



Spiritual Dimension in Mental Rehabilitation of Adolescent Drug Addicts (Case Study at Inabah VII Putra Suryalaya Tasikmalaya)

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Abstract

Background. In various regions in Indonesia, drug addiction has experienced an increase, especially in adolescents. Teenagers seem to be good subjects for drug dealers to become users and couriers. Adolescents who are addicted to drugs experience dysfunction in thinking, feeling, speaking, and sensing.

Aims. Rehabilitation efforts are needed to help drug-addicted teenagers recover from abnormal conditions. One of the rehabilitation centers for drug addicts is in the Suryalaya Tasikmalaya Islamic boarding school in Inabah VII Putra.

Methods. The research method employs a descriptive approach with a qualitative data analysis, utilizing interviews, observations, and primary research data, including files related to the research case. Secondary data sources, such as books, scientific journals, and processed data, are also used for confirmation and triangulation. These data are presented in the form of critical analysis description paragraphs that refer to the creation of a new finding.

Result. As for the result of this study, the mental rehabilitation of drug addicts in Inabah uses a spiritual approach in the form of the Suluk TQN method (Bathing, Bathing Repetance, Talqin Dzikir, Prayer). Research was conducted using a descriptive method in a qualitative approach to assess changes in fostered children, both psychologically and spiritually.

Conclusion. With a spiritual approach, drug addicts can recover in a better direction and get closer to God. The things that foster children get are free from drugs, changing minds, and a change in mental condition in the form of calm and confidence, being able to change lifestyle, and being able to help and guide people who are affected by drugs.

Keywords: Spirituality, Rehabilitation, Inabah



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INTRODUCTION

Adolescence is a time that requires guidance from all parties: parents, family, the environment, society, and the government. Adolescents who are not guided by these factors experience abnormalities. One of those disorders is teenagers who are addicted to drugs.

Adolescents who are addicted to drugs (*drug addicts*) become a disease for themselves, their

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families, and society. To prevent the teenager from developing a disease, special treatment is necessary, one of which is the institution that addresses this issue, namely the Inabah, located at the Suryalaya Islamic Boarding School. Inabah is a rehabilitation place for drug victims.

Drug addicts, depression, require physical, psychological, sociological, anthropological, and economic rehabilitation, so they require serious treatment so that children can rebuild normally. At the rehabilitation center for children fostered by Inabah VII Suryalaya Tasikmalaya, most of the children are teenagers, as adolescence is a period of development, marking the transition from childhood to adulthood. Rehabilitation is an effort to restore mental and physical health aimed at drug addicts who have undergone a curative program. The goal is for addicts to stop using and to be free from concomitant diseases such as physical damage (nerves, brain, blood, heart, lungs, kidneys, liver, and others), mental damage, and negative character changes, caused by drug use.

Rehabilitation is not just restoring the addict's original health, but restoring and nourishing the addict completely and comprehensively. Drug rehabilitation is an ongoing and comprehensive process. Drug diseases are special and always leave a mental and physical addiction. Some managed to overcome it in a relatively short time, while others struggled for a lifetime to tame it. Therefore, the rehabilitation of drug victims must include efforts to support drug victims, day by day, in making meaningful and quality development and improving their lives in the physical, mental, spiritual, and social fields.

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According to AR. Sujono, Bony Daniel.¹ Social Rehabilitation is the process of integrated recovery activities, both physically, mentally, and socially, so that former narcotics addicts can return to carry out social functions in people's lives, under Article 1, number 17 of Law Number 35 of 2009 concerning Narcotics.²

¹ AR. Sujono, Bony Daniel, 2011, *Comments and Discussion of Law Number 35 of 2009 concerning Narcotics*, Sinar Grafika, Jakarta, p. 74

² AR. Sujono, Bony Daniel, 2011, *Comments and Discussion of Law Number 35 of 2009 concerning Narcotics*, Sinar Grafika, Jakarta, p. 74

Narcotic dependence is "a condition characterized by the urge to use narcotics continuously at an increased rate to produce the same effect, and if its use is reduced or stopped abruptly, gives rise to typical physical and psychological symptoms. As a disease, narcotics abuse can be described as a typical symptom, which repeatedly *relapses* and progresses, meaning that it gets worse if not helped and appropriately treated. For addiction to narcotics to be cured, it is necessary to carry out therapy and rehabilitation. The purpose of treatment and rehabilitation is a series of service processes provided to addicts to release them from dependence on narcotics, so that they can enjoy a free life without drugs.

The majority of those who are being rehabilitated are teenagers, because adolescence has to adjust to the opposite sex relationship that has never existed before, and to adjust to adults outside of the family and school environment. Adolescents spend more time with friends, so the influence of peers on attitudes, speech, interests, appearance, and behavior is greater than the influence of family. For example, most teens discover that they have worn the same clothing model as a popular group member, so the chances of being accepted into a group are increased.

Syamsu Yusuf said juvenile delinquency is a behavior committed by adolescents that ignores the social values that apply in society. Juvenile delinquency includes all behaviors that deviate from the norms and laws set by adolescents.³ At this stage, adolescents should begin learning to assume responsibilities as teenagers who can think and act following societal norms. However, with the modernization trend of this era, it makes it easier for teenagers to access all information and details about things that smell of promiscuity.⁴

Hafri Khaidir Anwar stated that the factors contributing to promiscuity in adolescents include family factors, social environment, internal environment, and information technology factors.⁵ Finally falling into a misleading circle of becoming a nakoba addict.

According to Sumiati, foster children who are dependent on drugs are divided into 2, namely:

a. Physical dependence

Physical dependence is a condition where a person reduces or stops using certain drugs that he or she usually uses; he or she will experience symptoms of substance withdrawal. In

³ Yusuf, Syamsu. (2018). *Adolescent Developmental Psychology*, Rosdakarya, p.43

⁴ Nadirah, S. (2019). The Role of Education in Avoiding Promiscuity in Adolescents. *Journal of Gender Studies*, 9 (1), p. 309

⁵ Anwar, H. K. (2019) *Analysis of Factors Causing Promiscuity in Adolescents in the City of Banda Aceh. Scientific Journal of Guidance and Counseling*, 4 (2), p. 17.

addition to being characterized by symptoms of substance breakdown, physical dependence can also be characterized by changes, most noticeable in the eyes and face, convulsions, hallucinations, more aggressive behavior, and even decreased levels of consciousness.

b. Psychological dependence

Psychological dependence is a state where a person stops using certain drugs, and they experience a powerful desire to use the drug even though he does not experience physical symptoms. When a person is in rehabilitation, they look very gloomy and lack passion because they are disconnected from drugs.

So the concept of treating victims of drug abuse and depression is to return people from behavior that is always against the will of Allah or vice versa, to behavior that follows the will of Allah or obedience. From the point of view of science, the approach of "*Sufism*" or *spirituality* through the forum of the "Tarekat Qodiriyah Naqsabandiyah" led by Abah Anom at that time, when he was still there. So, a drunk person means that his soul is actually being shaken and disturbed, not much different from a crazy person, so a method based on the Qur'an and Hadith, as well as the *ijtihad* of the scholars, is needed.⁶

With spiritual guidance, such as *dhikr* that illuminates the face and heart, it can also give health to the soul and body, eliminating fear and sadness.⁷ It is hoped that all those under the guidance of Inabah will undergo a genuine transformation within themselves, so that when they return to their families and communities, they will be able to do good things following Islamic teachings.

With the guidance of the Qadiriyah Naqsabandiyah tarekat, it is hoped that it can influence the formation of attitudes and behaviors in the context of social renewal. This is evident in *dhikr* or *wirid* forums, where an emotional and spiritual bond is established between them.⁸

To increase spiritual intelligence, emotional intelligence, social intelligence, and daily intelligence in pursuit of a higher spiritual degree, practitioners of the tarekat consistently recognize the need for guidance and spiritual support through "teachers" in *dhikr* to Allah SWT. With the guidance of teachers, *dhikr* becomes more disciplined, profound, and comprehensive. The practice of the tarekat under the guidance of teachers that is strict,

⁶ http://en.wikipedia.org/wiki/Pondok_Pesantren_Suryalaya

⁷ <http://www.Suryalaya.org/ver/inabah.html>

⁸ Hajjah Ummu Salamah, *Tradition and Morals of Tarekat Practitioners*, Publisher of Yayasan Al-musadadiyah Garut, p. 243. Jl. Mayor Syamsu.

systematic, and directed by the teacher, finally gives rise to various socio-spiritual, socio-psychological, and socio-cultural approaches that are multi-perceptive, namely through critical and creative awareness approaches, participatory approaches, dialogical approaches, wisdom and wisdom approaches, qualitative contextual approaches, historical approaches, and change process approaches from within.⁹

METHODS

Following the objectives to be achieved in this study, which are to observe, implement, explore, and elaborate on educational values that can shape the character of foster children during the drug therapy process at Pondok Inabah VII Suryalaya Tasikmalaya, the approach considered relevant for use is a qualitative method.

The characteristics of research with qualitative methods, as stated by Subino Hadisubroto, include:

"The form of the data is soft, in the sense that it is rich in information about the research subject, it is not easy to handle with statistical procedures, the approach is not with specific questions to examine the hypothesis, the concern is directed to understand behavior using the researcher's frame of reference, and the data collection process is carried out through direct contact with the research subject in a natural scene".¹⁰

The approach used in this study is qualitative, employing case studies. The qualitative approach is a research paradigm that describes events, people's behaviors, or a situation in a specific place in detail and depth, in the form of a narrative.

Qualitative research is a research process that aims to understand social problems by creating a comprehensive, holistic picture formed in words, detailing the views of informants in a natural setting, and arranged in a manner that reflects their authentic experiences.

The data in this study were obtained from both human and non-human sources. The source of data from the human element is the elders of the Suryalaya Islamic Boarding School or their representatives appointed by the Mursyid, according to their respective fields of expertise. This includes the elders of the Inabah boarding school and its coaching staff, as well

⁹ Fadlullah Muh. Said, 2020. *Ma'rifatullah Building Spiritual, Intellectual, Emotional, Social, and Moral Intelligence Karimah*, Jl. Ciburial Indah No. 2-6 comp. Babussalam Al-Qur'an Islamic Boarding School, Bandung.

¹⁰ Hadisubroto, Subino, *Evaluation of Education as an Effort to Control the Quality of Education*, Inauguration Speech of Professor of IKIP Bandung, April 9, 1988

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as several foster children (clients). Meanwhile, the data obtained from non-human sources includes several books used as source books by the Suryalaya Tasikmalaya Islamic Boarding School, including books written directly by Abah Anom and other relevant writings, which have been appointed and approved by the elders of the Suryalaya Islamic Boarding School for use. Additionally, the social situation, conditions, and facilities at Pondok Inabah, as well as documents related to the activities carried out at the Suryalaya Islamic Boarding School, particularly at Pondok Inabah VII Suryalaya Tasikmalaya.

To obtain data related to the philosophical study and concepts of the Suryalaya Tasikmalaya Islamic Boarding School, about who, why, and how the substance of human characteristics and the concepts of guidance and counseling, the respondent was Mr. KH. Zainal Abidin Anwar. As for the basis for his consideration, unless he has been appointed by the elders of the Suryalaya Islamic Boarding School, and his status as the Central Management of the Serba Bakti Suryalaya Foundation, also because he is a special assistant to Abah Anom, who is in charge of the development of science and da'wah, as well as the guidance and development of the Inabah Boarding School.

Meanwhile, the data related to the guidance and counseling process through the provision of assistance to adolescents with drug abuse in Pondok Inabah, the respondent was Mr. KH. Anwar and his staff. In this case, Mr. KH. Anwar is the Chairman of Inabah VII Suryalaya Tasikmalaya. Given the impact of the assistance process experienced and felt by the foster children (clients), the researcher was given the broadest possible time to interview several of them.

The data related to the procedure for the admission of foster children, the steps to implement therapy, materials, and guidance schedules, were obtained from documents in the form of the Inabah VII Suryalaya guidebook, both written directly by Abah Anom and other regulations and provisions set by the elders and coaches of Inabah VII Suryalaya.

DISCUSSION

Inabah VII is an Inabah Islamic Boarding School led by KH. Anwar, which is located in Rawa village, Calingcing Village, Rajapolah District, Tasikmalaya City, West Java Province, 46155. The area of Inabah VII is approximately 2,800 m², comprising two main buildings: office rooms, coaching rooms, living rooms, kitchens, and mosques. Pondok Inabah VII was established on Thursday, September 5, 1905, to coincide with 7 Rajab 1323 H by the

late Sheikh Abdullah Mubarak bin Nur Muhammad, who is popularly known as Abah Sepuh. The Trustees of Inabah VII, namely, KH. Anwar Mahmud as the leader of the 7th Inn.

Concept of Drug Therapy in Inabah

Suryalaya Islamic Boarding School, in addition to fulfilling its functions and roles typical of Islamic boarding schools, also possesses special expertise in religious sciences, specifically in the field of Sufism studies and its practice, utilizing the "Thariqat Qadiriyyah-Naqsyabandiyyah" (TQN) approach. Since its establishment (1905) until today, the Suryalaya Islamic Boarding School has become the center of TQN development, and one of the manifestations of the development effort is the establishment of Pondok Inabah in the early 1970s. Considering that Pondok Inabah is an inseparable part of the Suryalaya Tasikmalaya Islamic Boarding School, the goal that Inabah aims to achieve is, in principle, the same as that of the Suryalaya Islamic Boarding School.

Main Functions and Roles of Suryalaya Islamic Boarding School

The primary role of the Suryalya Tasikmalaya Islamic Boarding School is to carry out "amar ma'ruf and nahi munkar". The role of "amar ma'ruf" encompasses two primary aspects. First, carry out calls and invitations, both orally, in writing, and in action, to all people to practice religious teachings as much as possible.

Second, fostering community members to recognize and fulfill their duties and obligations in various dimensions of life, such as social, cultural, economic, and defense and security fields. One of the roles of "nahi munkar" is actualized in the form of Inabah to help heal victims of drug abuse.

The effect of drug therapy on the attitude of foster children is a mental state in a person to react to something they are facing. Experts define an attitude as a relatively stable and consistent predisposition to respond or behave in a certain way to something encountered, either positively or negatively. Attitudes also include the tendency to categorize or classify. It was further emphasized that the source of this attitude is cultural, familial, and personal.

Inabah's task is highly relevant when it relates to the expression of existentialist experts (Coleman, in Langgulung H, 1986:27), who stated that "Modern man today is experiencing loneliness and alienation, namely: alienated from God, alienated from others, and alienated from himself."

The nature of every human being can, by itself, know the good to follow or the evil that he must avoid. Based on this theory of fitrah, every drug victim in the treatment process begins with the return of the functions of fitrah, especially his intellect to be able to know (ma'rifat), impress (tauhid), and love (mahabbah) Allah. This effort to restore his intellect function cannot be separated from his efforts to activate his Qolbu (heart) power. Because Qolbu, according to Islam, is the center of human strength and weakness by birth. Qolbu is a barometer of whether a person is good or not in his life, both in the world and the afterlife, as said by the Prophet (saw).

If a teenager who is a victim of drug abuse is likened to a caterpillar, of course, many people do not like it even if they need to avoid it, because the feathers on it make others feel itchy, sultry, and restless. Thus, the perception of the Sufis towards a person whose heart has not been submissive and obedient to Allah (because of a disease) is that many of their traits and behaviors disturb and make others feel insecure, so that they are no different from a caterpillar.

However, when the caterpillar realized himself, admitted his weaknesses and mistakes (repentance), he immediately became isolated (uzlah and khalwat), lived a life full of struggle (mujahadah), and engaged in self-reflection (muhasabah) as a cocoon. All this he did to find the true meaning of life (muraqabah), and for that, he had to return to the right path (inabah) and live righteously.

Victims of drug abuse who are undergoing the process of coaching (guidance) in Inabah are those who are aware of themselves (sins) all this time (repentance). Then they migrated from their environment and past which were full of hura (uzlah and khalwat), forged themselves with struggle (riyadhah and mujahadah) by doing self-reflection (muhasabah) as a child of development (client) while purifying themselves (tazkiyatun nafs) to find the true meaning of life (muraqabah). For that, they must return to the path of Allah and surrender themselves only to Him (Inabah).

After carrying out the process of contemplation (muhasabah) and self-purification (tazkiyatun-nafs) through practice (riyadhah) and struggle (mujahadah), little by little, the door of his heart opened and he found the true meaning of life. He began to abandon his old habits (drunkenness/drunkenness due to drugs) and then replaced them with habits of virtue (worship), which he believed to be his first and foremost duty as a Muslim. His perspective on the meaning of life and the future has become clearer and more directed, as revealed through

the respondents' stories. This proves that the coaching process (efforts) carried out in Inabah is quite effective.

The effectiveness of drug therapy at Inabah VII Putra Pondok Pesantren Suryalaya Tasikmalaya is quite significant (93.1%), with the primary success standard being the emergence of substantial mental awareness in the foster children (clients), after participating in coaching at Inabah for at least 40 days. Additionally, it physically demonstrates freshness and cheerfulness in foster children. These signs have begun to appear, and they feel them in the third week of undergoing therapy. However, to make it even stronger, it takes at least 40 days or 2 to 3 months, as experienced by the second to fifth respondents.

Drug Therapy Concept Model of Inabah Islamic Boarding School Suryalaya

The concepts of therapy consider the Qur'an and As-Sunnah as the primary sources, followed by *ijma'* and *qiyas*. Everything is built upon the guidance of the Qur'an and the Sunnah. It is also established through the activities of reason (thought), contemplation, and spiritual experience of the 'Arifin Ulama as their teachers or *mursyid*. This can be seen in his concepts related to the existence and essence of man, such as theories about human events, the spirit (soul), and models of education, guidance, counseling, or therapy. The effectiveness of drug therapy at Inabah Islamic Boarding School Suryalaya Tasikmalaya is quite significant (93.1%), with the primary success standard being the emergence of substantial mental awareness in the foster children (clients) after attending coaching at Inabah for at least 40 days. Additionally, it physically conveys freshness and cheerfulness.

The concept of therapy at the Suryalaya Tasikmalaya Islamic Boarding School recognizes that humans possess not only physical and spiritual elements, but also elements of *al-nafs*, which are spiritual aspects. As a spiritual element, *al-nafs* has several potentials, including: spirit, *qalb*, *aqlu*, and *lust*. These four spiritual elements color the personal qualities of man. Inabah of the Suryalaya Islamic Boarding School understands that the potential of *al-nafs* is *al-Ruh* that has been integrated with the body. *Al-nafs* in the sense of *lathifah* has layers according to the level of softness as follows:

a) *Lathifat al-Qalb*,

The inner point in *Lathifatul-Qalb* is that here are the attributes of Satan, Satan, disbelief, polytheism, superstition and others, the two fingers are located under the milk on the left side, we make as much *dhikr* as possible, God willing, at this level it is replaced with Iman, Islam, *Ihsan*, *Tauid* and *Ma'rifat*.

b) *Lathifat al-ruh,*

Lathifat al-ruh, Here lies the nature of Bahimiyah (tame animals) according to lust, the two fingers are placed under the milk on the right side. We perform as much dhikr as possible, God willing, with solemnity and humility.

c) *Lathifat al-Sirr,*

Here lie the characteristics of the Shaabiyah (wild beasts), namely the nature of tyranny or persecution, grumpy and vengeful, located with two fingers on the left side of milk. We do as much dhikr as possible, God willing, replaced with love and hospitality.

d) *Lathifat al-Khafi,*

Here lie the traits of envy, treachery and the traits of shaytan, the two fingers on the milk on the right side. We do as much dhikr as possible, God willing, replaced with the qualities of gratitude and patience.

e) *Lathifat al-Akhfa,*

Here lie the qualities of Rabbaniyah, namely riya, Takabbur, ujub, sum'ah, and so on, located in the middle of our chest, to enable as much dhikr as possible. God willing, these qualities are replaced with calmness and a calm mind.

f) *Lathifat al-nafs*

Here lie the qualities of anger and the length of wishful thinking, located right between the two eyebrows. We make as much dhikr as possible, God willing, and it is replaced with calm qualities and calm minds.

g) *Lathifat body*

Latifah al-jasad is the whole body that is filled with the vibration of dhikr jahar that burns all forms of vices within oneself.

Getting to know the inner latifahs in the Sufi thariqat, the reference in the practice of the tarekat rests on the tradition and morals of nubuwah (prophethood). It covers essentially the Sufi path through certain maqamat and ahwal. After he has purified his body, he then steps into activities, which include:

First: *Tazkiyah an-Nafs* or purification of the soul, which means purifying oneself from various evil, reprehensible, and animal tendencies and adorning them with praiseworthy and malakuti qualities.

Second: *Tashfiyah al-Qalb*, Purification of the heart means removing from the heart the love of temporary worldly pleasures and the concern for sorrow, and establishing in its place the love of Allah SWT alone.

Third: *Takhaliyah as-Sirr* or emptying the soul from all thoughts that will divert attention from dhikr or remembrance of Allah SWT. Fourth: *Tajalliyah ar-Ruh* or enlightenment of the soul, which means filling the soul with the light of Allah and the turmoil of his love.

It is the *latifahs* that control a person's inner life, so they are located within the human body. This *latifah* in the next stage is a practical term that connotes place. For example, *Latifah al-Nafsi* is the place of *al-Nafsu al-amarah*. *Latifah alqalbi* as the place of *lust al-lawamah*, and so on. In other words, the placement of the immaterial *latifah* into the human body is entirely due to the power of Allah SWT.

Latifah is a media vehicle for the spirit to exist in human beings, which is *barzakhiyah* (the state between physical and spiritual life). In essence, the creation of the human soul (five *latifahs*) is not through the evolutionary system. Allah blows the soul into the human body through the process that occurred in the body of the Prophet Adam (as). So he reluctantly accepted the order. The soul enters the body with a heavy heart because it has to enter a dark place. Finally, the soul gets the word of Allah

SwT: "If you want to enter with pleasure, then you will also leave easily and easily, but if you enter by force, then you will also leave with force". The spirit enters through the crown, then descends to the border of the eyes, then to the nose and mouth, and so on, *sanpai* to the tips of the toes. Every limb of Adam's body that the spirit passed through became alive, moving, speaking, sneezing, and praising Allah SWT.

From this process emerged a mystical history about human character, the history of prayer (*takbir*, *rukū*, and *prostration*), and about the spiritual structure of humans (spirit, soul and body) must be maintained, not to be damaged by drugs, so for people who have been exposed to drugs of depression and mental illness in *Inabah* are guided spiritually so that their souls recover and their bodies return to normal. These spiritual potentials must be purified, trained, and developed through the process of education, guidance, or therapy to realize a human being with a whole character, or a *kamil* person.

Managing Foster Children

Managing foster children because drug victims carried out at Pondok *Inabah VII Putra Suryalaya Tasikmalaya* has general objectives and special objectives. The general objectives are:

- a) *Islah al-Iman*, which is to increase Faith and worship by serving Allah SWT better.
- b) *Islah al-Islam*, i.e., faith with *i'tiqad*, good speech, and behavior

- c) *Islah al-Musyarakah*, i.e., faith with i'tiqad, good speech, and behavior
- d) *Islah al-Tarbiyah*, which is to apply knowledge that is useful in returning oneself to one's fitrah.
- e) *Islah al-Wathoniyah*, which is to foster a sense of responsibility to improve the family and environment
- f) *Islah al-Muamalah*, which is to improve ethics and behavior, while its specific objectives are:
 - a) Islamic da'wah invites children to understand and practice the teachings of Islam to achieve the pleasure of Allah SWT.
 - b) Reawaken a mindset of future insight to be able to have potential that is useful for oneself or the environment
 - c) Help ease the burden on families in educating children who have behaved deviantly.
Assisting government programs in overcoming the increasing number of drug victims.

The Coaching Process at Inabah VII Putra

Coaching is carried out if there has been an agreement or contract for guidance or coaching services, which includes a statement of the foster child's and parents' willingness, the required period, and the ability to comply with all applicable regulations in Inabah VII. After that, it is continued with the implementation of coaching, which includes bathing, prayer, and dhikr, while other practices are supportive. After that, it is continued with the implementation of coaching, which includes bathing, prayer, and dhikr, while other practices are supportive.

In the process of coaching Pondok Remaja Inabah, three stages were carried out, namely:

a) Pre-Treatment Stage

After the prospective Child is entrusted, the coach will observe the beginning. Then, for seven days, special observations are made, and the movements and behavior of the candidate are followed. The coach will also interview them. This is a diagnosis; usually, at this time, the coach has been able to conclude the type and category of his mental disorder. Then, the candidate who is considered ready in the talqin (taught) dhikr is faced with the mursyid or deputy talqin to receive the teaching of dhikr TQN. If the type of mental disorder of the prospective Child is still mild, such as liking to lie, drinking light liquor, and laziness in school, then in less than seven days it can usually be treated with talqin dzkir. The coach's feelings moved him. So that he can recognize his mistakes and correct himself immediately. However,

if the psychiatric disorder is quite severe, then it takes at least seven days or even more to be able to touch his feelings before being given talqin dhikr, and the treatment is up to six months or even more.

b) Treatment Stage

At this stage, the children are invited to participate in all worship activities from waking up (at 02:00 in the morning) to going back to sleep (at 21:30), as outlined in the curriculum of the Inabah Therapy Method.

c) Post-Treatment Stage

After it is considered possible to leave Inabah, the Foster Children are highly recommended to always follow the practice of worship as carried out in Inabah or join an environment that allows it to be carried out in Inabah. This stage is very urgent, considering that Child Bina has the possibility of reuniting with his old friends. Suppose you can't take care of yourself and fail to improve the quality of your faith and religious knowledge. In that case, it is unlikely that you will be affected again and will return to your previous negative habits. For this reason, a foster child who has become an alumnus of Inabah does not mean that the coaching has been completed, and they no longer need to carry out worship practices like those in Inabah. On the contrary, they must further improve the quality of their worship and faith, and if necessary, stay away from the hostile environment or friends of the pages so that they are not easily influenced again.

The spiritual dimension experienced by the residents during healing and coaching in Inabah

The spiritual dimension carried out in Inabah is to carry out the stages or programs carried out in Inabah, such as:

For the development of fostered children, the coach uses the curriculum as a daily activity as a religious therapy and as a servant's devotion to his god, so that it is hoped that the fostered children will become better and continue to practice it so that it becomes a habit in carrying it out, not only limited to the inabah but until they return home it becomes a habit, some even become coaches for others.

a. Creed

Shahadah is a true confession and testimony, both in body and mind. The phrase "shaykh" means:

"I testify that there is no God but God. And I testify that the Prophet Muhammad is the messenger of Allah". For fostered children who have come to realize the normality of Islam, they are guided by reciting the shahada, or, when it is talqin, the requirement for non-Muslims to convert to Islam is to recite two words of the shahada for the validity of their conversion to Islam. One must say it in order and accompanied by understanding its meaning to be able to embrace Islam in its entirety.

b. Bathe

The bath therapy (*ightisal* or *hydro therapy*) applied at Inabah VII Putra Pondok Pesantren Suryalaya, especially in dealing with adolescent victims of drug abuse, is not the result of ratio engineering alone; the foundation is firm and accurate.

Based on the information of the Qur'an surah an-Nisa:43 above, there are at least four keywords mentioned in order in the verse, namely: "*prayer, drunkenness (sukara), junub, and bathing or purifying (ightisal)*". When the author inquired about the meaning of the relationship between the four words, especially the relationship between "drunk and junub" junub," by KH. Zainal Abidin Anwar emphasized that the person who is junub is the result of drunkenness, namely, love sickness.

c. Repentance Bath

Based on the information in the Qur'an verses and hadith regarding cleanliness, it is understood that the intention behind the bathing order is to maintain the condition of the soul and body, ensuring they remain healthy. Thus, it can be said that if drunkenness is likened to a disease, especially a spiritual disease, then with Allah's permission, it can be cured by bathing (hydrotherapy). However, bathing is not just a bath, but a bath in the context (intention) of worship to Allah SWT.

d. Prayer

Prayer, as a rehabilitation of drug addicts, is one of the main pillars of Islam that must be upheld; otherwise, the meaning of the religion itself will be lost. For those who have vowed to be good servants of Allah, it is not enough to *say the shahada without being proven in the form of carrying out real and profound devotion, mainly carrying out the five-times* prayer at the appointed times. For every Muslim, the prayer should not be neglected in the slightest during the life of the body.

e. Qiyamul lail

Qiyamul lail is a term in Islam that refers to a series of nighttime worship. Qiyamul lail means: night worship. This explains that qiyam al-lail is a sunnah practice that can be performed only at night.

f. Dhikr

Dhikr comes from the word dzakara, yadzuru, or dzukr or dhikr, which means to do things orally (calling, saying, saying) and with the heart (remembering and mentioning). Dhikr, in the Lugawi language, means to remember, or to recall in the Sundanese language. Dhikr is divided into two; there is dhikr bimakna 'am (dhikr in general) and there is dhikr bimakna khas (dhikr in a special sense). Dhikr in the first sense is all forms of obedience to Allah. For example, prayer, fasting, zakat, and going to perform Hajj to the holy land are all forms of dhikr. Reading the Quran is also considered a form of dhikr.

Dhikr as Therapy for Drug Addicts. It is not an exaggeration to say that the primary practice of Sufi thariqat in general is "dzikrullah". It's just that the techniques and methods may be a bit different. Similarly, with the TQN of the Suryalaya Islamic Boarding School, the primary practice is dzikr, so it is also referred to as thariqat dhikr. In the teachings of TQN of the Suryalaya Tasikmalaya Islamic Boarding School, there are two types of dzikr, namely dzikr jahr (with a loud voice) and dzikr khafi (hidden in the heart).

Dhikr Jahr is dhikr by saying laa ilaaha illallah in a loud voice, which is practiced every time after prayer (at least 165 times), both individually and in congregation. In the tahlil word, it consists of two elements that cannot be separated from each other. The first sentence is called the nafi sentence, which means to negate and cleanse the Gods who possess the human soul (client) other than Allah SWT. This dhikr jahar is capable of reviving the heart of anyone who practices it.

Dhikr Khafi is a type of dhikr known as dhikr jinan, which means that dhikr is immersed in the memory or consciousness of the qalbu without being voiced orally. Dzikr in this context is also called dzikr ism zat. The basis (evidence) of this dhikr khafi is the words of Allah SWT as follows:

"And call upon the name of your Lord (dhikr) in your hearts humbly and fearfully, without raising your voice (khafi), in the morning and the evening, and do not be negligent" (Qur'an 7:205).

From the information above, it can be clearly and emphatically seen that the commandment to be independent is the main target of the heart of qalbu, not oral. Because the essence of dhikr is to remember Allah SWT with full awareness and feelings (wholeheartedly)

g. Talkin Dhikr

Talqin dhikr is the process of reciting the sentence of taqwa (laa ilaaha illallah) under the guidance of a Mursyid Teacher who has a genealogy connected to the Prophet PBUH. The method and technique of conscience care (al-Qolbu) was emphasized by the Prophet (saw) as explained by KH. Ahmad Shohibulwafa Tajul Arifin (or popularly called Abah Anom) is the inventor and formulator of the INABAH Method.

And among mankind, some deny the (oneness) of Allah without knowledge or guidance and without a book that gives enlightenment." Based on the above verse, it is concluded that humans have an element of birth and an aspect of the mind that must both worship Allah SWT. The science of worshipping Allah SWT for the physical aspects of man (Islam) is the Science of Fiqh. The science of worshipping Allah for the element of human reason (Faith) is the Science of Aqidah. The Science of worshipping Allah for the component of Qalbu or the human heart (Ihsan) is the Science of Tasawwuf. One of the methods of practicing the Science of Tasawwuf is the Qodiriyyah Naqsyabandiyah (TQN) Tarekat. With this tarekat, man is shown the way to love (mahabbah) and know (ma'rifat) Allah, so that he can be close to Allah SWT.

Talqin is given by Abah Anom or his representative to participants whom the Inabah coach estimates can receive an understanding or self-awareness that they are dealing with Allah SWT. The Almighty Substance, who is omnipotent in regulating the heartbeats, regulates the breath. So that we can imagine the past life journey in using the body or life that is only entrusted to Allah SWT, at the time of committing small or significant sins, sufferers will regret their sins, and cry bitterly asking for forgiveness from Allah SWT so that after being talqin the child is fostered, it is hoped that there will be a connection from the sheikh Mursyid to Allah SWT. The change in the dimension of the soul is intensifying.

So talqin dhikr is the process of learning the dhikr thariqat. Because without talqin, he would not be able to practice dhikr thariqat. At the same time, talqin itself means learning dhikr from the sheikh or mursyid who has been authorized by his sheikhs, called genealogy.

By practicing dhikr jahr and khafi continuously, it means that gestures, oral speech, and heart rate (qalb) are harmoniously intertwined, interacting and inter-interacting dynamically towards one direction, namely Allah SWT. Thus, it also means that all the main elements in human beings (clients), such as: Aspects of the mind (cognitive), feelings (affective), will to do (contive), and bodily movements (psychomotor) are guided and combined in one direction, namely conscience, which in the end the mind and heart are united in the Divine nuances

h. Fast

Shaum or shiyam, lughawi means: refraining from everything, such as restraining sleep, refraining from speaking, refraining from eating and drinking, and so on. Meanwhile, according to the term syara, it is refraining from something that can cancel the shaum, from dawn to sunset, accompanied by intention and several conditions. In addition to having to meet several conditions of dhahir, such as being Muslim, having reached puberty, and having an intellect, shaum must also meet the mental requirements, namely:

- 1) Holding back the gaze to see something that can worry and neglect the heart from remembering (dhikr) to Allah SWT.
- 2) Guarding the verbal from useless words, lying, swearing, speaking harshly, spreading slander or provocation, and the like.
- 3) Guarding the hearing from everything reprehensible.
- 4) Keeping the limbs (such as feet or hands) from committing sin or vice.
- 5) Keeping the stomach from overeating (halal).
- 6) Always fear and hope in Allah by surrendering to Him.

With this Shaum, it is hoped that the child can change his character for the better, which is relevant to developing the personality of Shaim, namely the individual personality obtained after fasting with full faith and piety, so that he can control himself well. It is based on the assumption that a person who can refrain from something that can break the fast reflects a strong, test-resistant, and stable personality or character of the soul.

i. Khataman

The word khataman comes from the word "*khatama yakhtumu khatman*," which means to finish. The purpose of khataman in TQN is to complete or finish the reading of the aurod (wirid-wirid), which is the teaching of TQN at certain times. The wirids are at least read in their entirety until khatam (ends) once a week. The Aurad TQN, which became a weekly

practice, is contained in a book compiled and codified by Shaykh Mursyid. The book in question is named.

"Uqud al-Juman". Etymologically, the spiritual meaning of aurad is that it is named uqud al-Jauman. Substantially, the aurad consists of dhikr, salawat, prayers, and readings that the Prophet and his companions usually practice. Khataman is performed after completing the fard and dhikr prayers. The order of the first khataman practice of tawasul, then reciting the wirids contained in uqud al-Juman until it is finished, and ending with the khataman prayer itself. Khataman can be performed in munfarid or congregation, in mosques or in homes. But if it is done in a mosque with a congregation, it is undoubtedly better. If it is not possible to attend dhikr ceremonies in the mosque in congregation, it will also be better. The important thing is how the world can be done in a special way and end

j. Stuttgart

The word manaqib is a jama word from manqabah with the suffix an. Manqabah itself means the history of a person's life.

"What is known about man about his commendable character and good morals?"

The plural of the word manqabah is manaqib. In the Sundanese tradition, the word manaqib is modified by adding an "s" so that the reading becomes manakiban, which means the process of reading a piece of one's life spiritually. The manaqib in TQN are the manaqib of Shaykh Abdul Qadir al-Jailani, as the founder of Tareqat Qadiriyyah Naqsabandiyyah. The content of the manaqib specifically mentions the morals of Mr. Shaykh, his genealogy, his da'wah activities, his karomah, and others that are relevant to be used as a lesson by his followers.

k. Riyadoh

Riyadhoh, according to the language, is a sport, an exercise. Meanwhile, according to the term riyadhoh, it is an exercise in refinement—the Sufi Perspective of the Sufi Movement. Among the salikin or practitioners of tariqat, the terms mujahadah and riyadhoh are known as methods. Mujahadah, according to the language, means earnestness in the pursuit of a goal. More broadly, mujahadah is a sincere effort to combat desires and all kinds of personal ambitions so that the soul becomes as pure as a pure glass, so that it has the right to acquire various essential knowledge about Allah and His greatness.

Thus, mujahadah is an act of resistance to lust, as well as an effort to combat all bad traits and behaviors caused by the lust for anger, so that the fostered child will quickly return to

normal, and To be able to do it with a sense of purpose and to avoid bad habits. It is commonly referred to as Mujahadah al-Nafs.

CONCLUSION

Suryalaya Tasikmalaya Islamic Boarding School, precisely in Inabah VII Putra, with the title

"The Dimension of Spirituality in the Mental Rehabilitation of Drug Addicts in Inabah VII Putra", the author can draw several conclusions, including.

1. One of the causes of drug addiction at the Pondok Remaja Inabah VII is the family environment and the community environment. These two environments are very influential in the formation of adolescent morals, so that many adolescents are naughty due to the harmful effects of the environment, for example, affected by the use of illegal drugs. To overcome juvenile delinquency, the Inabah Youth Boarding School is one of the places for coaching. Some backgrounds of people entering broken homes, drug addicts, depression, mental illness, and victims of gadget addiction.
2. The process of coaching drug addict victims in Inabah, foster children are required to follow the necessary rules based on a predetermined curriculum, such as five-time prayers, talqin dhikr, daily dhikr, weekly dhikr, night baths, night prayers, other circumcision prayers, manakiban, and pilgrimages to the tomb of Waliyullah, fasting, and other riyadlah. In short, the coaching carried out in Inabah in the form of activities that are packed with material includes repentance, prayer, fasting, dhikr, preaching, and recitation with moral and spiritual guidance guided by the Qur'an and Sunnah.
3. The spiritual dimension in the development of drug addicts includes shahada, bathing, repentance, qiyamul lail prayer, daily dhikr, khotaman, manakiban, talqin dhikr, wirid, grave pilgrimage, fasting, and riyadlah.

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