

THE SUFISM HEALING AS AN ALTERNATIVE REHABILITATION FOR DRUG ADDICTS AND ABUSERS

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Abstract

This research aims to analyze and find the obligation of rehabilitation for drug addicts and abusers from the Islamic perspective and Sufism healing as an alternative rehabilitation for drug addicts. Sufism examines the spiritual aspects of Islam, while healing is the process of recovering from mental illness. This program plan becomes a hypothesis that is worth testing in prison for terrorism prisoners based on qualitative research methods with a phenomenological approach. Sufism healing has long been used to rehabilitate drug users in Islamic Boarding House (*pesantren*). The research approach in this research is a sociological juridical approach. The

findings indicate that, according to an Islamic standpoint, rehabilitating those struggling with drug addiction is deemed obligatory due to the principle of *al-Maqashid al-Syariah*, which emphasizes the preservation of the mind (*al-hifdzu al-aql*) as an imperative need. The sufism healing, as a potential alternative approach to rehabilitating those struggling with drug addiction and substance misuse, centers on the objective of cultivating a greater connection with Allah the Almighty through the principles of *takhalli*, *tahalli*, and *tajalli*.

Keywords: Abusers, Addicts, Narcotics, Rehabilitation, Sufism

A. Introduction

The escalation of drug-related criminal activities or drug crimes is a multifaceted challenge faced by Indonesia. Narcotics crime is one of the social phenomena that has a major impact on life. The social problem has occurred because narcotics crime is not just an act prohibited by law, but the adverse effects of narcotics are also related to biological and psychological disorders which ultimately harm and cause sentiment in society (Sudanto, 2017). In connection with its dangers, drug crimes were eventually included in transnational crimes due to the UN Convention against Transnational Organized Crime (UNTOC) in Palermo in 2000 (Gunawan *et al.*, 2019).

The narcotics users or addicts as perpetrators of narcotics crimes are imprisonment given to the perpetrators of narcotics abuse. In addition, it can be said that drug addicts are victims because it is indicated by the provision that drug addicts can be sentenced to rehabilitation (Laksana, 2016a). In addition, Act No. 35 of 2009 on Narcotics was passed as an alternative to prevent and eradicate narcotics crimes (Setya *et al.*, 2020). Initially, narcotics were used for human purposes,

especially treatment and health services. However, with the development of the times, narcotics are used for negative things, resulting in psychological and social disturbances in society (Bawono *et al.*, 2022). Although legal policies related to narcotics crimes have been regulated in legislation, in reality, narcotics crimes are increasing, which ultimately harms the future cadres of the nation (Laksana, 2021). Based on the results obtained from the National Narcotics Agency (BNN) in combating narcotics crimes in 2021, 3.31 tons of shabu, 115 tons of cannabis drugs, 650.5 hectares of cannabis land, and 191,575 ecstasy pills involving national and international syndicate networks were seized. The number of cases revealed by BNN in 2021 was 85 national and international drug syndicate networks, with 760 cases and 1109 people arrested (Litha, 2020).

How do religions understand addiction? What theological models are available to explain addiction? These queries can be answered by looking at perspectives from different faiths and religions. Most theories are found within the Christian tradition, such as “addiction as sin”, which is similar to the “moral model”, and argues that people become addicts as a result of their sins. Other models include incarnation theology, also known as presence theology. There are several models in other religious traditions, such as Buddhism and Islam; however, the prevalence of these models is limited. Khaeruman proposes a model in which he blames Western liberal attitudes towards sex for drug addiction and even the AIDS crisis (Khaeruman, 2010). He argues that the misuse of the word “abuse” has led to tolerance for drugs and drug use in the West; it can only be corrected by developing

programs that are rooted beyond the non-judgmental Western model of therapy, which is based on firm Islamic foundations. According to Khaeruman (2010), this model should not take a judgmental stance toward promiscuity and drug use. According to him, the main purpose of Islam is to intervene in human affairs for the betterment of society. Some have criticized Khaeruman as an essentialist and his approach as a mask for the Islamization of knowledge. According to them, Khaeruman's approach is apologetic and should be read as representing Islam's opposition to Western modernity, a "reversal of *Fanonian* discourse", rather than a theological model explaining substance addiction (Ali, 2014).

One of the alternative countermeasures in the eradication of narcotics that already exists in society is rehabilitation through Islamic religious education, in this case, the method of Sufism, which is certainly sourced from the Qur'an as education that functions to direct the human soul. Hamka (1984) clarified the meaning of sufism; Sufism is a movement or transition from one state to another, a transition from the material world to the spiritual realm. In addition, Hamka also cited Ibn Taymiyyah's opinion that Sufism is a rule that directs the facer to become God's beloved. Alternatively, in other words, obeying and carrying out His commands and avoiding His prohibitions (Hamka, 1984).

In line with this discussion, narcotics crimes in the context of Islamic law are part of prohibited acts. In the Qur'an and Hadith, there is no specific mention of the prohibition of narcotics use. However, seeing the nature of narcotics that can intoxicate its users, some scholars include the law of narcotics as the same as *khamr* (any beverage that contains alcohol or

any other substance with intoxicating elements) (Syafi'i, 2009). Similarly, in classical *fiqh* (Islamic jurisprudence) literature (*kitab al-turast*), several objects are similar in nature to narcotics, which are called *al-mukhaddirat* (something that can lose memory) and *al-muskirat* (something that can intoxicate). The types of *al-mukhaddirat* include *al-hashishy* (a reddish-brown to black-colored resinous material of the cannabis plant), *al-kukayin* (cocaine), *al-murfin* (morphine), and others. The consideration of these issues within the framework of the Qur'an prompts an inquiry into the contemporary comprehension of the Qur'an, given the notable disparities between present-day culture and the societal context of the Arab community at the revelation of this holy book. Answering this question, basically, Muslims have their own methods and knowledge to understand and interpret the Qur'an, such as *tafsir*, *takwil*, and *ushul fiqh* as tools. Both *Salaf* and modern scholars have tried the interpretation of the Qur'an with various methods, styles, and approaches. All of these endeavors strive to portray the Qur'an as a comprehensive and timeless guidebook, suitable for all contexts and eras. The inclusion of hermeneutics, originating from sources beyond the Islamic scientific tradition, evokes varying reactions within the Muslim community, which is not unexpected (Victoria & Kelib, 2017). In this case, the provisions regarding the prohibition are also clearly stated in the words of the Prophet which means: The Messenger of Allah said that *khamr* is cursed for ten things, namely the substance, the squeezer, the holder or storage, the seller, the merchant, the carrier, the recipient, the one who eats the produce, the drinker, and the presenter (Imam Ibnu Majah, n.d.-a).

The implementation of rehabilitation for addicts and victims of drug abuse is currently undergoing development, with various alternatives carried out by the community. Rehabilitation provides services or programs for addicts to be free or return from their addiction problems. One of the experts, dr. Diah, said the rehabilitation program was to give the abuser an opportunity to recover and return to the way it was before using it (Anzani, 2022). In this context, the implementation of rehabilitation for addicts and victims of drug abuse uses spiritual therapy in the form of provision with *tasawwuf* healing; the healing process in Islam that centers on the heart, including its fundamental nature and spirituality. As implemented at the Maunatul Mubarak Islamic Boarding School in Demak Regency and the Suryalaya Islamic Boarding School in Tasikmalaya Regency, providing motivation and exercise along with prayer, *dhikr*, morning bathing to drug addicts makes clients not only recover from addiction to drugs but also able to control all negative emotions by always getting closer to Allah the Almighty. The Qur'an indicates that *dhikr* is not just an expression of memory displayed by mumbling the tongue while sitting contemplating, but more than that. *Dhikr* is implemented in many active and creative variations. The Qur'an describes remembrance as arousing memory and awareness.

The heart is central to human life because it is the center of thought in determining various activities. If an individual's heart is afflicted with sickness, it is evident that their conduct deviates from the principles of Islam, notwithstanding their consistent engagement in acts of devotion. If the heart is diseased, it needs to be treated (Iskandar, 2018).

Thus, this research aims to analyze and find the obligation of rehabilitation for drug addicts and abusers from an Islamic perspective and Sufism healing as an alternative to rehabilitation for drug addicts.

B. Research Methods

This empirical legal research examines the law conceptualized as actual behavior, as a social symptom that is not written, which is experienced by everyone in social life. Therefore, empirical legal research is also called sociological legal research. This research was conducted at Maunatul Mubarak Islamic Boarding School in Demak Regency and Suryalaya Islamic Boarding School in Tasikmalaya Regency. In addition, this research approach uses a qualitative approach. The approach used in this research is an approach by seeing, studying, and understanding the reality and practices in the field through observation and interviews.

The data required in this research are primary data and secondary data in the form of primary legal, secondary legal, and tertiary legal materials. The data collection techniques used to obtain data are interviews with the head of the Maunatul Mubarak Islamic Boarding School, the head of the Suryalaya Islamic Boarding School and literature studies in the form of books, journals and other literature related to Sufism as a rehabilitation or healing method for narcotics addicts.

C. Results and Discussion

1. The Rehabilitation Obligation for Addicts or Victims of Drug Abuse

The discussion of narcotics in Islamic law and positive law states that narcotics are prohibited substances that should not be consumed carelessly. According to Article 53 of Act No. 35 of 2009 on Narcotics, it is explicitly stated that the use of narcotics is limited to medical treatment purposes exclusively. Any other use of narcotics requires obtaining rigorous permission. The strict prohibition on the use of narcotics is because indiscriminate use will have a negative impact on the life of the nation and state.

In relation to the aforementioned negative consequences, Act No. 35 of 2009 on Narcotics clearly governs activities pertaining to narcotics. In this context, criminal sanctions exist for those who store, use, or even distribute these illicit goods. In line with that, in the context of Islamic law, the majority of *fuqaha'* (experts in *fiqh* studies) agree that consuming narcotics is equivalent to consuming *khamr*. Wahbah Zuhaili, in this case, explains that all *al-mukhaddirat* or narcotics are *haram* because they can cover and eliminate reason and mind (Al Zuhayli, 1998). The provisions regarding narcotics in Islamic law are regulated in Quran in Surah al-Maidah: 90-91, which reads: " You who believe, intoxicants and gambling, idolatrous practices, and [divining with] arrows are repugnant acts- Satan's doing- shun them so that you may prosper. With intoxicants and gambling, Satan seeks only to incite enmity and hatred among you, and to

stop you remembering God and prayer. Will you not give them up?" (The Qur'an, 2004, 5:90-91). In line with this, the Prophet Muhammad, in his hadith, also said: "Every intoxicant is *khamr*, and every *khamr* is *haram*" (Muslim bin al-Hajjaj, n.d.).

The sanctions against drug users are based on the Prophet's hadith, narrated by Ibn Umar. In the hadith, the Prophet Muhammad SAW said: From Ibn Umar, the Prophet Muhammad said: Whoever drinks *khamr*, then whip him, then if he drinks it again then beat him, then if he drinks it again, then kill him (Imam Ibnu Majah, n.d.-b). Related to this hadith, the scholars agree that flogging is the sanction for offenders who use narcotics or intoxicating substances. However, there are differences of opinion regarding the number of lashes that can be imposed on drug offenders. The Hanafiyah and Malikiyah groups are of the opinion that the perpetrators of narcotics or *khamr* can be flogged 80 times, while the Shafi'iyah are 40 times.

In addition to discussing Islamic law on prohibitions and sanctions for addicts and victims of narcotics abuse, the perpetrators are also required to undergo rehabilitation. In the context of positive law in Indonesia, the obligation to rehabilitate is regulated in Article 54 of Act No. 35 of 2009 on Narcotics. The article explains that: Narcotics addicts and victims of narcotics abuse must undergo medical rehabilitation and social rehabilitation. According to Paragraph 16 of Article 1 of Act No. 35 of 2009 on narcotics, medical rehabilitation refers to a comprehensive series of therapeutic interventions aimed at achieving freedom from drug addiction. Meanwhile,

Article 1 Paragraph 17 explains that social rehabilitation is a process of integrated recovery activities, both physical, mental, and social so that former narcotics addicts can resume their social functions in social life.

Furthermore, Sufism healing, similar to *'Maqam Al-Nebi Musa'*, an eight-century-old Muslim religious site located between Jerusalem and Jericho, is analyzed as a drug rehabilitation (TC) therapeutic community. Recovering addicts visit this site for more than six months and follow a five-stage therapy program. The TC was initiated by and is led by, five Sufi mystics, who are also former addicts. Its therapeutic significance is analyzed in the context of Islamic religious teachings and rituals, traditional Arabic culture, and community and family support systems (Graham, 2016).

In Malaysia, the government and non-governmental organizations are taking a more active role in addressing the problem of drug abuse in the country. In line with these efforts, many drug rehabilitation centers have been established. Although various efforts have been and are being made by the authorities, many of these efforts have been unsuccessful in addressing drug abuse. The establishment of rehabilitation centers as a means of drug treatment and rehabilitation is in reality not something to be proud of. Relapsed drug addicts reported by AADK prove that the rehabilitation process is far from satisfactory. The number of drug addicts who recover after attending treatment and rehabilitation programs is very small compared to those who relapse. From the journal of *The Practice of Islamic Psychospiritual*

Therapy in the Treatment of Drug Addiction (USiM) Wan Mahmood Pawanteh reported that 90% of 100 drug addicts relapsed within five years of attending rehabilitation and treatment programs. According to the data released by the Ministry of Public Welfare, it has been observed that a mere 37% of individuals who have previously struggled with drug addiction have achieved total recovery and attained independence. Conversely, the remaining majority of individuals have regressed into a state of drug addiction once again. This phenomenon raises question marks about the effectiveness of the available rehabilitation centers in addressing this social problem. This scenario clearly illustrates the need for more effective modalities to treat and rehabilitate these drug addicts (Adam *et al.*, 2011).

America is also in the midst of an acute alcohol and drug addiction crisis. Life-saving medications and psychological interventions are critical components in rescue and recovery. Along with the body and mind, the soul is also an important part of the addiction healthcare continuum. Based on our review of the following extensive evidence-based research on addiction, it is clear that religion and spirituality - which we collectively refer to as faith - are extremely powerful, integral, and irreplaceable resources in substance abuse prevention and recovery. The research shows that the efficacy of faith includes not only the behaviors people do (or do not do) because of their faith and the support they get from being part of a faith community but also the religious and spiritual beliefs of the people themselves (Halim, 2018).

In line with that, Islam in relation to the imposition of the *hadd* punishment (prescribed punishment defined by the Qur'an and the Sunnah) on drug addicts or victims of drug abuse, also always provides *ta'zir* punishment (discretionary punishment) in the form of rehabilitation for addicts and victims of drug abuse. In fact, in various discussions, contemporary scholars also often require rehabilitation or transfer the *hadd* punishment in the form of lashes to narcotics addicts into a form of *ta'zir* in the form of providing rehabilitation for narcotics addicts. The transfer of witnesses is based on the rules in Islamic criminal law, which state, "Canceling the *hudud* sanction because of doubts" (Halim, 2018). That to impose a sentence must be done with conviction, without any doubt. In crimes under the *jarimah hudud*, the existence of *shubhat* (doubt) can exonerate the defendant and remove the *hadd* punishment.

On the other side of that, in the context of Islamic law, the obligation to rehabilitate addicts or victims of narcotics abuse is based on Shariah goals as known as *al-Maqashid al-Syariah*. Al Zuhaili, in this case, defines *al-Maqashid al-Syariah* are the meanings and goals that should be maintained and to be achieved by *syara'* in several parts of its law or the holder of the Shariah authority (Mupida & Mahmadatun, 2021). The discussion about *al-Maqashid al-Syariah*, of course, cannot be separated from important figures such as Imam Abu Ishaq al-Syatibi, Al-Ghazali, Najmuddin al-Thufi, and Izzudin Abdi Salam (Sulihkhodin, 2021).

According to al-Ghazali, the attainment of *maslahat*, or the common good, can be accomplished by means of the fulfillment of five fundamental human necessities, namely religion, soul, mind, offspring, and property (Shidiq, 2009).

Based on the discussion of *al-Maqashid al-Syariah*, preservation of the mind (al-hifdhu al-aql) is an important part of realizing *al-Maqashid al-Syariah*. Therefore, in the context of restoring the mind of addicts or victims of drug abuse, it is an important obligation to rehabilitate addicts and victims of drug abuse. This is because reason is the only virtue possessed by humans. Rehabilitation efforts for addicts and victims of drug abuse are an effort to restore reason to its function.

Based on this discussion, it is an obligation to rehabilitate addicts or victims of narcotics abuse by granting *ta'zir* from the judge to carry out rehabilitation. Considering that the rehabilitation of addicts or victims of narcotics abuse is part of the effort to realize the *al-Maqashid al-Syariah* in relation to the preservation of the mind (al-hifdhu al-aql).

2. The Sufism (*Tasawwuf*) Healing as an Alternative Rehabilitation for Drug Addicts or Abusers

The current treatment options available for those struggling with substance addiction may not be sufficient to warrant seeking medical intervention via conventional pharmaceuticals. Nevertheless, the use of an exceptional and potent pharmaceutical agent is necessary, especially

in the context of body-related treatment, whereby Sufism serves as a therapeutic medium for the soul. In conjunction with the principles of *tawheed* (monotheism) and *fiqh* (Islamic jurisprudence) as means of worshipping Allah, it is noteworthy to underscore the significance of Sufism in preserving equilibrium. It can improve the human mind, give birth to noble morals, and purify and cleanse the heart from various diseases of the soul. The basis of the teachings of Sufism is to purify oneself from sin, seek the pleasure of Allah, and live in a state of *zuhud* (asceticism). For them, the life of the hereafter is more important than the life of the world. They always adorn their hearts with love and adorn themselves with noble morals. In the Qur'an, the teachings of *tasawwuf* are described in Surah As-Sham verses 9-10: " The one who purifies his soul succeeds; and the one who corrupts it fails" (The Qur'an, 2004, 91:9-10). This is for which an oath has been sworn by the things mentioned in the above verses. The lucky ones are those who purify their souls, as taught by Sufism. This is an encouragement for Muslims to guard the heart and keep it from being defiled by worldly things or things that damage the peace of the soul. It encourages always to love Allah, and Allah will forgive the sins of those who love Allah. Of course, this is also the basis of Sufism, that the love of Allah is everything.

The implementation of rehabilitation for drug addicts or abusers can be done in various ways. In addition to treatment or care through medical rehabilitation, the healing process for drug addicts can be carried out by the community through religious and

traditional approaches (Laksana, 2016b). Concerning rehabilitation efforts for drug addicts or abusers, Islamic Boarding House (*pesantren*) is one of the institutions that help the government to carry out treatment. Bakri and Barmawi, in this case, explained that teaching effective Islamic practices can awaken drug addicts from their bad habits of consuming narcotics. In line with this, Saiful Amri Zainal Abidin, in his research, stated that alternative methods in the rehabilitation process also require family education and spiritual therapy in the treatment of drug addiction (Amin & Abidin, 2020). One of the Islamic boarding schools in Demak Regency, Maunatul Mubarak, is proof that Islamic boarding schools are the most crucial part of carrying out these treatment efforts.

In this regard, the efforts made by the Islamic Boarding School in rehabilitating through healing Sufism. The concept of *pesantren* is a local Indonesian (Hidayah, 2021). The core of the program carried out in Sufism healing is *dhikr* to Allah. *Dhikr* is one of the effective methods for therapeutic methods in order to soften the heart. In principle, the efforts made in Sufism healing are *ta'lim* (Islamic study or reading groups) and *riyadhoh* (religious practices or rituals). In line with that, *ta'lim* and *riyadhoh* aim to foster and care for spiritual and physical elements. The implementation of rehabilitation with the Sufism healing method carried out by the Maunatul Mubarak Islamic Boarding School for the first time is detoxification. Detoxification is carried out through dialysis media to clean the blood of addicts and drug abusers so that circulation in the metabolism becomes

regular. In addition to the blood dialysis method, an examination is also carried out by a doctor who has the competence to determine that addicts and drug abusers need drugs to get rid of addiction (Abdul Chalim Zein, personal communication, March 5, 2023).

On the other hand, rehabilitation carried out by the Maunatul Mubarak Islamic Boarding School for drug addicts and abusers is also carried out by teaching Islamic religious knowledge, forming a Muslim personality, instilling a spirit of faith and piety, educating patients to be *istiqamah* (consistent) in carrying out worship and practicing righteous deeds. This effort to teach knowledge is called *ta'lim* in the form of teaching everything related to virtues and vices in the aspects of religion and the state so that addicts or drug abusers can choose the following path in life. On the other hand, in realizing *ta'lim*, various studies in the form of morals and worship practices are also included to get closer to the Supreme Creator.

There are four methods used in healing drug addicts at the Maunatul Mubarak Islamic Boarding School. First, biological side, through movement or routine exercise carried out daily. This is done as a form of physical health for the patients. Second, sociological side, through communication, in this case, patients are given an understanding of how to live a good social life in accordance with the teachings of Islam. Third, psychological side emphasizing feelings, namely by touching the patient's feelings, will make the patient not easily offended, not easily tempered and easy to get along with others. Fourth, spiritual side is proven in healing

from narcotics addiction through *ruqyah*, a method rooted in the Quran and hadith. This approach involves reciting verses from the Quran, seeking refuge, engaging in remembrance, and offering supplications. Islamic scholars have reached a consensus on the efficacy of these practices in treating various ailments and challenges. Subsequently, through the use of a specific kind of remembrance known as *dhikr*, which is performed on a consistent basis on a daily basis.

Another effort made in rehabilitating addicts or drug abusers is by doing *riyadhoh* in the form of reading the Qur'an, *dhikr* or with *istighasah* (an activity that has the aim of asking for help from Allah) which serves to calm the heart. In the Quran in Surah Ar-Ra'd: 28," those who have faith and whose hearts find peace in the remembrance of God- truly it is in the remembrance of God that hearts find peace-" (The Qur'an, 2004, 13:28).

The discussion of *dhikr* is divided into four parts (Ilyas, 2017), including, first, *dhikr* with the tongue. Second, reading should be done by moving the tongue (lips) while pronouncing the letters. If someone is able to read but keeps silent without moving the tongue by pronouncing the letters, his prayer is certainly not valid. Third, *dhikr* with the heart, contemplating the verses of Allah, loving Him, glorifying Him, returning to Him, fearing Him and relying on Him and other heart practices. Fourth, *dhikr* in secret, this *dhikr* is the main food of sir (secret). Therefore, it is secret, so the tongue is not able to describe it, no words can describe it. *Dhikr*, a practice of remembering Allah the Almighty, has the potential to

provide spiritual direction, motivate virtuous actions, deter sinful behavior, awaken the heart, and enhance spiritual awareness in order to avoid the forgetfulness of Allah the Almighty.

A combination of various methods of spiritual psychotherapy is expected to result in the best model of drug addiction treatment. Since the expected outcome of spiritual healing is a success, there is an attempt to integrate the concepts of spiritual healing and religious beliefs. Recitation of the Holy Quran has been identified as a cure for physical and mental illnesses, including drug addiction. Research shows that a calm soul promotes the development of a person for the better. The root cause of drug addiction is the lack of adequate spiritual strength. Thus, the treatment process will be effective if it involves spiritual healing through counseling and therapy. Qualitative research based on textual analysis of literature data showed that a number of studies had been conducted on general spiritual psychotherapy for drug addiction by understanding the meanings, internalization of hadith, *dhikr*, and prayer, and applying Islamic teachings holistically in one's actions. It was also found that there have been studies conducted on the application of Quranic verses in treating other diseases, but not specifically applicable to treating drug addiction. However, there are gaps in the aspects of drug addiction treatment and the Quranic verses relevant to such treatment (Amin *et al.*, 2017).

Narcotics addicts in the Maunatul Mobarok Islamic Boarding School are said to be cured if they are diligent in

worship and honest in word and deed and have indicated fear of using narcotics again for fear of the wrath of Allah the Almighty. After recovery, they are still monitored by the Islamic Boarding School through communication with the family and holding regular monthly meetings such as reunions.

Then the rehabilitation center based on Islam, which is quite a lot of curing drug addicts, is the Suryalaya Islamic Boarding School in Tasikmalaya Regency. The rehabilitation center is called Pondok Remaja *Inabah*; *Inabah* is a method used to rehabilitate drug addicts.

The *Inabah* method was developed by Abah Anom as a treatment concept for victims of narcotics abuse (addicts), as well as the concept of treating delinquent adolescents in various forms of spiritual illness, which refers to the concept of self-awareness methods, in the sense of instilling an awareness of a servant's relationship with his Creator so as not to get lost in his life.

The method is carried out using Sufism, which is known as *Tarekat Qodiriyah Naqsabandiyah* (TQN). This is done by taking a repentance bath, praying *fardu* (a duty or obligation) and *sunnah* (recommended acts of worship) prayers, *dhikr*, and fasting. For drug addicts, the method applied at Suryalaya Islamic Boarding School is quite successful. The main concept in healing addicts is self-realization. "It means instilling an awareness of a servant's relationship with the Creator. Self-awareness from neglecting the nature and purpose of his life.

The role of *mursyid* (*thariqa* leader) in the therapeutic process at *Inabah* method is that of a

professional (therapist) who relates to foster children through verbal and nonverbal communication and tries to eliminate emotional disturbances, change behavioral disorders, and foster good personality development with the principles of Islamic Sufism. Furthermore, *mursyid* invites dialogue and listens to the complaints of the foster child with empathy as an effort to understand his psychological condition and understand how far he has lost his way, followed by giving an explanation of the principles of Islamic life in the understanding of Sufism and giving lessons (*talqin*) *dhikr*.

Islamic Sufism teaches the principles of life that emphasize the stability of the soul, such as: enduring the problems of life (patience), recognizing and being grateful for the merits of others (gratitude), accepting the reality of life with full awareness (*qana'ah*), willing to the decree of Allah the Almighty (*ridha*), submitting all the results of efforts to Allah the Almighty (*tawakkal*), and others. This Sufistic mental attitude allows a person to feel genuine happiness, both in the world and hereafter.

The educational method used is the method through habituation, which aims to train spiritual and emotional intelligence. This method is summarized in ritual, *dhikr*, and prayer. Prayer is not only obligatory for Muslims with certain movements and recitations but also spiritual and mental health therapy. Prayer is different from exercise because prayer is fully therapeutic, both physically and mentally. The movement of the body at the time of prayer is not done with hard movements such as gymnastics in stretching the muscles, but the prayer movement is

done by relaxing and relaxing the body naturally. So that with prayer, it is expected to provide benefits for the perpetrator, namely a sense of comfort and calm, like rediscovering a valuable object that was once lost from self. The benefits of prayer include it as a means of help, a source of life, a light for the soul, and a place to ask about problems that are difficult to solve.

The *Inabah* method, which consists of repentant bathing, prayer, and *dhikr*, can factually cure drug victims of their dependence and has even been recognized as 98% able to cure addiction to non-addiction. However, for mental healing, it requires support and cooperation between the user's parents and the surrounding environment to be willing to train to develop self-defense mechanisms through bathing, prayer, and *dhikr*. Scientifically, it can also be said that mental therapy with these three things can calm the mind (Baban Ahmad Jihad, personal communication, April 10, 2022).

This *tasawwuf* method is also used by our neighboring country Malaysia. The foster children are also quite effective; the average can be recovered in a relatively short time, namely six months (Alba *et al.*, 2020). In the view of religion, why do people fall into the abyss of narcotics? The answer is, of course, because the person's heart is sick. A sick heart must be treated to be healed, healthy, and normal, and the way to cure it is by *dhikr* to Allah consistently and regularly. Another effort made in rehabilitating addicts or drug abusers is by doing *riyadhoh* in the form of reading the Qur'an, *dhikr*, or with *istighasah*, which serves to calm the heart.

Regardless of the context, in principle, the *Tasawwuf*/Sufism healing method in the healing process for narcotics addicts or abusers is to improve self-quality by means of a trilogy of Sufism quality in the form of *takhalli*, *tahalli*, and *tajalli*. *Takhalli* is an attitude that aims to free oneself from despicable qualities. According to Muhammad Hamdani Bakran adz-Dzaki, the interpretation of *takhalli* is a procedure for self-emptying of disobedience and denial (sin) of Allah by carrying out true repentance (*nasuha*) (Daulay *et al.*, 2021).

Then, *tahalli* is a stage to fill and decorate oneself with commendable attitudes. *Tahalli* is an attitude of decorating oneself by adjusting one's character and behavior and good deeds. In the context of decorating oneself with commendable deeds, by being physically and rationally respectful this kind of heart can receive the radiance of *nurullah* with ease. Therefore, all of his deeds and actions are always based on sincere intentions (pure from *riya*), and his deeds of worship are nothing but seeking the pleasure of Allah the Almighty.

Subsequently, *tajalli* is a sense of appreciation for God or in Hamka's term is "God looks in the heart" (Supriyadi & Jannah, 2020) for the stabilization and deepening of the material passed through *takhalli* and *tahalli*, *tajalli* becomes an important part of rehabilitation efforts. *Tajalli* means the revelation of the supernatural light for the heart (Hasan, 2014). At this stage, it is certain that addicts and narcotics abusers can be treated and can return to living a normal life.

Based on such discussion, Sufism healing as an alternative rehabilitation for narcotics addicts or abusers is to make *ta'lim* and *riyadhoh* efforts so that gradually the human heart and body can be treated through the concepts of *takhalli*, *tahalli*, and *tajalli* which are carried out with the repentance *Nasuha* method, filling the body with good activities, as well as treading ways always to get closer through *dzikir*, *istighasah* and reading the Qur'an.

D. Conclusion

The need to provide rehabilitation for those struggling with addiction or those who have fallen prey to drug usage is accomplished via the implementation of *ta'zir*, a kind of punishment and rehabilitation administered by the court. The inclusion of rehabilitation programs for those struggling with addiction or those who have been victimized by drugs usage may be seen as a component of broader initiatives aimed at achieving *al-Maqashid al-Syariah*, specifically in regard to the preservation of mind (*al-hifdhu al-aql*). Sufism healing is proposed as an alternative approach to rehabilitation for individuals struggling with addiction or drug abuse. This method involves engaging in *ta'lim* (educational activities) and *riyadhoh* (spiritual exercises) to facilitate gradual healing of the human heart and body. By incorporating Sufism into the treatment of narcotics addicts, it is believed that reliance on chemical medical drugs, which can harm organ tissue, can be mitigated. Additionally, Sufism aims to strengthen the individual's inherent nature, fostering a steadfast belief in the greatness of Allah the Almighty.

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