

Sufi Healing in Indonesia and Malaysia: An updated Study of Rehabilitation Methods practiced by Qadiriyya Naqshbandiyya Sufi Order

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Abstract

One of the proliferating centers of Qadiriyya Naqshbandiyya Sufi Order in Indonesia is Pesantren Suryalaya, Tasikmalaya, West Java. Much of the attention and interest is that the Tariqa Qadiriyya Naqshbandiyya (TQN) has generated outside Indonesia can be attributed not only to its formal institutional development but also to its spiritual growth. The latter phenomenon is that many visits by foreigners to the Pesantren out of curiosity and amazement for its teachings, as well as out of academic interest in its various activities. Of particular interest to Western observers is Pondok Inabah (the Healing Dorm) and its programs, due to its unique approach to rehabilitating drug-addicted youth. This research paper attempts to update the role of Pesantren Suryalaya to help and rehabilitate young generation from drug addiction. There are two main findings that will be discussed in the paper. The first is focusing on the initiator and the grand teacher of TQN, namely Abah Anom (KH Shohibul Wafa Tajul Arifin, d. 2011), who had founded Pondok Inabah and the methods of healing. The second will show that the psychological view, related to the TQN's syllabus practiced in Suryalaya (Indonesia) and Kedah (Malaysia), has a significant role to rehabilitate the victims by using the method of interpersonal communication.

Keywords: Abah Anom, Pondok Inabah, Psychology, Sufi healing, Tariqa Qadiriya wa Naqshbandiya,

Introduction

The use of drugs today has not only been on adolescents or students, but also has spread to working adults and children. The occurrence of drug abuse cannot be separated from things that affect individuals, internal conditions (personal), peers, parents and the community environment. To prevent drug abuse, it is necessary to explore the factors causing them, the impacts they cause (hazards caused). The facts show that drug abuse is a national and international problem. The results showed that therapy and rehabilitation of narcotics victims who only used medical aspects, recurrence reached 43.9% while the results of field studies found that therapy and rehabilitation using integrated methods (medical and religious aspects), recurrence was 5%. Thus the role of religion in the therapy and rehabilitation of victims of drug use with this integrated method can overcome and suppress relapse (38.90%), (Siti Zubaidah, 2011).

Religious methods in dealing with diseases, addicts, drug abuses and alcohol have been researched by many academicians across the globe from different perspectives of science. Although some still refer religious methods called as unconventional medicine or skills, the research still argues that system of mental, emotional and spiritual exist as a personal internal healing process (Bauer, Kostic, & Cekosvska, 2015, pp. 43–48). In Brazil, a Catholic and Protestant religious intervention from drug dependency research is considered effective by ascribing a prayer and talking to God as a means to control drug craving while adhering to confession and forgiveness practices appeal to strongly to life restructure and self-esteem improvement (Sanchez & Nappo, 2008, pp. 638–646). Another research argues that religious practices such as Mass and symbolic ritual indicates influences in recovery building both on a spiritual and pshycological level in addition to the importance of a clients' relationship with faith in psychotherapy (Wade & Kelliher, 2011). Thus, the 'something more' than homo-sapiens, the balance of internal and external energy, the believe on supranatural power, the need of God, faith and religion as a means of healing tool and process are indeed still prevelant in the context of this postmodern world.

In Islam, particularly in Indonesia, Islamic mysticism or sufism has many characteristics, healing is part of them. Osman bin Bakar argues that 'another characteristic which is known to have attracted conversions was the Sufis' possession of certain spiritual powers, as manifested, for example, in the healing of the sick. The

Malays have termed these supernatural powers *keramat* (in Arabic *karama*) (Bakar, 1991, p. 22). In addition, Trimingham states: 'the Islamization of Java is associated with the legend of 'the nine saints', active on the north-east coast in the early sixteenth century, who taught the mystical way and inaugurated a new era in Indonesian life (Trimingham, 1971, p. 28). In their evangelical efforts, according to these accounts, they combined their persuasive power with the art of diplomacy and of healing (W, 1987). These nine saints, however, it should be noted, are also known by a variety of names (W, 1987, p. 577).

Respectively, increasing power of spirituality as the most important and deepest (esoteric) dimension of religion in many studies has been accepted as one of the promising alternative therapies (Nizamie, Katshu, & Uvais, 2013). One approach taken is spirituality therapy or known as 'psycho-spiritual therapy'. Research on spirituality and psychotherapy has been carried out, including research on Sufism and psychotherapy by both Western scholars and Muslim scholars (Ismail, 2008). A Muslim scholar named A. Reza Arasteh, as referred by Knabb and Welsh (2009), tried to combine theories of modern psychological therapy with what is in the teachings of Sufism. What was initiated by Arasteh then inspired many academics and practitioners to continue to develop or integrate Sufism and psycho-therapy (Knabb & Welsh, 2009, pp. 44–60).

According O'riordan as referred by Syukur (A. Syukur, 2012; M. A. Syukur, 2012, pp. 391–412), there are four forms of sufi healing, namely mental, hypnotic, magnetic and spiritual. The fourth form is Spiritual Healing. In addition, Joel Goldmith in *The Art of Spiritual Healing* argues, as further referred by the later, that spiritual healing is something that is spiritual in nature or with a psychiatric approach, based on submission to a higher power and overcoming alienation with the creator. Spiritual healing is the touch of God's "spirit" into the human spirit, and when it touches humans, it will make them aware in finding a new dimension of life, the spiritual dimension is finding inner communication with something greater than something in this world.

The terminologies of religious and spiritual healing (Greene et al., 2015), sufims and curing (Lucas, 1985), religious therapy (Haryanto, 1999), Islamic psychotherapy (Rajab, 2014, pp. 257–289), Islamic psycho-spiritual therapy (Yaacoob, 2013, pp. 182–187), sufism and pshyco therapy (Ismail, 2008) or sufi healing (Arroisi, 2018, pp. 323–348; Chishti & Moinuddin, 1991; O'Riordan, 1999; M. A. Syukur, 2012, pp. 391–412)

methods have been used by academicians in exploring the relation of religion and pshyco therapy. In Indonesia, one pesantren, helping victims of drug abuse and addicts, has long developed this type of therapy is Suryalaya Islamic Boarding School. At the initiative of KH.Ahmad Shahibul Wafa Tajul Arifin or known as Abah Anom (d.5 / 9/2011), the Suryalaya Islamic Boarding School established a rehabilitation center for narcotics victims and juvenile delinquents known as the Pondok Remaja Inabah. The reason utilizing ,sufi healing' terminology is due to the institutionalized of Tariqa Qadiriya Naqshabandiya teachings and ritual pratics in dealing drug addicts and juvenile deliquencies within Pondok Inabah.

Since its establishment, Pondok Inabah has grown in numbers in different places in South Eas Asia, namely Indonesia, Malaysia, Singapore and Brunei Darussalam. A comparative research has not been performed between these Inabahs. Therefore, this article's purpose aims at providing development update of two Inabahs (Indonesia dan Malaysia) and the methods of sufi healing in rehabilitating narcitics abuse and juvenile deliquencies in aforementioned countries in reference to Tariqa Qadiriya Naqshabandiyah.

Methodology

The research refers to a qualitative approach, a combination of a field and a library research (Bryman, 2016). Interviews with key and relevant informants have been performed as well. Primary source is based on a dissertation research in addition to a manual book entitled *Ibadah Sebagai Metoda Pembinaan Korban Penvalahgunaan Narkotika dan Kenakalan Remaja*, written by the late leading figure, K.H. Shohibul Wafa Tajul Arifin. Data analysis employs a thematic and interpretative description (Madden, 2010, p. 144). In addition, a psychological perspective is employed to enrich the analysis. This presentation is a based on field researches in Tasikmalaya (Indonesia) in July 2019, and August 2019 in Malaysia. The next part of the article is discussion of findings comprised of three (3) main topics: Abah Anom, Pondok Inabah & Methods, comparative outlook of Pondok Inabahs in Indonesia, Singapore and Malaysia. Then it is followed by conclusion with limitation of the study and recommendation.

Brief History of Tariqa Qadiriya wa Naqshbandiya and A Profile of KH Shohibul Wafa Tajul Arifin (Abah Anom)

The history of the founding of Pondok Inabah begins with the idea of K.H.A Shohibul wafa Tajul 'Arifin, well-known as Abah Anom. Since 1971, Pondok Pesantren Suryalaya has been increasingly entrusted by parents with the task of rehabilitating and educating their young who have become involved in juvenile delinquency. In 1977, many parents leave their teenage children addicted to drugs in Suryalaya Islamic Boarding School that he took care of replacing the founder of the Pondok Suryalaya Islamic Boarding School which was pioneered by his father, Sheikh Abdullah bin Nur Muhammad or known as Abah Sepuh (Mulyati, Landolt, & Ormsby, 2003, p. 275).

The teachings of the Tariqa Qadiriyya Naqshbandiyya which related to sufi healing method employed by Inabah were developed by two figures, Abah Sepuh, and his son and successor, K.H.A. Shohibuwafa Tajul 'Arifin, better known as Abah Anom. The former explained the order's doctrines to his disciples through speeches in mosques and informal gatherings at people's homes. Therefore, it is not surprising that the teachings of the Tariqa were not meticulously recorded during that period. This has not been the case with his son, however, for Abah Anom has written down and developed the teachings gradually and over time, collecting them in books such as entitled *Miftah al-Sudur* (The Key to the Hearts) and *Ibadah Sebagai Metoda Pembinaan Korban Penyalahgunaan Narkotika dan Kenakalan Remaja*. According to the author, the objective of former work is to convey to disciples the theory and practice of the Tariqa Qadiriyya Naqshbandiyya, in order to achieve tranquility in worldly life and victory in the hereafter (Nasution, 1990, p. 257) while the later designed for drug addicts and juvenile delinquencies.

The title Abah Anom, a Sundanese phrase meaning ,Young Father/ Young Kiyai, was bestowed upon him because he was still young when he received the title of kiyai. Born on January 1, 1915 in Suryalaya, West Java, he was the fifth child of Abah Sepuh, the founder of Pesantren Suryalaya. His mother was Hajjah Juhriyah. He entered Dutch elementary school in Ciamis between 1923-1929, then went on to attend secondary school in Ciawi, Tasikmalaya (1929-1931). At the age of eighteen he was already serving as a talqin agent for his father, Abah Sepuh. He later studied the different Islamic sciences in many pesantrens in west Java; for example, in Cicariang

(district of Cianjur), then in Pesantren Gentur and Jambudipa, then in Pesantren Cireungas, Cimalati (district of Sukabumi) where he acquired a knowledge of hikma and Tariqa, as well as of the art of physical self-defense, known as pencak silat. Abah Anom also practiced spiritual exercises (riyada) under the guidance of his father. He also often visited (ziyara) the graves of saints while studying in Pesantren Kaliwungu, Kendal (Central Java) (Mulyati et al., 2003, p. 232).

Later on, he went to Bangkalan, accompanied by his older brother, H.A. Dahlan and Abah Sepuh's representative, K.H. Paqih [Faqih] for Talaga Majalengka (Sunardjo, 1995, p. 43). Abah Anom married Euis Ru'yanah in 1938 at the age of twenty-three, then in the same year went to Mecca accompanied by his nephew Simri Hasanuddin and stayed there for 7 months to pursue further studies. He studied tasawuf and Tariqa with Shaykh Romly of Garut, a representative of Abah Sepuh who dwelt in Jabal Qubaysh, near Mecca. On his return in 1939, he helped his father with the teaching at Pesantren Suryalaya and later assisted him even further during the war for independence (1945-1949). In 1953, he was appointed to lead the Pesantren Suryalaya and to act as Abah Sepuh's representative. During the period 1953-1962, Abah Anom was active in helping the Indonesian Army Council against Kartosuwiryo rebellion. During 1962-1995, he rendered further assistance to the government in the Suryalaya region in the sectors of agriculture, education, environment, social, health, cooperation and politics. He earned much praise from government circles as a result, winning awards from agencies such as the Satya Lencana Bhakti Social (Indonesian Award for Social Dedication) and the Kalpataru (an award given to those who make an outstanding contribution to preserving the environment), etc. (Mulyati et al., 2003, p. 237) Abah Anom also succeeded in disseminating the Tariqa Qadiriyya Naqshbandiyya in Singapore, Malaysia, Brunei Darussalam and Thailand. Since 1980-2000, he established up to twenty-two Pondok Inabahs for the treatment of substance abusers; over 20 years period these centers have cured some 9,000 young people of drug addiction. From his marriage with Mrs. Euis Ru'yanah (who, sadly, passed away in 1978) he had thirteen children: Dudun Nursaidudin, Aos Husni Falah, Nonong, Didin Hidir Arifin, Noneng Hesyati, Endang Ja'far Sidik, Otin Khadijah, Kankan Zulkamaen, Memet Ruhimat, Ati Unsuryati, Ane Utia Rohyane, Baban Ahmad Jihad and Nia Nur Iryanti. By his second wife, Yoyoh Sofiah, whom he married in 1978, he has had one son, Ujang Muhammad Mubarak Qodiri, bom in 1986 (Mulyati et al., 2003, p. 234).

Pondok Inabah Indonesia

As previously mentioned, the initiation of Pondok Remaja Inabah started in the beginning 1970s, at which time Pesantren often received guests from various big cities, especially from Jakarta who wanted to leave their teenage children specifically, in the sense not as ordinary students studying religious knowledge, but they are teenagers who have deviant behavior and seen levels of delinquency exceeds the limits of juvenile delinquency in general plus the ability to think and memory is very weak, due to being a victim of drug abuse. To anticipate such conditions, Abah Anom took the step of establishing the Youth Home Inabah as a special place for guidance using the Tariqa Qadiriyyah Naqshabandiyah (TQN) approach. It was in 1977, the formal establishment of Pondok Inabah begun.

To follow up on the establishment of the Inabah Youth Center, on 28-29 December 1980, Suryalaya Islamic Boarding School held seminars and workshops (Semiloka) on Overcoming the Danger of Narcotics Abuse and Juvenile Delinquency. This event involved various elements and groups such as the Ministry of Social Affairs, Ministry of Health, Ministry of Justice, Ministry of Religion, Ministry of Information, Ministry of Education, Ministry of Defense and Security, and several lecturers of IAIN Sunan Gunung Jati Bandung incorporated into a cross-sectoral body, namely Coordinating Board for the Implementation of Presidential Instruction of the Republic of Indonesia (Bakorlak Inpres) No.6, 1971.

From this seminar and workshop, two important things were produced related to the establishment of a Narcotics rehabilitation center. (1) Affirming the use of the name of Pondok Remaja Inabah for special care for children of victims of narcotics abuse and other addictive substances, under the auspices of the Suryalaya Islamic Boarding School and is officially recognized and protected by the Government. (2) Affirming treatment methods for adolescent drug abuse victims as Inabah. This method is the original model created by Abah Anom, derived from the teachings of Tasawuf TQN. This method serves as a guideline for the preparation of curriculum and co-curriculum guidance in the Youth Inabah School which must be equipped with hardware such as prayer rooms (mosques), builders' houses, child boarding houses, water and other facilities.

Giving the name of Pondok Inabah is related to the meaning of the word of inabah which is etymologically derived from Arabic anaba-yunibu which means to return, so that inabah means return or restoration, meaning the process of returning someone from the path away from God to the path that approaches God. a concept and method to return people from behavior against the will of God, to behavior that is in accordance with God's will. This term is also used in the Qur'an, namely in the 31st chapter Luqman verse 15, 42 and chapter Al-Shura verse 10; and in other verses. Thus, Abah Anom employs Inabah as specifically in the rehabilitation program of narcotics addicts, juvenile delinquents, and people who experience psychiatric disorders. This concept and method has originality, genuine and dedication work of Abah Anom.

In 2002, there were 22 Inabachs in operation in Indonesia, with sole purpose of rehabilitation. However, some inabachs were not active due to efficiency reason where less inhabitants (Mulyati et al., 2003, p. 527). List of Trainers and or guides (*pembina*) of inabah as shown in Table 1.

Table 1. Trainers and or Guides of Inabah

No	Name	Address of Inabah
1.	K.H. Anang Syah	Cibereum Panjalu Ciamis Telp. 450042
2	Ny. Hj. Rosliana Gaos	Kp. Cisiri Ciomas Panjalu Ciamis
3	H. Dani Suhendar	Kp. Pacet Desa Sukapura Kec. Kertasari Ciparay Bandung 40381 telp.022.5954124
4	K.H. Drs. Otong Siddiq Dj	Jl. Sindanghayu Banjarsari Ciamis 651030
5	Acep Abdullah	Cibaligoh Cimahi Bandung
6	Hj. Oom Mintarsih	Gg.H.Issak Wijaya Babakan Ciparay Bandung Telp. (022) 640689
7	K.H. Anwar Mahmud	Rawa Cilincing Rajapolah Tasikmalaya 450028
8	Ir. H. Garjita*	Bogor Cilembang T asikmalaya
9	H.A. Muhtadi Sobari*	
10	Moch. Zuky Syafii	Alor Star Kedah Malaysia
11	H. Jaenal Arifin	Ciseuti Pagerageung Tasikmalaya 455295
12	H. Syarif	Cilolohan Tasikmalaya
13	Drs. H. Sentot Hariyanto	D.I. Yogyakarta
14	Subhan Farid	Padarek Garut
15	Drs. Nanan Pamoyanan	Ciawi Tasikmalaya 455228
16	Suyud Sangkan Hurif	Kuningan
17	Ny. Nurdian Sukamulya	Cihaurbeuti Ciamis 335993
18	H. Bakri*	Cibeureum T asikmalaya
19	H. Ali Hanafiah	Jl. Sidotopo Kidul 146-148 Surabaya
20	H. Mashudi*	Lebaksiu Tegal Jateng
21	Ustad Usman	Trengganu Malaysia

22	H. Ijon Sulaeman*	Kp. Seda Kidul Pamokolan Cihaurbeuti Ciamis
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Currently, based on data from the Central Inabah Departement, there are currently 13 Pondok Inabahs in various regions and abroad as shown in Table 2.

Table 2. Central Inabah Departement in Various Regions

No	Name	Place/Address	Trainers/Guides
1	Pondok Remaja Inabah I Malaysia	Jabal Suf, Kampong Paya, Mukim Padang Temak 06300 Kuala Nerang, Kedah, Malaysia Tlp. 04- 7823996, Fax. 04-7823997	HJ. Mohd. Zuki As Syuzak Bin Syafei
2	Pondok Remaja Inabah VII	Kp. Rawa, Sukahening Rajapolah – Tasikmalaya	H. Anwar Mahmud
3	Pondok Remaja Inabah XI	Kp. Ciseuti, Pagersari, Pagerageung - Tasikmalaya	H. MZ. Arifin
4	Pondok Remaja Inabah XIV	Jl. Raya Bayongbong Kp. Canguang RT.02 RW.07 Muara Sanding – Garut	Subhan Farid
5	Pondok Remaja Inabah XV	Pagerageung Kab. Tasikmalaya	Deni Rahman
6	Pondok Remaja Inabah XVIII	Sukamulya, Cihaurbeuti Kab. Ciamis	Hj. Sri Nurhayati,
7	Pondok Remaja Inabah XVIII	Cijulang, Cihaurbeuti Kab. Ciamis	Hj. Enung Maryati
8	Pondok Remaja Inabah XIX	Jl. Sidotopo Kidul No. 146-148 Surabaya Tlp. 031-3760534	KH. Moch. Ali Hanafiah Akbar
9	Pondok Remaja Inabah XX	Desa Puteran, Kec. Pagerageung, Kab. Tasikmalaya	H. Ma'mun Suhandi
10	Pondok Remaja Inabah XXIV	Sindangherang Kec. Panumbangan Kab. Ciamis	H. R. Bobon Setiaji Bustom
11	Pondok Remaja Inabah XXV	Banjarangsana, Kab. Ciamis	Rd. Djadja Suratmadja
12	Pondok Remaja Inabah XXVI	Desa Tanjungkerta, Kec. Pagerageung, Kab. Tasikmalaya	Zeni Ahmad Farid
13	Pondok Remaja Inabah XXVII	Pagerageung, Tasikmalaya	H. Aep

Since 2002 up until present, many researchers have studied TQN, Suryalaya Islamic Boarding School, Pondok Inabah, from different perspectives : namely education, nursery, environment, history, social work, psychology, teachings and practices of TQN as well as its role in rehabilitating Narcotics victims through Inabah halls that are scattered domestically and in foreign countries. Various researches in the country have done a lot either in the form of thesis, book and journal articles. To name a few such as shown in Table 3.

Table 3. Various researches in the form of thesis, book and journal articles

No.	Title & Year	Perspective	Authors
1	Upaya Mengatasi Ketergantungan Pecandu Narkoba dengan Terapi Dzikir di Pondok Pesantren Inabah XIX Surabaya (2011)	Education (Undergraduate Thesis)	Ahmad Muslimin
2	Hubungan Tingkat Pengetahuan dengan Motivasi untuk Berhenti Memakai NAPZA pada Remaja di Ponpes Suryalaya Surabaya (2015)	Psychology (Journal Article)	Nila Armianti Fitrianingrum & Nur Hidayah
3	Sejarah Perkembangan Pondok Pesantren Suryalaya Inabah XIX Surabaya Tahun 1986 - 2016	History (Doctoral Dissertation)	Nur Aini
4	Reduced Addiction in Drugs Abusers Undergoing Dhikr at Ponpes Inabah XIX Surabaya (2014)	Nursery/Medics (Journal Article)	Indriana Noor Istiqomah
5	Perubahan Identitas Pengguna Narkoba di Tempat Terapi Spiritual (Studi Komunikasi Terapiutik di Pondok Inabah II Panjalu Ciamis) (2011)	Communication (Journal Article)	Yanti Hermawati
6	Genealogi dan Penyebarab Thariqah Qadariyah Wa Naqsabandiyah di Jawa (2016)	Islamic Philosophy	Aly Mashar
7	Implementasi Tazkiyah Al Nafs pada Inabah Yayasan Serba Bakti Pondok Pesantren Suryalaya Tasikmalaya Jawa Barat (2013)	Islamic Studies	Andi Neha
8	Inabah, Jalan Kembali, Narkoba, Stres dan Kehampaan Jiwa (2012)	A Book	Kharisudin Aqib
9	Methodology of Islamic Psychoteraphy in Islamic Boarding School Suryalaya Tasikmalaya (2014)	Islamic Studies (Journal Article)	Khairunnas Rajab
10	Metode Pendidikan Islam dalam Penanggulangan Penyalahgunaan Narkoba bagi Remaja di Pondok Remaja Inabah Suryalaya Tasikmalaya (2015)	Islamic Education (Journal Article)	Syarifah Gustiawati Mukri, A. Rahmad Rosyadi, Didin Syaefuddin
11	Model Terapi Tobat dalam Mengatasi Kegersangan Spiritual Masyarakat Perkotaan (Studi Pemikiran Tokoh Sufi di Jawa Barat) (2018)	Islamic Philosophy (Journal Article)	Adeng Muchtar Ghozali & Naan
12	Pendekatan Spiritual dan Herbal sebagai Alternatif Rehabilitasi Non Medis bagi Pecandu Narkoba (2018)	Social and Politics (Journal Article)	Agoeng Nugroho, Adhi Iman Sulaiman, Bambang Suswanto,

No.	Title & Year	Perspective	Authors
			Suryanto
13	Efektivitas Metode Inabah Terhadap Self Awareness pada Pecandu Alkohol (Studi Eksperimen di Pondok Inabah Pesantren Suryalaya) (2010)	Psychology (Undergraduate Thesis)	Ina Noor Khiyar Nafisa
14	Spiritual Approach to Social Rehabilitation of Drug Abuse Victims in Boarding Inabah Surabaya (2014)	Sociology (A Research Report)	Muhtar
15	Spiritual Healing dalam Tradisi Sufi (2018)	Psychology (Journal Article)	Jarman Arroisi
16	Sufi Healing: Terapi dalam Literatur Tasawuf (2012)	Islamic Studies, Tasawuf (Journal Article)	M. Amin Syukur
17	Terapi Inabah dan Pecandu (2014)	Islamic Studies (Journal Article)	Muhtar
18	Terapi Religius Korban Penyalahgunaan NAPZA di Inabah PP Suryalaya (1999)	Psychology (Journal Article)	Sentot Haryanto
19	The Managemenet of Faith Based Rehabilitation Organization, The Case of Pondok Inabah	Social Welfare (Journal Article)	Budhi Wibhawa, Nurliana Cipta Apsari, Budi Muhammad taffazani, Meilanny Budiarti Santoso, Hetty Krisnani

There are at least two strongholds of Pondok Inabahs in Indonesia, located in Tasikmalaya and Surabaya. In Tasikmalaya, early researches by Emo Kastama in 1989 and 1993, the methods applied at Pondok Inabah showed encouraging results, in the period between 1981-1989, showed 93.1% of the 5.845 young children who participated in the inabah program could be returned to their original state and could return to normal life in the community. These numbers were even more impressive than the results obtained in the hospital system in prior years. While his second report tells us that, from eight Inabahs taken as samples, the success rate was 83,91% of youth healed from June 1989 till July 1993 (2.284 out of 2.772/2.722 patients), while 280 were still in the process of healing (10,29%), 235 had gone home before being totally cured (8,63%), 123 had run away without permission (4,52%), and 35 had passed away (1,29%). This

means that the total number of those healed by 1990 amounted to 8000 persons. Unfortunately, there is currently no updated data available to public. This might be (Mulyati et al., 2003, pp. 295–296) caused by the decreasing quality of management.

In Surabaya, Pondok Inabah XIX led by KH. Moch. Ali Hanafiah Akbar, can be set as another example. Data shows increasing number of Anak Bina from 2006-2016, in 2012 and 2013 slightly indicates a decrease in numbers. In total, there are 105 anak bina in this Inabah, compared to 46 in 2006 (Nur, 2018, pp. 50–51). Furthermore, in the research, the authors argue on the effectiveness of Inabah's method lies on two factors, internal and external. Internal factors comprise good and competent management performance, a good interaction between the caretaker and Anak Bina, a scheduled routines, discipline, and infrastructures while external factors due to parents involvement and supports, government supports, local leaders and local communities (Nur, 2018, pp. 75–80).

A different research shows that *dhikr* practice has significant impact on the increase of endorphins secretion. The increased of endorphins level create a normal natural morphine in the body. Thus, there is no need of exogenous opuates (drugs). In effect, drugs addiction automatically decrease (Istiqomah, 2013, p. 11). In the later, it is stated as well that bath and ablution, as called hydro therapy or famously introduced by Simon Baruch, benefits *anak bina*, Almost all survey respondents stated that if at any time experienced a high desire to consume drugs (craving), they will take a bath to get rid of that desire. Thus, indirectly, the respondent has felt and utilize stimulant and sedative effects of the bath (Istiqomah, 2013, p. 10).

Pondok Inabah & Methods

The word Inabah comes from the Arabic term anaba-yunibu which means returns so that inabah means return or recovery, that is the process of returning a person from the path away from God to that path draw close to God. This term is also used in the Qur'an, namely in Luqman chapter 31 verse 15, letter 42, Al-Shura verse 10; and other verses. Abah Anom used the name inabah as a method for the program rehabilitation of narcotics addicts, delinquent teenagers, and people who experiencing psychiatric disorders The concept of treating victims of drug abuse and juvenile delinquency is to restore people from their usual behavior opposing the will of God or

immorality, to the behavior according to God's will or obedience. From the point of view of Sufism people who are drunk, whose soul is being shaken and disturbed, so a method is needed recovery (inabah). This method is both philosophically and practically based to the Qur'an, the hadith and ijtihad of the scholars.

The Inabah operates as a community apart, and yet at the same time, it functions to rehabilitate youth so as to allow them to reintegrate into society at a later date. On December 28-29, 1980, a conference was held at Suryalaya on the topic, 'Penanggulangan Bahaya Penyalahgunaan Narkotika dan Kenakalan Remaja.' (Tackling the Danger of Narcotics and Juvenile Delinquency). This conference gave formal recognition to the program, officially bestowing on it the name Pondok Remaja Inabah (or simply Inabah, which means 'return to the true way of God,' chosen by Abah Anom from the Qur'an). The method of the Inabah was recognized as an original, genuine, and Indonesian creation, developed as an alternative treatment for victims of narcotics and juvenile delinquency. It was acknowledged, however, that the curriculum had to be updated and more computerization introduced (Mulyati et al., 2003, p. 276).

The Anak Bina also came from various ethnic groups, such as Sundanese, Javanese, Minang, Batak, and others. There has been 22 Pondok Inabahs in operation throughout Indonesia, all of them having been established for the purpose of rehabilitating youth. This is testimony to the methods of Abah Anom, who is considered a pioneer in the use of dhikr in the treatment of these victims. Abah Anom states in the preface to his manual 'Ibadah Sebagai Metoda Pembinaan Korban Penyalahgunaan Narkotika dan Kenakalan Remaja,' written both as a manual of ikhwan of tariqa and the intention of assisting the government of Indonesia in rehabilitating those who have abused narcotics and have gotten involved in juvenile delinquency, and hence of those who are being rehabilitated in Pondok Inabah Pesantren Suryalaya.

The content of the book reflects exactly what is practiced in the Pondok Inabah. The book effectively serves as a curriculum guide of spiritual healing to be put into practice in the Pondok Inabah, for use by ikhwan of the tariqa in general as well as for general purpose. Abah Anom begins this work by referring to a number of Qur'anic verses surat al-Isra' (17:82), surat Yunus (10:57), surat al-Ra'd (13:28) and two hadiths of the Prophet Muhammad (pbuh) (Arifin, 1990, pp. 4-14).

The curriculum of the Inabah, based on his book, also plays a very significant role in spreading the Tariqa Qadiriya Naqshbandiya's message. This work also reflects Abah Anom's deepest thoughts on practical tasawuf, which not only has he applied in an effort to rehabilitate the troubled youth in particular, but also for students, followers and Muslim society in general.

The Method of The Inabah's treatment program

The Inabah's treatment program seems to be based on two theoretical foundations: first, general psychological theory; the concept of reward and punishment, and the theory of group-living, and second, Islamic theory, whereby Abah Anom teaches inmates certain methods of the TQN consisting of Sufi practices such as talqin, dhikr, and taking a bath at night/bath of repentance (hydro therapy). This approach may acknowledge implicitly the possibility, suggested indirectly by Abah Anom in his work, Miftah al-Sudur (Arifin, 1969), that the drug addict or juvenile delinquent may be possessed by shaytan, or at least involved in a spiritual struggle against evil forces (Mulyati et al., 2003, p. 279).

As Dr. Emo Kastama explains it, psychologically, one's behaviour is a reflection of one's spiritual activity. This assumption can be explained as follows. First, everyone tends to want to repeat experiences that are comforting, while at the same time distancing oneself from what is displeasing. This theory is put into action at the Inabah with a reward and punishment approach, which helps one to focus on performing expected behaviour. Second, one's behaviour depends upon different level of stimulants, so that one's response varies in accordance with the degree. The higher the intensity of stimulants, the greater the response one will experience. Third, everyone has his or her own integrated identity, such that similar stimulants given to two different persons will result in different responses. In practice, the Inabah instructor has to pay attention to each patient's specific attitude and characteristics but with an eye towards group harmony (Kastama, 1994, pp. 28–29). This general theory in psychology is widely accepted, and applies in the case of most healthy adult human beings. And yet, while it is not always sufficient in itself, nevertheless, this general theory does lend itself to the specific Islamic approach adopted at the Inabah.

As for Islamic theory, which more referred as the method of sufi healing, several practices are implemented as part of the overall cure. The first is talqin, which provides the foundation for the rest of the treatment. It is in fact, the first step in healing that an Inabah patient undergoes. Talqin is performed by Abah Anom or his talqin agent, and is designed to help the youth regain an awareness that he stands before God. Prior to the initiation, Abah Anom converses with the patient and asks him questions in order to ascertain his condition. Abah Anom usually suggests that the addict be placed in the Pondok Inabah (Ichwanie & Arief, n.d.). Talqin usually takes place after the fajr prayer on the first day the patient is susceptible. Abah Anom begins by asking the patient whether he or she is ready, then he explains the benefit of dhikr, and the importance of repentance and performing good deeds. The talqin ceremony, and especially Abah Anom's advice afterwards, inevitably touches one's deepest feelings, and brings one into a greater state of self-consciousness. It reminds one also of the harm that one has been causing. This state is very helpful for youth as a starting point and allows the healing process to begin (Mulyati et al., 2003, pp. 281–282).

The second stage of the cure is dhikr, taught to all youth in the Inabah. This consists both in voiced dhikr (reciting out loud *la ilaha illa Allah*) and silent dhikr (repeating Allah, Allah constantly in the heart). These affect the various aspects of human consciousness: mind (cognitive power), feelings (affective power) and the will to act (conative power), as well as the movement of the body (psycho-motor abilities). In this way, all consciousness is united toward the pineal heart. The youth will gradually experience the benefits of dhikr, for instance: receiving more pleasure from it than from morphine and the like; gaining freedom from restlessness, nervousness, and anxiety; and sensing a growing firmness of the soul, and especially the courage needed to face the challenges of life. Much of this appears to be the result of gaining a sense of detachment from worldly concerns; i.e., the perception that the world is insignificant, and that only God is the greatest, the most absolute.

The movement of dhikr through the body also gives exercise to the heart and the lungs as well. The silent dhikr likewise functions as a spiritual control, helping one avoid the temptation to commit sin. Abah Anom's system developed out of his belief in the practical experience of Sufi masters, and due to his faith that dhikr Allah contains enlightenment, special characteristics and secrets that can cure the hearts of Muslim believers. This belief is based on God's saying in the Qur'an: „Remember me, I'll

remember you.' This is understood to mean that when one remembers God, the curtain of heedlessness will be removed; one will be both the dhakir, and the one remembered. The benefits of dhikr for the youth residents (anak bina) in Pondok Inabah are, at least on one level, reflected in the large numbers of those who have been cured.

According to Abah Anom, one who performs dhikr demonstrates shukr (gratitude) towards God. This is based on the hadith which states, *idha dhakarani shakartani* (when you remember Me, you are thankful to Me). Abah Anom continues by explaining that if one worships with *ni'ma* (joyfulness), the taste of the sweetness of worship will be experienced. Therefore, shukr can be shown through dhikr, or in other words, dhikr is a sign of shukr. If one does not do the dhikr, one will not remember the Giver (God) and His mercy will be forgotten. If one does not perform the dhikr, this means that one is not thankful (*wa idha nasitani kafartani* — when you forget Me, you are unthankful to Me). Then one will be confused, for everything is shocking to the one who forgets God. In order to remember God, Abah Anom reminds everyone, especially the youth, that ablutions should be done properly, and that the dhikr should be performed out loud — not shouted, and not said too fast, but step by step in order to be able to enjoy the reciting of *la ilaha ilia Allah*, (reciting the formula in the correct way in order to produce the lights of dhikr that will shine within the dhakir). Nor should one perform it while daydreaming. True dhikr will soften the heart hardened by laziness, lies, fighting etc., though it should be remembered that Satan is always trying to tempt one even while performing good deeds. The practice of dhikr is placed therefore at the center of the curriculum of the Inabah, beginning in early morning, and after the five daily prayers every single day.

Abah Anom bases his curriculum on at least 10 verses of the Qur'an: surat al-Rum (30:41), al-Zumar (39:23), Al-Tmran (3:14, and 135), al-Nisa' (4:9), al-A'raf (7:16-17), Yunus (10:57), al-Ra'd (13:28) and al-Isra' (17:82). In addition, he cites the following prophetic traditions in support of his approach: (1) To perform dhikr Allah is a strong sign of iman that can destroy hypocrisy and serve as a castle against the temptation of devil and as a shield from the heat of hellfire'; (2) Integrate your faith, fortify your certitude with the recitation of *la ilaha ilia Allah'*, (3) Remembering God can be a remedy for healing all inner diseases'; (4) Indeed for all affairs there is a cleanser, the cleanser of the heart is dhikr Allati", (5) Stay away from your devil with the recitation of *La ilaha illa Allah Muhammad Rasulullah*, for the devil feels sick [at heart]

with [hearing] that sentence, just as you feel sick [at heart] when you have many people and burdens upon [your back]'; (6) There is no body that is exempt from facing the devil'; (7) La ilaha illa Allah is my castle, whoever recites it, he enters my castle; therefore he is secure from my punishment (.hadlth qudsi)', (8) The dhikr is performed by the dhakir with pleasure, until he is able to see all the amazing miracles, and all great secrets. There is no reward for reciting the dhikr La ilaha illa Allah except God will unveil one (of the wonders) (9) "The greatest of what I recite as well as that recited by the prophets prior to me is la ilaha ilia Allah'; (10) Whenever one recites La ilaha illa Allah truly, although one's sinfulness be as great as the earth, one will be forgiven'; and finally (11) a long hadlth featuring a dialogue between the Prophet and his son in-law 'All: 'O 'All, doomsday will not come as long as there are still people to recite la ilaha illa Allah,' which 'Ali (r.a.) questioned, saying: 'How should I perform the dhikr; O messenger of God?' The prophet said: 'Close your eyes, repeat after me 3 times what I said while I listen to you.' The prophet then recited La ilaha illa Allah 3 times with his eyes closed. He said it out loud and 'All listened to him. Then 'All recited La ilaha illa Allah in imitation and the Prophet listened to him (Kastama, 1994, pp. 39–46; Mulyati & Landolt, 1992, pp. 284–285).

The standard curriculum of the Inabah was designed by Abah Anom with the main objective being that of worshipping God purely as His servants. This is why in addition to dhikr, prayer {salat} is the central to the daily's schedule. It includes the five obligatory prayers consisting of 17 raka'at altogether, and the 29 types of sunna prayers, consisting of 79 raka'at (ranging from 2 to 12 raka'at for each, including the twice repeated prayers of sunna shukr al-wudu,' sunna tawba and sunna istikhara), with, in addition, the sunna nawafil prayers, which come before and after fard prayers, and which may comprise as many as 16 raka'at altogether. Thus in all, the total number of prayers comprises 112 raka'at, day and night. The voiced dhikr recital of la ilaha illa Allah, repeated a minimum of 165 times, is furthermore performed after every obligatory prayer and as many times as possible before fajr prayer, while silent dhikr is done constantly all day long, along with eight types of daily du'a (Kastama, 1994, p. 127).

In practice, the daily activities in the Inabah begin at 2 a.m, when someone goes around awakening the youth. The next step is to take a bath, accompanied by the reciting of du'a (Al-Jilani, n.d.-a, pp. 24–25). The bath is sometimes a struggle, since not

everyone wants to take one at such an hour; however, the instructor simply keeps insisting until everyone has bathed. This is the bath of repentance, a practice that is repeated at least twice more in the day, before zuhr prayer and before maghrib. In effect, the bath is a shower, since flowing water is essential to the process. Then everyone goes to the mosque to pray. Newcomers are placed in the front line during prayer, amongst their fellows (Mulyati et al., 2003, pp. 286–287).

The prayers are performed together under the leadership of the instructor or his/her assistant. They start by performing various sunna prayers, e.g., shukr al-wudu' (2 raka'at), tahiyyat al-masjid (2 raka'at), sunna tawba (2 raka'at), tahajjud (12 raka'at), tasbih (4 raka'at), witr (11 raka'at, or at least 3 raka'at) (Al-Irbili, 1993, p. 148), then they recite voiced dhikr, repeating as many as possible while waiting for the time of the prayer. At about 4.00 a.m., when it comes for morning prayer, the adhan is performed by a youth who is nearing the end of his treatment, which is followed by recitation of salawat Bani Hashim. Afterwards, they perform sunna qabliya subh (2 raka'at) (Al-Irbili, 1993, p. 144; Al-Jilani, n.d.-b, p. 105), li daf'il al-bala' (2 raka'at), and finally, the obligatory subh prayer (2 raka'at). This is followed by the recitation of the dhikr, la ilaha illa Allah, repeated 165 times. Afterwards, there is a short lecture after the dhikr on a topic that forms part of a 40 day cycle of lectures on a particular theme. At 5.30 a.m., the breakfast is ready. After that, at about 6.00 a.m., they perform the ablutions (wudu) required for other sunna prayers: sunna ishraq (2 raka'at), sunna li al-isti'ada (2 raka'at) and sunna istikhara (2 raka'at) (Al-Irbili, 1993, p. 147); these prayers take about ten minutes. While waiting for the duha prayers scheduled for 9.00 a.m, the youths can take a little rest and perform morning exercises, but soon they must perform ablutions in preparation for salat duha' (8 raka'at) (Al-Irbili, 1993, p. 146) and sunna kifarat al-bawli (2 raka'at). The period following this is reserved for various duties. Every youth is encouraged by the instructor to visit or meet Abah Anom once a week to seek his blessing, either on Tuesdays or Fridays, which they may do at this time of day. They are also usually asked to clean their bedrooms during this interval; even though the pondok has someone who is in charge of cleaning, this is designed to train youth to be responsible for their own rooms and belongings. A morning snack is also offered at this time, while the residents wait for zuhr prayer.

At about 11.00 a.m., the youths take another bath and perform ablutions for zuhr prayer. When the time of zuhr comes (about 12:00 noon), one of the youths performs the call to prayer, then they all perform qabliyya zuhr prayer (2 raka'at) and the obligatory zuhr prayer (4 raka'at), followed by ba'diya zuhr prayer (2 raka'at)}, (Al-Irbili, 1993, p. 145; Al-Jilani, n.d.-b, p. 105) Next the imam reads the du'a and then the voiced dhikr begins, which involves reciting La ilaha illa Allah 165 times. At 12.30 the youths have lunch together. Those who smoke often do so now, although they are allowed a maximum of only 6 cigarettes per day. Many choose to rest in the interval between lunch and mid-afternoon prayers, while some read and still others enjoy a family visit.

Then, at the time of 'asr (at about 3.00 p.m.) after taking another bath and ablution, the call to prayer is made and the Inabah residents perform salawat bani hashim, the iqamat then the qabliya 'asr prayer (2 raka'at) the obligatory 'asr prayer (4 raka'at), and then dhikr La ilaha illa Allah another 165 times. After this, they enjoy an afternoon snack. At 5:00 p.m., they take yet another bath and when maghrib time comes (at about 6:00 p.m.), they perform the sunna qabliya maghrib prayer (2 raka'at) and then the obligatory maghrib prayer (3 raka'at). After that, the dhikr la ilaha illa Allah is voiced 165 times again, followed by another series of prayers: the sunna ba'diya maghrib prayer (2 raka'at), the sunna awwabin (6 raka'at) (Al-Irbili, 1993, p. 145; Al-Jilani, n.d.-b, p. 81), the sunna tawba (2 raka'at), the sunna birr al-walidayn (2 raka'at), the sunna li hifz al-iman (2 raka'at) and the sunna li shukr al-ni'ma (2 raka'at). Next, they listen to advice given by the instructor while waiting for the 'isha' prayer to begin.

Then when 'isha' time comes (at about 7:00 p.m.), once again, one of the youths calls them to prayer, in which the residents perform the qabliya 'isha' prayer (2 raka'at), and the 'isha' fard prayer (4 raka'at), after which they pronounce the sunna ba'diya 'isha' prayer, and then finally recite dhikr la ilaha illa Allah 165 times. At about 7:20 p.m., they have dinner, after which, before retiring at about 9:30 p.m., the pondok's residents must perform their ablutions. Thus further sunna prayers are performed, including the prayers: sunna shukr wudu' (2 raka'at), sunna mutlaq (4 raka'at), the sunna istikhara (2 raka'at) and sunna hajat (2 raka'at) (Abu Hamid Ibnu Muhammad Al-Ghazali, n.d., p. 213; Al-Irbili, 1993, p. 149; Al-Jilani, n.d.-b, p. 148); in this latter salat, after the fatiha in each rak'a, they recite surat al-Ikhlâs (Surat 112) eleven times. Finally, just as he lies down, the youth should place his hand under his cheek and recite, *bismika Allahumma*

ahya wa bismika amut and ya latif until he falls asleep. On awakening, he should recite the du'a' for after sleep: *alhamdulillah al-ladhi ahyana ba'da ma amatana wa ilayh al-nushur*. Similarly, before any meal, he is to recite *Allahuma bariklana fima razaqtana wa qina 'adbab al-nar*, then afterwards say *alhamdulillah al-ladhi at'amana wa saqana waja'alana muslimin*. (Al-Jilani, n.d.-a, p. 22)

The practice also has its parallel in fiqh, where a bath of repentance is performed for a number of reasons: when one enters into Islam; after thinking or behaving like a kafir, such as by rejecting the comfort offered by God (*ni'matulJah*); besmirching God's creation; as a cure for insanity; or as the first step in learning a new Tariqa. The Prophet says that whoever takes a bath in cold water, especially when the water is poured over the head, i.e., a shower bath or in a waterfall, he will be cured of mental disturbance. (Kastama, 1994, p. 91) The youths in the Inabah are therefore instructed to recite each time the du'a' of the bath of repentance: *rabbi anzilni munzalan mubarakan wa anta khayr al-munzilin*' (My Lord! Cause me to land at a blessed landing-place, for You are the Best of those who bring to [us] land) (Kastama, 1994, p. 31; Mulyati & Landolt, 1992, p. 292).

The Inabah curriculum may be seen to emphasize the 'ritual or practical' dimension of religion, which consists among others, ,worship, meditation, sacramental rites and healing activities. The initiation, a sacramental rite, takes place only once while the practice of the bath of repentance, prayer (fard and sunna) and performing the dhikr are all done repeatedly and thus fall into the ritual and practical categories. The repetition of dhikr and prayers always takes place at a moment in human time, and in a set location, but Islamically it evokes a timeless, eternal God, unbound and unrestrained by spatial considerations. Abah Anom insists that dhikr reflects thankfulness for God's bounty, when one performs it, out loud or silently, 'the memorial of one's God quietens one's heart; and, in a mystical sense, one gains some kind of access to the presence of God by one's dhikr (Annemarie & Schimmel, 1994, pp. 147-148). In this way, the youths feel comfortable about practicing it and need to possess this opportunity and advantage.

Only five hours of the day are devoted to sleep, roughly from 21:30 p.m. to 2:00 a.m. This sounds difficult, but the *raison d'être* of the Inabah is to free the youth from drug addiction, which is literally a matter of life or death. The overall healing process

follows a certain pattern, and is gradual in nature (Anom, n.d., pp. 276, 269). In the first seven days, one's physical constitution usually shows improvement; this is vital, for physical health is essential if one is to follow the curriculum. After fourteen days in the Inabah, the youth are usually able to join fully in the programs, while after twenty-one days it is expected that all the symptoms of the addiction will have disappeared. At the same time, the appetite increases and the youth starts to enjoy the experience of dhikr. After 35 days, his physical body is healthy and clear of toxins; he is bathing regularly, performing salat in the proper way, reciting the dhikr steadily and socializing with his peers. On the 40th day, the youth is brought to Abah Anom to receive a final instruction and a statement of health, physical and mental. After this, the instructor hands the youth over to his parents. For those who want to continue to study in Suryalaya, various educational programs are available, while those who want to work can be sent to one of the trade schools run by the government in Bandung and Bogor, to learn a skill.

The 40 day program has a significance over and above the therapeutic level. It conforms with the Prophetic hadith: 'Whoever prays in congregation 40 days and nights continuously (not being arriving later than the first takbir of the imam) with God's will, shall be free from hypocrisy and destructive behavior' (narrated by Hakim). Another hadith says that whoever wakes up at night for 40 days continuously and worships God, he will be granted new thoughts and new ideas, and will realize his true self.

Every youth in the Inabah practices this routine every day. For serious cases, it will normally take between 40 days and 6 months or more to be cured (Amin, n.d., pp. 410–411). Whatever the reason for the success of the program, the number of patients who are cured of various dependencies attests to its effectiveness (J. S. Praja, 1990, p. 173). This effectiveness has recently been measured in more quantitative terms (Kastama, 1994). In the Inabah no time is ever wasted. All activities are considered a form of worship. There is almost no spare time, such as occurs in a hospital. The youth are encouraged and in fact have little choice but to practice all scheduled activities. For some, at least in the beginning, this may be difficult, but gradually they get accustomed to it, and they start to enjoy taking a bath early every morning, and experiencing the pleasures of salat and dhikr. They enjoy healthy food in a natural environment, the whole social and religious atmosphere and the feeling of security and peace.

As it was mentioned above, the process of healing lasts anywhere from 6 to 12 months, to less than 6 months, to a minimum of 40 days. In addition, the Inabah treats not only the physical body but also and most importantly the spirit, aiming at the rehabilitation of the mind and soul. Some of course are sent to the Inabah for economic reasons, such as when their parents cannot afford to pay the higher fee for their hospitalization, while others just want to distance themselves from family and society. However the Pondok Inabah accepts them all. Kastama writes that when he asked whether the fee for the Inabah could be postponed until later, as a sort of loan, the instructor (at Inabah III in this case) only smiled, saying that God had already provided for the youth's sustenance through the Inabah.

To conclude, this Inabah methods of Sufi healing are within the Sufi traditions where consists of four different treatments: prayers, medicines (i.e., foods and herbal formulas for common ailments), certain ritual practices, and giving certain things up (e.g. abstaining from eating and drinking what is forbidden by Islamic teachings). This due to the believe that Sufi have the knowledge of specific verses of the Qur'an, and the names of various attributes of God, which are combined in particular ways to effect cures.

Pondok Inabah Malaysia (Kedah)

The History and Development of Tariqa Qadiriya Naqshbandiya and Its Social Role. Individual adherents of the TQN started the initial establishment in Malaysia. Kedah, Kuala Lumpur, Sabah, Kelang, Shah Alam, Trengganu and Serawak. In Kuala Lumpur, Muhd Noh ibn Husin (who was initiated in Kedah 1979) and Zulkefli Abdul Hamid (initiated in 1980) were among those. In Shah Alam, Hussin ibn Ali (initiated in Suryalaya 1981) started the movement. In this area, TQN's talqin was the responsibility of Mohd Said al-Attas of Sabah, Muhd Zuki Shafei of Kedah, H. Ali of Singapore and H. Osman Abdul Latif Trengganu.

H. Ali of Singapore began making da'wa trips to Kedah in 1979 where he stayed at the house of H. Muhd Zuki and cordially encountered with Muhd Said al-Attas of Sabah, who had been a talqin agent innitiated by Abah Anom in 1977. While Zuki himself was appointed as a talqin agent in 1986, in addition to being made head of the newly founded Pondok Inabah X located in Kedah.⁷⁸ These figures visited Kuala Lumpur 22 times between 1987 and 1989. In 1988, H. Muhd Khaer Anuar was

appointed by Abah Anom as the elder ikhwan of the TQN in the Kuala Lumpur region, to oversee a group that had grown to number 500 members (J. Praja & Anwar, 1990, p. 214). In 1989, prior to his visit to Sarawak, Abah Anom and a delegation from Suryalaya (J. Praja & Anwar, 1990, p. 218) visited Kuala Lumpur and were received officially by the vice-minister of internal affairs of Malaysia, Dt. H. Megat ibn Juned, at the Subang airport, outside the capital. In Bintulu, the entire delegation performed Friday prayer together with the minister of defence of Malaysia, Dt. Ahmad Rithauddin. Joining them were nine imams of the Masjid Jami' in Bintulu and the surrounding area. They were all then initiated into the order by Abah Anom.⁸⁰

The TQN in Sabah was founded in 1976 by H. Said al-Attas on his return from Suryalaya, where he had been initiated into the order. A year later, he was appointed by Abah Anom to be a wakil talqin. On the way home to Sabah from Suryalaya he stopped at Negeri Sembilan to perform the talqin for nine members of his family. In his own country, he is regarded by the government as an employee in the civil service department responsible for commanding virtue (*amr ma 'ruf*). The number of TQN ikhwan in Sabah is now about two thousand in all. In addition, H. Said often performs da'wa in Thailand, which means that the TQN is disseminating its teachings in that country also.

The dissemination of the TQN in Trengganu was the work of a wakil talqin named Osman ibn H. Abdullatif. Originally, his own home served as the focal point for the ikhwan as well as for the movement's Pondok Inabah. It is located on Panji Alam near Surau Gerong Lanjut. Due to the growing number of ikhwan and patients needing attention at the Inabah, there was an urgent need for more space, and so a number of activities were relocated to Kg. Sungai Ikan, 25 km from the centre Bandar Kuala Trengganu. On this site, they built a dormitory for the patients suffering from drug addiction. In 1985, the number of ikhwan of the TQN in this area numbered about 500. The community and the local government support the development of the TQN in Trengganu (J. Praja & Anwar, 1990, p. 215).

The first contacts between Sarawak and the Suryalaya pesantren started with a visit to the latter by the prince of Sarawak, Ahmad Zaini Adruce ibn Mohd. Noor and his wife, Datin Hj. Rosmiyati and two others, H. Muhammad Trang Isa and H. Sapawi Arifm, in July 1977. The aim of their visit to Java, at that time, was to observe Indonesian housing and agriculture projects, and also to make a visit to the Institute of

Agriculture. It was from H. Trang Isa and Hj Rosmiyati's relatives who lived in Ciamis, that they heard about Pesantren TQN Suryalaya. They decided to visit Abah Anom, and he performed the talqin and initiating them into the order.

In March 1978, Trang Isa was appointed by Abah Anom as a wakil talqin for Sarawak. His appointment was on the same terms as those of Abdul Ghani of West Kalimantan and K.H. Mahfud of Kebumen, Central Java. When Trang returned to Sarawak, however, he found himself in the middle of a dispute over the role of tasawwuf. As a result, after over two years of effort the number of ikhwan there only numbered 500. In 1984/85, however, 1,000 people performed talqin through Trang Isa. Under the patronage of Ahmad Zaini, prince (Yang dipertuan) of Sarawak, Trang Isa was appointed in 1985 as an imam and a teacher in the palace of Petra Jaya, Kuching Sarawak. Through this position, Trang Isa had the opportunity to engage in a dialogue with the kingdom's mufti, H. Abdul Qadir Hasan. They made the decision to invite muballighs, from Suryalaya to perform the da'wa in Sarawak.

In 1986, Dt. Noor, the ex-minister of tourism of Sarawak, brought three drug victims to Pondok Inabah in Suryalaya. Accompanying him were Datin Hj. Badi'ah and H. Jahidin. Then during Ramadan 1410 A.H., a group that included, among others, K.H. Fathullah Harun, an 'alim of the Nahdlatul Ulama (who later became an imam in Sarawak and stayed there), visited Abah Anom in Suryalaya and performed the talqin there (J. Praja & Anwar, 1990, pp. 216–217). In January 1989, the local government of Sarawak sent nine imams from mosques in every district to Suryalaya to study and to be trained in TQN practice. The ruler of Sarawak also invited Abah Anom to visit Sarawak, which he did, along with a number of other people, in July 1989.(J. Praja & Anwar, 1990, p. 218) In Sarawak they built a pesantren similar to the one in Suryalaya. It is located in Sadong Jaya, fifty kilometers from the city of Kuching. The pesantren is built on a piece of land of 30 hectares. The government of Sarawak also sent a team to Suryalaya to make a feasibility study in May 1990 (Mulyati et al., 2003, p. 316). Currently, there are at least two (2) Pondok Inabahs in Malaysia, in Kedah and Negeri Sembilan. However, as stated in Pesantren's website, Kedah is the only one stated. As Kedah is the oldest among the two, this deserves a legitimacy as the focus of discussion.

Pondok Inabah I Kedah Malaysia

In Kedah, Pondok Inabah was established in 1980, located in Kampung Pulau Bidin, Alor Star Kedah Darul Aman. It was previously known as Inabah Pulau Bidin, then changed into Pondok Inabah 1 Malaysia when registered to PEMADAM as an NGO in 1991. The establishment was due to many requests to Muhd Zuki Shafei from parents whom their children involved in drug abuses and juvenile delinquencies. In its early stage, Inabah was organized traditionally at the house of the former and with 20 maximum of Anak Bina capacity. On the anniversary of the establishment of this Inabah, April 3, 1988, they performed a *manakiban* event. Local government staff attended this, as did a delegation from Suryalaya. The patients healed in Inabah X by that time had totaled 850. Upon that success, Pemadam paid a great deal of interest in the sufi healing method employed by Inabah 1. In recognition of this contribution, the government of Malaysia donated a piece of land located on Bidin Island for the exclusive use of this Pondok Inabah.

The activities of Pondok Inabah X are the pride of the people and the government of Malaysia. The Malaysian Anti-Narcotics Team (PEMADAM) often visits Inabah X as well as Suryalaya. Furthermore vice-minister for internal affairs of Malaysia, Dt. H. Megat ibn Juned, has donated a piece of land to enlarge the Inabah Pulau Bidin and became its advisory board. Due to its positive progress and development, in 1996, Inabah, located in Pulau Bidin was later relocated to a wider and more decent place, in *jabal suf* Kampung Paya Mukim Padang Temak, Kuala Nerang, Kedah, around 35 kilometer from Alor Star Airport.

The new infrastructures were built such as dormitory, office building, school, guest house, and residential houses for the management. In 1996, the Inabah was later registered to Ministry of Domestic Affairs and became fully recognized as part government's system in dealing with drug abuse therapy. More than a decade forward, a new facility capable of hosting 250 anak inabah was built in 2009. This development clearly indicates Sufi healing method applied in Inabah gained a significant trust not only by the government but also the increasing need to rehabilitate drug abusers. In addition, attention to infrastructure means that the quality aspect and comfortability of Inabah's inhabitants are an important part of the quality management system. This phenomenon indicates an increasing trend of drug abuse in line with government data and academic researches in Malaysia.

As quoted in a 2017 literature review, a report of Maklumat Dadah in 2014, data indicates 61 drug addicts recorded every day where 63.3% of them are new addicts (38 individuals). National Anti Drug Agency 2010 -2014 data shows 343,327 individuals exposed with drug addicts. The addicts consists of 40% youth from 20 to 29 years old while 52% 30 years old upwards. Besides, 97.1% are mostly male and 78.2% from the Muslims community (MZ et al., 2017, pp. 1–3). This indicates that a National Drug Policy has failed to achieve its objectives to create a free drug by year 2015 (Seghatoleslam et al., 2015, pp. 22–27). Drug addiction in the community shows that there is a disproportion between the rapid development of the country and spiritual values required among the people today (Ghani & Adam, 2014, pp. 75–85). This raises concerns and interest among government officials and academics institutions.

In Malaysia, Tariqa Qadiriya Naqshbandiya and its social activities of Inabah Sufi healing method, or a few parts of its methods attract the interest of academicians. Researches produce various aspects of study such as the entry process, rehabilitation process, and its effectiveness of Sufi healing method of Inabah (Fatah, 2009), the usage of taqwa (piety) emerged as an applicable method of Islamic spiritual therapy (Seghatoleslam et al., 2015, pp. 22–27), spiritual psychotherapy using Quran recitation (MZ et al., 2017, pp. 4865–4868), correctional methods (Maamor et al., 2016), the consistency practice of remembrance to Allah (Zikir) among drug addicts (Adam, Ahmad, Anuar, & Rahman, 2015), the important role of repentance (tawba) in drug addicts' healing (Yusoff, Othman, Abdullah, & Omar, 2018), spiritual therapy standard for drug dependency (Seghatoleslam et al., 2015), prevention of drug addicts through purification of the heart (Muhammad, Omar, Thoalim, & Mohamad, 2019), psychosocial profiles (Lua et al., 2018), and understanding drug addicts experiences (Maamor et al., 2016).

These researches indicate acknowledgment of a Sufi healing method, or at least a spiritual psychology therapy, as an alternative solution to address drug addicts although each article emphasizes different aspects of the method. The increasing phenomenon of drug use in Malaysia is an urgent call to address the issue under the National framework and attracts academicians to contribute to providing scientific arguments. As it is stated in comparative research on different institutions dealing with the issue, Inabah offers a higher effective rates than others. This indicates, a Sufi healing method applying tariqa doctrines, offers a comprehensive methodology where a cycle of therapy covers in the

entire life span of addicts since the entry process. The continuation of practicing tariqa rituals remains a leading factor to avoid a relapse upon the completion of the rehabilitation process (Maamor et al., 2016).

From a different perspective, various aspects of these articles deepens understandings on how religious values, spiritual and ritual practices combine with positivism's approach are not in a binary position but rather intertwined and implies a symbolic mutualism. The combination of psychology theory and medical treatments have been scientifically proven in some cases such as the use of methadone, specific prescribed medicines, hydrotherapy, counseling sessions, modified behavior therapy. Also, socio and ecological aspects have been put into perspective as well to provide insights on other important element as part of an integral method.

The Sufi healing method in Inabah, Kedah, is similar as prescribed and practiced in its center base, Suryalaya, Tasikmalaya Indonesia. A book written by Abah Anom, 'Ibadah Sebagai Metoda Pembinaan Korban Penyalahgunaan Narkotika dan Kenakalan Remaja' acts as the principle manual book in performing social service of tariqa, particularly for drug abusers and juvenile delinquency. A distinct characteristic is mainly reflected by the tremendous attention and support from the Malaysian government to Inabah in general. This due to the integrative role of leadership of Inabah Kedah as part of the national institution figure in the drugs rehabilitation scheme.

A Sufi healing method's of Inabah primarily pays a great concerns on heart. It is the locus of thinking and feeling. If the heart is clean and directed, those apply to good, positive and guided behaviors. Therefore, the method is considered as a non-medic approach where medicine is unnecessary (Noegroho, Sulaiman, Iman, Suswanto, & Suryanto, 2018, pp. 143–158). The method works at the spiritual realm, although in certain aspects can be explained through modern perspectives. The concept of repentance (tawba) can be explained through guilts and remorse, psychological states of human being when mistakes contradict conscious. However, tawba, as part of the method's process in Inabah, means taqarrub ila allah, the path to mardlatillah, and knowledge and ma'rifatullah. These 3 concepts can only be comprehended when they are provided with operational definitions.

In addition, philosophically, this Sufi healing bases on two primary sources, al-Quran and Sunna of the Prophet. Furthermore, this specific method entails the importance of practicing Tariqa Qadiriyyah Naqshbandiyyah as part of an

inherent element where zikr (remembrance of God) as the main remedy or antidote to illness in which starts from the heart. Implanting zikr in the heart should be founded under the procession of talqin, besides as the first marking step in following and practicing the tariqa. In practicing tariqa, one should be entitled to learning tauhid (God is one, acceptance as a servant and a creation of God), fiqh (Islamic jurisprudence), tasawuf (planting the love of God) and tafsir (commentary of al-Quran). These are the theories underlying the rehabilitation and treatment for anak bina. The word Inabah itself can be traced to Quran and mentioned at least 17 times, in various verses, Ar-Ra'd ; 27, As-Syura ; 13, Ar-Rum ; 41, Az-Zumar ; 23, Al-Imaran ; 14, An-Nisa ; 9, Al-A'raf ; 17, Yunus ; 57, among others.

Thus, the rapid development of the TQN and Inabah in Kedah was facilitated by the appointment of a wakil talqin, the generosity of donors and the support of the government regarding the acknowledgment of spiritual development and dealing with narcotics.

Conclusion

A Sufi healing method's of Inabah primarily pays a great concerns on heart. It is the locus of thinking and feeling. If the heart is clean and directed, those apply to good, positive and guided behaviors. this Sufi healing bases on two primary sources, Al-Qur'an and Sunna of the Prophet. Furthermore, this specific method entails the importance of practicing Tariqa Qadiriya Naqshbandiya as part of an inherent element where zikr (remembrance of God) as the main remedy or antidote to illness in which starts from the heart. The interest in the Sufi healing method in Malaysia can likely be seen not only from its formal institutional development but also from its influence on the spiritual plane. The importance of the overall role played by Tariqa Qadiriya wa Naqshbandiya and its Inabah, especially in Kedah particularly, and its service towards drug addicts and juvenile delinquency should be viewed comprehensively consists of a philosophical, rituals and practices as a complete methodology of Sufi healing. The method in Kedah is similar to its Indonesian counterparts. Based on Malaysian references, the method is not vis a vis with other modern approaches. The later may be identified as supplementary tools for the former.

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