudin and Ilim Abdul Halim, "Peranan Terapi Spiritual Terhadap Penyembuhan Adiksi Narkoba," *Syifa Al-Qulub* 5, no. 2 (2021): 155–68.

² Rasniah Sarumi et al., "Penyuluhan Kesehatan Tentang Bahaya Narkoba Di Kalangan Remaja Di SMA Negeri 1 Lohia," *Karya Kesehatan Journal of Community Engagement* 03, no. 01 (2022): 8–12.

³ Maudy Pritha Amanda, Sahadi Humaedi, and Meilanny Budiarti Santoso, "Penyalahgunaan Narkoba Di Kalangan Remaja (Adolescent Substance Abuse)," *Prosiding Penelitian Dan Pengabdian Kepada Masyarakat* 4, no. 2 (2017): 339–45, <https://doi.org/10.24198/jppm.v4i2.14392>.

To become an adult, one must go through the adolescence phase. Adolescence is an unstable time to take action.⁴ It is not uncommon for these actions to deviate from religious rules, such as taking drugs. This action is a very worrying action among teenagers because this action is a picture of a spiritual crisis among religious people. Therefore, this problem must be a concern so that these young people become better in the future.

The high number of teenagers who consume drugs seriously threatens a nation⁵ because, as is known, that youth is a sprout of a nation. Basically, the younger generation or teenagers will continue the stick of life from the previous people.⁶ According to nature, these youth will grow and produce fruit if likened to the seeds of fruit plants. However, to make the fruit sweet, some steps must be fulfilled first, such as fertile soil, cool air, clean water, and radiant light, and finally must be protected from pests (disease). Likewise, when it comes to drugs, youth are the seeds of the future who need a fertile place, in this case, their parents. They also need clear water, namely a good education. They also need fresh air, in this case, namely healthy association. Then, they also need sunlight in the form of knowledge and religious advice. What is no less important is to avoid disease in the form of drug disease. Therefore, to minimize adolescents who have been exposed to and addicted to consuming drugs, they must be immediately addressed by means of rehabilitation, before it spreads to other adolescents.

The researcher realizes that previous researchers have widely studied the rehabilitation of drug abusers. First, research that explores increasing the resilience of drug rehabilitation patients, such as optimism not using drugs again, which is characterized by a sense of regret and self-introspection⁷ and having the belief to change for the better and not relapse again in the future.⁸ Second, research sees *dhikr* as a therapy to return drug rehabilitation patients

⁴ D. S. Sumara, S. Humaedi, and M. B. Santoso, "Kenakalan Remaja Dan Penanganannya," *Prosiding Penelitian Dan Pengabdian Kepada Masyarakat* 4, no. 2 (July 2017): 129–389, <https://doi.org/10.24198/jppm.v4i2.14393>.

⁵ Indra Sandi Saputra, "Psychological Well-Being Remaja Penyalahguna Narkoba," *SemNasPsi (Seminar Nasional Psikologi)*, 2018, 60–72.

⁶ Chitra Fraghini, "Juvenile Delinquency Dalam Bentuk Penyalahgunaan Narkoba," *Mawa'Izh: Jurnal Dakwah Dan Pengembangan Sosial Kemanusiaan* 10, no. 1 (2019): 77–95, <https://doi.org/10.32923/maw.v10i1.780>.

⁷ Diky Permana, "Peran Spiritualitas Dalam Meningkatkan Resiliensi Pada Residen Narkoba," *Syifa Al-Qulub* 2, no. Januari (2018): 80–93.

⁸ Muhammad Ari Suryaman, Sugiyarta Stanislaus, and Moh. Iqbal Mabruuri, "Pengaruh Religiusitas Terhadap Resiliensi Pada Pasien Rehabilitasi Narkoba Yayasan Rumah Damai Semarang," *Intuisi Jurnal Ilmiah Psikologi* 6, no. 2 (2018): 2–7.

to the right path and feel peace of mind.⁹ People who do *dhikr* will be spared from the hardness of the heart and avoid harmful actions Allah prohibits.¹⁰ In addition, *dhikr* can increase drug rehabilitation patients' emotional and spiritual intelligence, as evidenced by the motivation to recover from consuming drugs.¹¹ Based on previous studies above, no one has discussed the meaning of religion in drug rehab patients, especially in Inabah XX Suryalaya Islamic Boarding School.

This article aims to complement previous research studies. This article attempts to explore other aspects of drug rehabilitation for patients. It focuses on the religious meaning of drug rehabilitation patients. There are three main research questions. First, what is the religious meaning of drug rehabilitation patients in terms of beliefs (*aqidah*), rituals (*shariah*), and also practice (morals)? Second, how is the religious knowledge of the drug rehabilitation patients in Inabah XX? Third, what is the religious experience of drug rehabilitation patients during the rehabilitation process at Inabah XX?

This article departs from three main arguments. First, the advancement of the times causes a challenge for religion in daily life. The second is the proportion of youths that engage in behaviors that violate norms or rules, such as abusing drugs. Third, these drug users come from religious individuals rather than atheists.

The research method used in this research is qualitative research. It is analytical descriptive, meaning that this research provides an overview of the research object studied based on data or samples collected for analysis and conclusions. This research includes qualitative research because the data obtained and the analysis tends to be qualitative. This qualitative method is also often referred to as naturalistic because the research process tends to be natural (natural setting).¹² The data collection techniques used were observation, interviews, and documentation.¹³ The approach is descriptive,

⁹ Siti Nurliana Sari, "Terapi Zikir Sebagai Proses Rehabilitasi Pemakai Narkoba: Studi Kasus Pondok Pesantren Suryalaya Tasikmalaya Jawa Barat" (Fakultas Ushuluddin Dan Filsafat UIN Syarif Hidayatullah, 2019).

¹⁰ Masanah Masanah, "Penerapan Metode Dzikir Dan Mandi Taubat Sebagai Terapi Pendidikan Bagi Orang Yang Ketergantungan Narkoba (Studi Kasus Di Pondok Pesantren Suryalaya Tasikmalaya)" (UIN Sultan Maulana Hasanuddin Banten, 2021).

¹¹ Istiqomah et al., "Peningkatan Kecerdasan Spiritual Dan Emosional Pasien Rehabilitasi Narkoba Melalui Dzikir Spiritual and Emotional Model (SPIEM)," *Jurnal Keperawatan* 14, no. 2 (2022): 489–94.

¹² Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, Dan R&D*, 27th ed. (Bandung: Alfabeta, 2017).

¹³ Sugiyono, *Metode Penelitian Kualitatif*, 3rd ed. (Bandung: Alfabeta, 2020).

meaning that the researcher describes or explains the research results regarding the research problem under study. The problems studied are regarding the meaning of religion in drug rehabilitation patients (Study at Inabah XX Suryalaya Islamic Boarding School). This study emphasizes the religious psychology approach in analyzing the data, and it uses the religious theory of Glock and Stark as one of the figures who initiated the religious theory.

Results and Discussion

1. Religion and Drug Rehabilitation Patients

a. *The meaning of religion and diversity*

There is no agreement from experts regarding the definition of religion because religion is related to the mind, and it is not easy to measure in detail.¹⁴ According to Mukti Ali, these difficulties occur because religion is related to the mind, so it is subjective or individual. Second, there is a strong emotion in discussing religious issues. Third, there is a specific purpose in providing the concept of religion.¹⁵ Thus, Walter Houston Clark revealed that there is nothing more difficult than finding a definition of religion.¹⁶ However, it does not restrict the definitional understanding of religion.

Etymologically, religion comes from the word *Al-Din* and *Religi*. In Arabic, *Al-Din* means mastering, submitting, obeying, habits, and replies, while in a Semitic language, *Al-Din* means statute or law. *Religi* is derived from the word *relegere* and *Religare*, Latin. *Religare* means collect and read, whereas *Religare* means binding.¹⁷ In addition, there is also an opinion that this religion originates from *A*, which means way, and *Gama* means path.

In conclusion, religion is a way of walking toward the pleasure of God¹⁸. Some say it comes from *A* means no, and *gam* means leaving, which combined,

¹⁴ Jalaluddin Rahmat, *Psikologi Agama (Memahami Perilaku Dengan Mengaplikasikan Prinsip-Prinsip Psikologi)* (Jakarta: PT. Raja Grafindo Persada, 2016).

¹⁵ Raden Datoek A Pachoer, "Sekularisasi Dan Sekularisme Agama," *Religious: Jurnal Studi Agama-Agama Dan Lintas Budaya* 1, no. 1 (2016): 91–102, <https://doi.org/10.15575/rjsal.b.v1i1.1372>.

¹⁶ Zakiah Daradjat, *Ilmu Jiwa Agama* (Jakarta: PT. Bulan Bintang, 2015).

¹⁷ Rahmat, *Psikologi Agama (Memahami Perilaku Dengan Mengaplikasikan Prinsip-Prinsip Psikologi)*.

¹⁸ Ismail and Arno Ajahari Siregar, "Pengamalan Ajaran Agama Pada Masyarakat Ekonomi Lemah Di Kecamatan Portibi Kabupaten Padang Lawas Utara," *JISA: Jurnal Ilmiah Sosiologi Agama* 2, no. 2 (2019): 101–16.

means not leaving or hereditary.¹⁹ Based on its etymological definition, Harun Nasution said that the essence of religion is a bond. He mentioned that these bonds come from a higher power and significantly impact humans, thus requiring humans to obey these bonds.²⁰

Religion and religiosity are two different things. Therefore, each expression has its meaning. According to linguistic rules, diversity means religious people's nature or condition.²¹ In other words, diversity concerns the circumstances or characteristics of religious people, such as knowledge, beliefs, daily behavior and so on.²² Diversity is the implementation of religion itself; therefore, it is possible that there is a difference between being religious and the religion one adheres to. For example, someone embraces Islam, but their life may not reflect Islamic values.

Diversity means the condition of a person in carrying out activities based on belief in their religion²³ which is actualized through piety and obedience.²⁴ As according to Glock and Stark that one's religiousness can be observed due to several dimensions, such as the belief (*aqidah*) dimension, the ritual (*shariah*) dimension, the intellectual dimension, the experience (moral) dimension, and the consequence dimension.²⁵

b. Drug Rehabilitation Patients

Today the phenomenon of drug abuse has targeted various layers of society in various regions. Various groups can purchase many types of drugs, ranging from cheap to expensive.²⁶ In the past, drugs were only consumed by

¹⁹ M Yusuf Wibisono, *Sosiologi Agama* (Bandung: Prodi P2 Studi Agama-Agama UIN Sunan Gunung Djati Bandung, 2020).

²⁰ Rahmat, *Psikologi Agama (Memahami Perilaku Dengan Mengaplikasikan Prinsip-Prinsip Psikologi)*.

²¹ Wardatun Nadhiroh, "Nalar Keberagamaan Masyarakat Banjar: Dari Mistis-Realis Hingga Tradisionalis-Kritis," *Al-Banjari : Jurnal Ilmiah Ilmu-Ilmu Keislaman* 18, no. 2 (2019): 246–73, <https://doi.org/10.18592/al-banjari.v18i2.3003>.

²² Munawir Haris, "Agama Dan Keberagamaan: Sebuah Klarifikasi Untuk Empati," *Al-'Adâlah* 16 (2) (2013): 207–24.

²³ Mochamad Arie Maulana, "Pelaksanaan Toleransi Keberagamaan Dalam Proses Pendidikan Agama Di Geeta School Cirebon," *Oasis: Jurnal Ilmiah Kajian Islam* 1, no. 2 (2017): 17–38.

²⁴ M Syafin Soulisa, "Sikap Keberagamaan HMI Dalam Kemajemukan Orang Basudara (Studi Tentang Sejarah Perjalanan HMI Di Ambon)," *Dialektika* 9, no. 2 (2015): 71–84.

²⁵ Djamaludin Ancok and Fuat Nashori Suroso, *Psikologi Islami Solusi Islam Atas Problem-Problem Psikologi*, VII (Yogyakarta: Pustaka Pelajar, 2011).

²⁶ Gilza Azzahra Lukman et al., "Kasus Narkoba Di Indonesia Dan Upaya Pencegahannya Di Kalangan Remaja," *Jurnal Penelitian Dan Pengabdian Kepada Masyarakat (JPPM)* 2, no. 3 (2021): 405–17.

certain groups, such as people with high incomes. However, now, drug users come from various backgrounds, whether educated or not, either public or officials²⁷, rich or poor, regardless of whether they are young or old. Even from year to year, drug use among adolescents continues to increase every year.²⁸ A phenomenon like this could threaten people's physical and spiritual well-being and the stability of society and the country. Therefore, this kind of phenomenon must be addressed immediately by providing awareness and coaching to drug users by conducting rehabilitation in order to restore the morals and morals of drug abusers.²⁹

The patient comes from the Latin word, *patiens*, which means suffering.³⁰ Whereas rehabilitation comes from two words, namely "re" which means returning, and "habilitation" which means ability³¹. Meanwhile, according to KBBI (the Big Indonesian Dictionary), rehabilitation means restoring to its former state.³² Thus, related to the object of drug addicts, drug rehabilitation patients desire to recover from a disturbed mental state due to drug use.³³

2. A glance at Inabah XX

The leader of the Suryalaya Islamic Boarding School, Sheikh Ahmad Shohibulwafa Tajul Arifin (Abah Anom), was the pioneer of the establishment of Inabah as a place to raise awareness for people who are exposed to drugs using the TQN (*Thoriqoh Qodiriyyah wa Naqsabandiyah*) method. In its journey, this Inabah experienced a significant development marked by the establishment of other Inabah, one of which was Inabah XX in Puteran Village, Tasikmalaya. This Inabah was established in 1999 based on the owner's blessing, Abah Anom. This Inabah was led directly by KH. Ma'mun bin

²⁷ Lukman et al.

²⁸ Baroqah Meyrinaldy and Arafah Pramasto, "Relasi Keyakinan Beragama Dalam Pencegahan Penyalahgunaan Narkoba Bagi Keluarga Miskin (Studi Kasus Penerima Bantuan Program Keluarga Harapan Di Kelurahan Talang ...," *Al-Din: Jurnal Dakwah Dan Sosial Keagamaan* 6, no. 2 (2020): 1-17.

²⁹ Nur Khamim, 'Pondok Pesantren Dan Penanggulangan Narkoba Di Indonesia', *Attaqwa: Jurnal Ilmu Pendidikan Islam* 14, no. 2 (2018): 36-54, <https://doi.org/10.5281/zenodo.3366735>.

³⁰ H. Haryanto and B. Priyatmoko, "Sistem Informasi Pengelohan Data Pasien Rawat Inap Berbasis SMS Gateway," *Informatika* 2, no. 1 (2015): 34-42.

³¹ Muhammad Fahim Amrillah, "Rehabilitasi Santri Pengguna Narkoba Melalui Tirakat (Prihatin) Untuk Melatih Interaksi Sosial Di Panti Rehabilitasi Narkoba Nurul Hikmah Cilongok" (Universitas Islam Negeri Prof. K.H. Saifuddin Zuhri Puwokerto, 2022).

³² Ahmad Saefulloh, "Muhasabah Sebagai Upaya Rehabilitasi Eks-Pecandu Narkoba Di Yayasan Suci Hati Padang," *Nidhomul Haq* 3, no. 1 (2018): 44-56.

³³ Muhammad Hafizh Ridho, "Bimbingan Konseling Spiritual Terhadap Pasien Rehabilitasi Napza," *Jurnal Studia Insania* 6, no. 1 (2018): 36-48, <https://doi.org/10.18592/jsi.v6i1.1914>.

Suhandi, according to the letter issued by the Serba Bakti Foundation with Number: SKEP-083/YSB-PPS/A.1/VI/2011. Then after he died, his son, Mr. Asep Jamaludin Hariri, continued the leadership of Inabah XX. At the same time, in fostering drug rehabilitation patients, he trusted Ustadz Mochamad Aman Abadi S.Hum and Dudin Samsudin M.Hum.

Inabah XX also has a vision and mission in its implementation. Inabah XX's vision is to realize a Muslim society free from drug use and other community problems with the TQN Suryalaya Islamic Boarding School method. The missions of Inabah XX are: 1). Spreading the Practice of TQN Suryalaya to all Muslims. 2). Realizing the dream of Abah in restoring the mentality of foster children from drug abuse and other mental disorders. 3). Assisting in realizing the Indonesian nation, which is contained in the preamble of the 1945 Constitution "to promote the general welfare, the intelligence of the nation's life." Apart from that, the establishment of Inabah XX did not just happen; it had a goal to achieve. Those purposes are to help cure society's ills, including drug abuse, gambling, and other delinquency, and to preach the Qodiriyah Naqsabandiyah Order at the Suryalaya Islamic Boarding School. As for the factors that led to the establishment of Inabah XX, as said by Mochamad Aman Abadi, the aim is to improve quality and competition as well as the capacity of other Inabah (MAA, interviewed by Fikri, June 25, 2022).

Besides that, some steps must be taken by parents/guardians who want to entrust their children to Inabah XX. *First*, parents/guardians who want to leave their children caught in drug cases must come directly to Inabah XX. *Second*, they consult with Inabah XX through questions and answers to determine the extent to which the child consumes drugs. *Third*, there must be a commitment between parents and Inabah. In this case, the parents/guardians agree to entrust their children to Inabah XX by filling out an agreement letter and administrative payments of around 12 million to undergo the Inabah program for four months. They also must prepare personal needs and prayer equipment.

In the context of healing drug rehabilitation patients, Inabah XX has a coaching program, as shown in table 1.

Table 1 Coaching Program of Inabah XX

Time	Activities
01.30-03.00	- Repentance bath

	<ul style="list-style-type: none"> - <i>sunnah</i> prayer: <i>syukrul</i> ablution 2R, <i>tahiyatul</i> mosque 2R, repentance 2R, <i>tahajud</i> 12R, <i>tasbih</i> 4R, <i>witr</i> 11R. - <i>dhikr</i> 165 times - break until 04.00
04.00-06.00	<ul style="list-style-type: none"> - <i>sunnah</i> prayer: <i>syukrul</i> ablution 2R, <i>qobliyah</i> subuh 2R, <i>Lidafil bala</i> 2R - morning prayer 2R (immediate <i>dhikr</i> and <i>khotaman</i>) - <i>sunnah</i> prayer: <i>isyarak</i> 2R, <i>isti'adah</i> 2R, <i>istikharah</i> 2R - break until 07.30
07.30-11.30	<ul style="list-style-type: none"> - <i>sunnah</i> prayer: <i>syukrul</i> ablution 2R, <i>dhuha</i> 8R, <i>kifaratul bauli</i> 2R - <i>dhikr</i> 165 times - rest
11.30-12.30	<ul style="list-style-type: none"> - <i>sunnah</i> prayer: <i>qobliyah</i> dzuhur 2R, <i>ba'diyah</i> dzuhur 2R - Dzhuhur prayer 4R (immediate <i>dhikr</i> and <i>khotaman</i>) - study
12.30-15.00	<ul style="list-style-type: none"> - lunch and rest
15.00-15.45	<ul style="list-style-type: none"> - <i>sunnah qobliyah</i> prayer ashar 2R - asr prayer 4R (immediate <i>dhikr</i> and <i>khotaman</i>)
15.45-18.00	<ul style="list-style-type: none"> - afternoon cleaning - independent study (memorization) - rest
18.00-19.00	<ul style="list-style-type: none"> - <i>sunnah</i> prayer: <i>qobliyah</i> maghrib 2R, <i>ba'diyah</i> maghrib 2R, <i>awwabin</i> 2R, <i>lihifdil iman</i> 2R, <i>taubat</i> 2R, <i>birrul walidain</i> 2R, <i>lisyukrin nikmat</i> 2R - Maghrib prayer 3R (directly <i>dhikr</i> and <i>khotaman</i>)
19.00-21.00	<ul style="list-style-type: none"> - <i>sunnah</i> prayers: <i>qobliyah</i> isya 2R, <i>ba'diyah</i> isya 2R, <i>lidaf'il bala</i> 2R - Isha prayer (immediate <i>dhikr</i> and <i>khotaman</i>)
21.00-01.30	<ul style="list-style-type: none"> - <i>sunnah</i> prayer: <i>shukrul</i> ablution 2R, <i>mutlaq</i> 2R, <i>hajat</i> 2R - <i>dhikr</i> 165 times - rest

Note: R means Rakaat

3. The Meaning of Religion in Drug Rehabilitation Patients

Through the elements or dimensions developed and formulated by Glock and Stark, the religiosity of drug rehabilitation patients at XX Boarding School Suryalaya can be viewed and observed. The religious dimensions of Glock and Stark's theory have five dimensions: 1) the belief dimension, and 2). the religious ritual dimension; 3). the intellectual dimension; 4). the

experience dimension, and; 5). consequence dimension, or the appreciation dimension.³⁴ Based on observations and interviews that researchers have conducted, the diversity of drug rehabilitation patients at Inabah XX Suryalaya Islamic Boarding School, in terms of the five dimensions.

a. *The Belief Dimension*

When examined in terms of their faith or beliefs, the diversity of drug recovery patients in Inabah XX tends to share the same beliefs. Do they believe in a god? A rehabilitation patient responded when asked about his God. They said they believed in God. As the source (AR) said: "*Are you sure, yes, if you die like that, if you die, for example, the one who took the life, if it is not God, then who is that? Humans cannot possibly do that. Who else if it is not like there is another substance, like here besides that, that is my standard, that is how it is*" (AR, interviewed by Fikri, June 26, 2022). It is in line with SR, who said that: "*Yes, I am very sure, yes, if there were no God, I would not be here either, right?*" (SR, interviewed by Fikri, July 3, 2022). It as stated by MHG, who said:

Yes, I believe. I have experienced this throughout my life. It was just on the last day I was in the police station that I prayed tahajud. I prayed for sholawat nariyah, I asked for my release, and that was when I prayed duha and sholawat. Suddenly, I was called by my investigator, and he said I was free. It means that God still loves me. Even though I was a bastard, but God still loves me. That made me even more convinced that God really exists and loves me (MHG, interviewed by Fikri, July 4, 2022).

Furthermore, when this drug rehabilitation patient is asked whether they believe in the existence of angels, prophets, the truth of the teachings of the Qur'an, and the existence of heaven and hell. He said he believed it (NA, interviewed by Fikri, June 29, 2022). As also said by AR, "*There are angels, I believe. I think God assigns the ones who uproot life and gives sustenance are angels.*" Regarding the truth of the Qur'an's teachings, AR said, "I am sure because I feel calm when I read the Qur'an. It makes my heart calm as though there are advantages." They also think that there will be punishment in the form of paradise and hell. AR stated: "Yes, for instance, that is the reason people are good. If someone sins, they are previously warned that they will burn in hell. Why are we fighting for being there if it is not the end goal?" (AR, interviewed by Fikri, June 26, 2022). TH also said, "*I believe that the Qur'an is true since it is the perfect continuation of the previous book. It contains*

³⁴ Ancok and Suroso, *Psikologi Islami Solusi Islam Atas Problem-Problem Psikologi*.

everything from the prophet's life story to human existence. It is a guide for living. I also believe that angels and prophets exist and that the Qur'an is true" (TH, interviewed by Fikri, July 6, 2022). According to MN, who asserts that other drug rehabilitation patients share this belief, there will be retribution in the form of heaven and hell in the afterlife. "You must be certain, but you have also probably heard the story. Certainly, every action we take will have a response, but Allah is also infinitely forgiving and merciful. While it is possible to forgive the shirkers, it is impossible to forgive the drug-fueled cave phase. It is only in his thoughts" (MN, interviewed by Fikri, June 27, 2022).

Based on the explanation above, in terms of belief, all rehabilitation patients are powerful, and they say that they believe in the existence of Allah as their God. They believe in the existence of Allah's angels and also Allah's prophets. Besides, they also believe that the Qur'an is the true guide for humans. Furthermore, they also believe that there will be a day of retribution in the form of heaven and hell in the afterlife.

b. The Ritual Dimension (shariah)

Inabah XX has several training methods or mandatory practices that every drug rehabilitation patient must implement. The practice aims to restore the behavior that is always against the will of God (disobedience) to the behavior that follows God's will (obedience). As listed in the training curriculum initiated by Abah Anom, these practices are performing repentance baths and ablution, congregational prayer and dhikr, *khotaman*, and reciting and listening to Islamic teachings.

In other words, man is weak in front of his God. Therefore, humans perform rituals or worship as a form of slavery. As an example of a form of slavery, rehabilitation patients obey five daily prayers, read the Qur'an and fast. The activity is done daily as a form of familiarization for rehabilitation patients.

This recitation activity is an effective program for drug rehabilitation patients to get closer to God. Many drug rehabilitation patients previously did not like reading the Qur'an at all, but after entering the rehabilitation, they feel more enthusiastic and always motivated to read the Qur'an. It is as stated by one of the informants (MN), "outside I never read, even I do not listen. Here, we listen and study. I am here starting from Iqra 5, 6 and then the Qur'an to be more fluent" (MN, interview June 27, 2022). The same thing was also expressed by PFP and AR, where PFP said that before entering the

Inabah, he read the Qur'an as he pleased. "No, I am most aware of it. If you want, recite the Qur'an. If not, do not do it, but most do not recite the Qur'an anyway" (PFP, interviewed by Fikri, June 28, 2022). Likewise, what was expressed by AR when asked a question whether he liked to read the Qur'an before entering the Inabah. AR said: "I have never been here before, rarely" (AR, interviewed by Fikri, June 26, 2022). MA also said that before entering the Inabah, he had never read the Qur'an at all, but after entering the Inabah, he never missed reading the Qur'an (MA, interviewed by Fikri, July 5, 2022).

Furthermore, congregational prayer is a ritual practice that is obligatory for rehabilitation patients. Because praying in congregation is one of the healing methods used at Inabah XX. As for the prayers, such as the five daily congregational prayers and *sunnah* prayers, such as repentance prayer, *lidaf' il bala*, *hajjat* (desire), *tahajud*, *dhuha* etc. This healing method increases the quality and quantity of prayers performed by drug rehabilitation patients.

As MZT said, as long as he entered the Inabah until now, he has never left prayer, both obligatory and *sunnah* prayers (MZT, interviewed by Fikri, July 2, 2022). NA also expressed the same thing. He admitted that before entering the Inabah, he very rarely prayed, even though he prayed the five obligatory prayers. NA also said that while outside, the only thing he did was pray maghrib, and even then, he did it to get permission from his parents to leave the house and play with his friends. However, in Inabah, he admitted that he had never left the prayer, especially the five daily prayers (NA, interview Fikri, June 29, 2022).

While SR said that before he was in Inabah when he performed his prayers, he was always in a hurry and wanted to finish quickly. In addition, he also admitted that when he used to perform prayers, he did not read all of his prayers. However, once his parents allowed him to participate in Inabah, he realized that his prayer was much more effective than before. Instead of skipping over some of the readings during prayer, he now reads them all. Instead of only praying occasionally, he now does the prayer regularly (SR, interviewed by Fikri, July 3, 2022).

Furthermore, MN stated, *"anyway, since following Inabah, prayer has become necessary, in my opinion. Regarding religion, I was very different from what I am now. In the past, the prayer was only Eid prayer. The feeling in my heart is that I am afraid to leave prayers"* (MN, interviewed by Fikri, June 27, 2022).

Besides that, fasting also includes rituals that are required of rehabilitation patients. It aims to suppress passions in drug rehabilitation patients. Ramadan fasting rituals are mandatory. As a form of habituation, rehabilitation patients are encouraged to fast Monday-Thursday, increasing the enthusiasm of the drug rehabilitation patients themselves for fasting.

AR said that during his Inabah, he never broke the fasting of Ramadan. Even though when he had not entered the Inabah, he admitted that he often did not fast. He could not even fast in Ramadan for up to two weeks. Even if he did it in a day, he said there were no other activities besides sleeping from morning until before the sunset call to prayer (AR, interviewed by Fikri, June 26, 2022). It is in line with MN; he said that:

Thank God, here I fast. Before, I had not fasted from first to last. I pretended to be fasting at home, but if it was outside the house, I ate. While here, I diligently fast Monday- Thursday. In the past, it was also nagged if I didn't fast at home. I felt shame for my little siblings. So I pretended to be fasting when I was at home. When we saur, I joined it. They knew I was fasting, but from morning till noon, I went out to eat. Thank God, here, it is what I have been waiting. During life, only this time, I am fully fasting. There is a pride in itself, too (MN, interviewed by Fikri, June 27, 2022).

MHG stated, "When I started fasting in 2020, I was surprised. I had never fasted before. Never fasted only on the first day and on the last day only. When I was fasting, I was shocked, lethargic, and I felt like I was going to die in the morning, afternoon, evening." However, even so, he admitted that he fought against these things so that those who were not used to it became used to it, and finally, he was able to feel the fasting of Ramadan for a whole month (MHG, interviewed by Fikri, July 4, 2022). In line with what was said by (MA), he said that at first, he wanted to fast because he was afraid of the punishment at the Inabah, but over time he became accustomed to fasting Ramadan for a whole month (MA, interviewed by Fikri, July 5, 2022).

c. The Intellectual Dimension

Inabah's vision is "the realization of a Muslim society free from drug abuse." This vision aims to bring drug rehabilitation patients closer to God. For example, rehabilitation patients understand jurisprudence science, tajwid, memorizing short letters, etc. In order to realize this vision, these activities they must carry out these activities continuously. This activity can be said to be very impactful for drug rehabilitation patients.

According to MZT, while studying jurisprudence at Inabah, he became aware of the praying procedures and the benefits of the prayers he was doing, such as prayers of repentance, *tahajud*, and *tasbih witr* and so on (MZT, interviewed by Fikri, July 2, 2022). The same thing was also expressed by MN, who stated that he got much knowledge from studying jurisprudence, "Thank God there are many changes. I just knew *Al Fatihah*. now I Thank God" (MN, interviewed by Fikri, June 27, 2022). While SR said that while studying jurisprudence, he learned about prayers such as the *qunut* prayer. Before joining the Inabah, he did not know it and always left it every time he performed the dawn prayer (SR, interviewed by Fikri, July 3, 2022). It was different with AR, who said he studied religion from childhood to junior high school. However, since high school, when he fell into drugs, he said many had forgotten about it. When he studied jurisprudence at Inabah, he felt reminded again of the correct worship procedures (AR, Interviewed by Fikri, June 26, 2022).

Likewise, regarding the knowledge of reading the Qur'an and also the science of tajwid, as said by AR when asked the question, can you already read the Qur'an and know the laws of recitation in it? AR said:

I can read the Qur'an, but may not be fluent. If just reading, I can, but maybe the tajwid will have a lot to learn again. I learn tajwid like madthobi'i, ikhfa, idzhar. That's the basic one (AR, June 26, 2022). In line with what was said by PFP, Thank God little by little. when I just came here, reading the Qur'an was also not smooth, but Alhamdulillah now it's a bit better. tajwid just learned a little bit. before, don't know at all (PFP, Interviewed by Fikri, June 28, 2022).

It is different from MA and MHG. MA said that he was able and fluent in reading the Qur'an. It was because he claimed to have learned to read the Qur'an since childhood. Likewise, regarding the science of recitation, he said that he already knew about the science of recitation long before entering the Inabah because he had studied at the madrasa since childhood (MA, interviewed by Fikri, July 5, 2022). While MHG also said, "Since my childhood, when I was five years old, I went to TPA before studying at TPA until I was ten years old. So when I came here, I have reminded again because I had studied before" (MHG, interviewed by Fikri, July 4, 2022). The same thing was also expressed by HT, "Already, when I came here, I immediately read the Qur'an. I have learned tajwid since elementary school, around 5 or 6 years old. However, I forget some. Here is another reminder, those who already

understand are like *idzhar, idgham, ikhfa, iklab, then qolqolah*" (HT, interviewed by Fikri, July 6, 2022).

Likewise, regarding memorization knowledge, rehabilitation patients claim to get additional memorization after entering the Inabah. MZT revealed, "Before, he never joined *khotaman, dhikr*. When I come here, I know." MZT also added that while he was here, he received additional memorization of short letters such as *al-insyirah, al falak, al ikhlas, an nasr, al kafitun, al maun, al qurais, al fil, al humajah, al asr, at takasur, and al-qoriah* (MZT, interviewed by Fikri, July 2, 2022). It is in line with MA. He said that since he entered Inabah, he has memorized *tawasul, khotaman*, and many prayers such as *qunut, tahajud* and *tasbih* prayers, which he did not know before (MA, interviewed by Fikri, July 5, 2022).

Furthermore, AR said that there he gained additional knowledge about *dhikr*. He said, " *I never studied tarekat as before I was at home. Right here, I studied the qodiriyah naqsabandiyah order. Right before I came here, I didn't know dhikr Jahar and dhikr khofi. Now, I used to do it* "(AR, interviewed by Fikri, June 26, 2022). Likewise, PFP said he admitted that during the five months he participated in the Inabah program, he gained additional knowledge such as *dhuha* prayers, prayers, *tahajud, khotaman* and surah *al-insyirah* (PFP, interviewed by Fikri, June 28, 2022). NA also expressed the same thing. While undergoing rehabilitation, he memorized the book of Uqudul Jum'an and short letters such as *al-maun, al-qurais, al-lail, al-qodr, and az-zalzalalah* (NA, interviewed by Fikri, June 29, 2022). Based on this description, there is an addition to memorizing rehabilitation patients. Through this program, rehabilitation patients become memorized about prayers, *dhikr, khotaman*, and also short letters.

d. The Experience Dimension

As said before, a ritual is a form of human servitude. By carrying out the ritual, there is usually a perceived religious experience. These feelings, for example, feeling closer to God, prayers answered, peace of mind and so on. As revealed by MN, since being Inabah he has been afraid to leave prayer because it has become his necessity. MN also said, *If we dhikr after prayer, we follow the qodiriyah naqsabandiyah order. In my opinion, that is how I feel and enjoy it while remembering sins. Sometimes we are carried away crying to our hearts. It is also cool.* (MN, Interviewed by Fikri, June 27, 2022). The MA also expressed the same thing, *"In the past, it was different from now, but now the prayer is more special, the heart is cool when I pray, If the dhikr is the poison*

that I experience, when I finish the dhikr, the heart is cool, the mind does not go anywhere like that" (MA, interviewed by Fikri, July 5, 2022)

Furthermore, MHG revealed that when he is praying, he feels his heart becomes calmer and relaxed. When doing *dhikr*, he always imagines the sins he has committed during his life, which makes him plunged into the *dhikr* sentence (MHG, interviewed by Fikri, July 4, 2022). As for PFP's experience performing prayers and *dhikr*, "Thank God, my heart is calm. I do not have any thoughts, so my thoughts are calm. I feel good when I do dhikr. If I'm confused and do dhikr, my mind becomes calm. Alhamdulillah, my heart is calm again. Dhikr is a medicine for everything" (PFP, interviewed by Fikri, June 28, 2022). NA also expressed the same thing when performing prayers and *dhikr*. NA felt coldness and calm in his heart. He said, "When reciting *Zahar* (the sound is emitted), when the *ilallah* word is rich in heart, it is calm" (NA, interviewed by Fikri, June 29, 2022). Based on the description above, all rehabilitation patients can feel and appreciate the prayers and *dhikr* they are doing. The rehabilitation patients' confession that there is inner peace within them when they have carried out the worship proves it.

In carrying out the prayer, rehabilitation patients can internalize it. The presence of peace of mind when they are carrying it out proves it. However, it differs from the implementation of fasting, where rehabilitation patients still cannot experience religious experience. SR, a rehabilitation patient, said, "*yes, it is relieved. It is nice to be able to eat, as usual, but Alhamdulillah it is also fasting fully*" (SR, interviewed by Fikri, July 3, 2022). The same thing was also expressed by MN, "*during the whole my life, it is full fasting once. There is a pride*" (MN, interviewed by Fikri, June 27, 2022).

Furthermore, NA said that during Ramadan fasting at Inabah, and he only felt a sense of togetherness from the rehabilitation patients when he was about to break his fast (NA, interviewed by Fikri, June 29, 2022). Likewise, MZT felt happy because he had carried out the obligation to fast for a whole month (MZT, interviewed by Fikri, July 2, 2022). MA also expressed that he did not have any feelings while fasting in Ramadan because he was only fasting based on fear of punishment (MA, interviewed by Fikri, July 5, 2022). AR added, "*If you fast here, it is not hard because there are many activities. A little rest time. For example, the morning after the dawn prayer, immediately pray sunnah isyarak. So, finish one activity, take a break, and go straight to another activity. It's not hard to fast*" (AR, accessed June 26, 2022).

e. The Consequence Dimension

Morals are a reflection of the human self. The good and bad of humans depend on the morals they behave. These morals are shown in virtues such as sharing, cooperating, not stealing, not drinking alcohol and so on. Therefore, Inabah XX has consequences for rehabilitation patients who display despicable morals, so positive values are embedded in their lives. As revealed by AR, in this Inabah, the caring is very great. Therefore, when he has extra food, he always shares it with fellow rehabilitation patients (AR, interviewed by Fikri, June 26, 2022). In line with AR, MHG also said, *"here, it is more about the totality of being together, like sharing food. Two hundred thousand to eat food together. How much do we have to buy? We eat together. If people ask for cigarettes, we give them if we have; if we do not have, what else can we do?"* (MHG, interviewed by Fikri, July 4, 2022).

Furthermore, PFP said he was happy to share with other rehabilitation patients. For example, when his parents visited him and brought food, he always shared it with other patients (PFP, interviewed by Fikri, June 28, 2022). Likewise, SR said that he always shared cigarettes with other rehabilitation patients (SR, interviewed by Fikri, July 3, 2022). In addition, NA admitted that he was not reluctant to share with fellow rehabilitation patients in need. He said, *"yesterday, I was eating noodles, and a friend asked me whether I still have noodles. I just replied, just take it in the cupboard"* (NA, interviewed by Fikri, June 29, 2022).

Apart from sharing material as described above, some drug rehabilitation patients like sharing in non-material forms such as sharing religious knowledge. MA said that he likes to share with others both materially in the form of food and non-materially in the form of knowledge, such as sharing knowledge of recitation (MA, interviewed by Fikri, July 5, 2022). HT also expressed that he did not hesitate to share his knowledge. He said, *"When it comes to sharing knowledge, as I said earlier, if I am entrusted with the caretaker teaching the children here, yes I will share my knowledge"* (HT, interviewed by Fikri, July 6, 2022).

Islam has always obliged its adherents to follow its rules and avoid violating any of its prohibitions. Regarding religious obligations, particularly those of the Islamic faith, such as developing a mindset of cooperation with others and preventing certain behaviors like consuming alcohol or stealing, etc. Most rehabilitation patients claimed that they had never engaged in any behavior while at Inabah that was contrary to the rules of that religion,

including drinking and stealing. When staying at the Inabah, did you ever engage in religiously forbidding behavior, such as drinking alcohol, as MN was asked?

Thank God I never did. I went home last Eid for three days, but I never did. Thank God I do not leave the house. I'm already at home because I don't want to be influenced by the bad environment. I don't want to be hit again. if I still want it, I'm sure I'll just shut up and use it again. However, I do not want it anymore (MN, interviewed by Fikri, June 27, 2022).

AR also expressed the same thing: "Until now, thank God, no, because before I came here, I've been rehabilitated many times. I wish I could be consistent if I return to the mid of society" (AR, interviewed by Fikri, June 26, 2022). Likewise, PFP said that while joining the Inabah, he never stole or drank alcohol because he had promised he would not do things prohibited by religion (PFP, interviewed by Fikri, June 28, 2022). Likewise with NA, who said that he had never stolen and would never drink alcohol again because he did not want to disappoint his parents anymore (NA, interviewed by Fikri, June 29, 2022). While MZT also admitted that he has never stolen things that are not rightfully his, the same goes for drinking alcohol. He said, "I do not want to do it anymore. What should I do in the future if I do it again?" (MZT, interviewed by Fikri, July 2, 2022).

Nevertheless, other rehabilitation patients expressed different things. They said they could not wholly forget the drug world and took it out on liquor. MHG said, "I used to get drunk here, several times. I did my relives on alcohol, then I was taken back to here. The last time I went here was on March 7 this year because I was drunk". Likewise, he said, "Once, on March 2, 2021, I ran away from here because my brain was still infected. Methamphetamine was all that was present in my head. I stole my cell phone. I received the punishment that discouraged me from doing it again" (MHG, interviewed by Fikri, July 4, 2022). MA admitted that he had consumed alcohol while at the Inabah prior to the previous fast. He was invited by a friend here" (MA, interviewed by Fikri, July 5, 2022).

Regarding experience, most rehabilitation patients have always been motivated to carry out religious orders and avoid their prohibitions. However, a small number have not been able to abandon habits that violate religious rules completely.

Conclusion

The study results show that the religious meaning of drug rehabilitation patients in terms of 5 dimensions is as follows: First, in their belief dimension, all drug rehabilitation patients believe in the existence of God. God is a supernatural being, and as Muslims, we must believe in such a thing. In addition, they also believe that their existence is due to God's existence. Furthermore, they also believe in the existence of angels and prophets, God's creatures. They also believe that the teachings in the Qur'an are true as guidelines for living life. In addition, they also believe that this world will end and that every action will be rewarded in heaven and hell. Second, their belief is in line with the religious ritual activities they carried out while in the Inabah. There, they diligently carry out various religious rituals in Islamic teachings, such as five daily and other sunnah prayers, fasting during Ramadan, and diligently reciting the Qur'an. They interpret their religious rituals as nothing but a necessity for them. Third, in the intellectual dimension, they feel an increase in religious knowledge, for example, becoming aware of the procedures for prayer, reading the Qur'an and its tajwid laws, and memorization such as dhikr, khataman, and also short letters. Fourth, they give a different meaning regarding feelings or religious experiences. When performing prayers and dhikr, they interpret this activity as an activity that can calm their heart and mind. However, unlike the case with fasting, they have not been able to make sense of fasting itself, but this does not necessarily reduce their intensity of fasting. Fifth, in consequence dimension, most rehabilitation patients interpret the teachings of the Islamic religion as a motivation to behave better than before. This fact is evidenced by the growth in rehabilitation patients of the nature of sharing, avoiding alcohol, and avoiding stealing behavior. Although a small number still commit acts that break the rules, such as stealing and drinking alcohol.

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Interview

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HT, interviewed by Fikri, Tasikmalaya, July 6, 2022

MA, interviewed by Fikri, Tasikmalaya, July 5, 2022

MAA, interviewed by Fikri, Tasikmalaya, June 25, 2022

MHG, interviewed by Fikri, Tasikmalaya, July 4, 2022

MN, interviewed by Fikri, Tasikmalaya, June 27, 2022

MZT, interviewed by Fikri, Tasikmalaya, July 2, 2022

NA, interviewed by Fikri, Tasikmalaya, June 29, 2022

PFP, interviewed by Fikri, Tasikmalaya, June 28, 2022

SR, interviewed by Fikri, Tasikmalaya, July 3, 2022

TH, interviewed by Fikri, Tasikmalaya, July 6, 2022