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# ISLAMIC PSYCHOTHERAPY IN REHABILITATION: A MULTI-SITE STUDY TO BUILD THE SPIRITUAL INTELLIGENCE OF FORMER DRUG ADDICTS

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### *Abstract*

Indonesia's "drug emergency" is a term that has emerged due to the increasingly widespread circulation and abuse of drugs in society. Data from the Indonesian National Narcotics Board (BNN) for 2024 shows drug abuse prevalence among ages 15-64 is 5.8%, and in 2023 it was 1.73%. This figure indicates an increase of 4.07%. This situation has influenced the rising number of former drug addicts undergoing rehabilitation at Al Ghozali Islamic Boarding School in Kediri and Sirajuth Tholibin Dua Saman Al Hadad Islamic Boarding School in Blitar. Both boarding schools use an Islamic psychotherapy approach as a means of rehabilitation to develop the spiritual intelligence of former drug addicts. The purpose of this research is to understand the process and post-rehabilitation changes resulting from the Islamic psychotherapy approach. The study uses a qualitative approach with a multi-site research design. The research findings are: (1) The rehabilitation process begins with identity registration, an assessment of individual needs, individual counseling spiritual guidance ("siraman rohani") provided by the caregivers, and rehabilitation support. (2) Post-rehabilitation changes include: awareness of the obligation to worship, application of the concepts of *hablum minallah* and *hablum minannas*, a tendency to forgive and be compassionate, caution in speech and action, and the courage to take responsibility. Thus, Islamic psychotherapy not only cures drug addiction but also helps build spiritual resilience in individuals.

**Keywords:** *Islamic Psychotherapy, Spiritual Intelligence, Ex-Drug Addicts.*

## Abstrak

Indonesia darurat narkoba menjadi sebuah sebutan yang muncul akibat dari peredaran dan penyalahgunaan narkoba yang kian menyebar luas di lingkungan masyarakat. Narkoba telah menyisir pada seluruh kalangan usia dan jenjang pendidikan. Data BNN Republik Indonesia pada tahun 2024 menunjukkan bahwa penyalahgunaan narkoba pada usia 15-64 dengan angka prevalensi 5,8%. Sedangkan pada tahun 2023 angka prevalensi sebesar 1,73%. Angka tersebut menunjukkan kenaikan sebesar 4,07%. Kondisi ini membawa pengaruh pada peningkatan jumlah santri eks pecandu narkoba yang melakukan rehabilitasi di Pondok Pesantren Al Ghozali Kediri dan Pondok Pesantren Sirajuth Tholibin Dua Saman Al Hadad Blitar. Kedua pondok pesantren menggunakan pendekatan psikoterapi Islam sebagai sarana rehabilitasi untuk mengembangkan kecerdasan rohani pada eks pecandu narkoba. Tujuan dari penelitian ini adalah untuk mengetahui bagaimana proses dan perubahan pasca rehabilitasi dengan pendekatan psikoterapi Islam untuk mengembangkan kecerdasan rohani. Penelitian menggunakan pendekatan kualitatif dengan jenis penelitian multisitus. Hasil penelitian adalah (1) proses rehabilitasi di mulai dengan pencatatan identitas ketika individu datang bersama keluarga, asesmen kebutuhan individu yang disesuaikan dengan kondisinya, konseling individu untuk mengetahui kronologi kecanduan narkoba, siraman rohani yang dilakukan oleh pengasuh, dan pendampingan rehabilitasi; (2) perubahan pasca rehabilitasi adalah sadar akan kewajiban beribadah, menerapkan konsep *hablum minallah* dan *hablum minannas*, suka memaafkan dan berbelas kasih, berhati-hati dalam berbicara dan bertindak, serta berani bertanggung jawab. Dengan demikian, psikoterapi Islam tidak hanya menyembuhkan kecanduan narkoba. Namun, membantu membangun ketahanan rohani pada individu.

**Kata Kunci:** Psikoterapi Islam, Kecerdasan Roani, Eks Pecandu Narkoba.

## A. Introduction

Pendahuluan terdiri dari latar belakang yang memuat teori pendukung yang jelas, perumusan masalah, dan tujuan penulisan ditulis dalam satu bab tanpa sub judul. Pendahuluan memuat 3 – 5 paragraf dimana satu paragraf harus memuat paling tidak 300 kata, mengacu pada beberapa pustaka yang menjadi landasan teori atau alasan penelitian. Sajikan kajian teori dengan font Garamond ukuran 12pt spasi 1,15.

Indonesia is currently experiencing a significant problem related to drug management, earning the title of "Indonesia in a drug emergency." Drug distribution and abuse have reached all levels of society, from children to adults. This situation is exacerbated by easy access to drugs through digital networks with minimal oversight. This situation requires special attention because it has the potential to threaten social, political, economic, and educational order. Data from the National Narcotics Agency (BNN) of the Republic of Indonesia in 2024 showed that the number of drug abusers reached 296 million. This figure is dominated by the population aged 15-64 years, with a prevalence rate of 5.8%. It represents an increase of 12 million compared to 2023, when the prevalence rate was 1.73%, equivalent to 3.3 million people aged 15-64 years.<sup>1</sup> This figure represents a 4.07% increase.

The rise in the number of drug addicts of all ages is a critical indicator that the preventive and rehabilitation stages are ineffective in creating sustainable recovery and preventing relapse. The rehabilitation process still uses conventional approaches that focus solely on behavioral changes, neglecting the spiritual aspects that are truly lacking and require immediate attention. These include identity crises and a lack of understanding of the meaning of life, which can lead to individuals losing self-control.

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<sup>1</sup> Humas BNN, HANI 2024: Masyarakat Bergerak Bersama Melawan Narkoba Mewujudkan Indonesia Bersinar dalam <https://bnn.go.id/hani-2024-masyarakat-bergerak-bersama-melawan-narkoba-mewujudkan-indonesia-bersinar/> diakses 06 Oktober 2025.

Therefore, the need for holistic rehabilitation is urgent, especially rehabilitation that can heal and fill the void of spiritual values.

In response to the current situation, the East Java National Narcotics Agency (BNN Provinsi Jawa Timur) is collaborating with several *pesantren* (Islamic boarding schools) specializing in drug rehabilitation. This program aims to reduce the number of drug addicts and break the cycle of drug addiction through Islamic-based rehabilitation. These include the Al Ghozali Islamic Boarding School in Kediri and the Sirajuth Tholibin Dua Saman Al Hadad Islamic Boarding School in Blitar. Both are rehabilitation institutions that prioritize fostering awareness of religious and community life, as well as developing the spiritual and physical potential of former drug addicts.

Education at the Al Ghozali Islamic Boarding School in Kediri and the Sirajuth Tholibin Dua Saman Al Hadad Islamic Boarding School in Blitar is no longer interpreted as a transfer of knowledge, but rather as “educare”. This means that education aims to be a preventive, curative, and rehabilitative effort to address the various problems faced by former drug addicts. This is aimed at restoring their natural state as servants of God, helping former drug addicts stay away from drugs, recovering from post-drug use, and training them to survive in life guided by the Qur'an and Hadith. This is because rehabilitation at both Islamic boarding schools uses an Islamic psychotherapy approach.

This Islamic psychotherapy teaches individuals to pay attention to spiritual development by educating the heart, guided by the teachings of the Quran and Hadith. *Qalb* (the heart) is the source of both strength and weakness in humans. Therefore, humans are encouraged to guard their hearts as a source of strength for drawing closer to God. Furthermore, the peace of mind gained from spiritual experiences will produce surrender, love, and closeness to God. This condition trains individuals to utilize their spiritual potential. A spiritual spirit based on the

heart's belief in the existence of an extraordinary power beyond oneself can train individuals to develop their spiritual intelligence.

The explanation above is in line with the research conducted by Rosmaliana and Siti Bahiroh entitled "Psikoterapi Islam pada Pecandu Narkoba di Pondok Pesantren Bidayatussalikin Sleman Yogyakarta (Islamic Psychotherapy for Drug Addicts at the Bidayatussalikin Islamic Boarding School, Sleman, Yogyakarta)" in 2021. The research showed that Islamic psychotherapy conducted at the Bidayatussalikin Islamic Boarding School, Sleman, Yogyakarta with *takballi* (emptying), *taballi* (adorning), and *tajalli* (manifestation) resulted in students having good physical development, reduced anxiety, increased social skills, and increased enthusiasm for worship.<sup>2</sup>

Furthermore, Sabrina Muhammad Ilyas, with the title "Islamic Psychotherapy in the Pandemic of Covid-19" in 2020 showed that: First, Sufism-based patience therapy helps individuals in operating spiritual energy at the *takballi*, *taballi*, and *tajalli* stages; Second, patience therapy uses surah al-Fatihah verses 1-7, surah al-Isra' verse 82, and surah al-Anbiya verses 83-84.<sup>3</sup>

Both of the aforementioned studies were limited to a single location, thus not providing a comprehensive picture. The inability to compare between locations limits the generalizability of findings and the development of a rehabilitation model for Islamic boarding school research. Furthermore, the research findings are unable to address specific factors, such as assessment and rehabilitation methods that reflect the characteristics of Islamic boarding schools. Therefore, examining the application of Islamic psychotherapy as rehabilitation in diverse settings to understand and describe universal patterns in addiction recovery mechanisms is crucial.

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<sup>2</sup> Rosmaliana dan Siti Bahiroh, "Psikoterapi Islam pada Pecandu Narkoba di Pondok Pesantren Bidayatussalikin Sleman Yogyakarta" *Jurnal Psikologi Terapan dan Pendidikan*, Vol. 3 No. 1 (Mei 2021), h. 33-40.

<sup>3</sup> Sabrina Muhammad Ilyas, "Islamic Psychotherapy in the Pandemic of Covid-19" *Enlighten: Jurnal Bimbingan Konseling Islam*, Vol. 3, No. 1 (Januari-Juni 2020), h. 35-47.

Based on the phenomenon of rehabilitation of former drug addicts by returning to their nature as servants of Allah and social beings which is realized through various activities in Islamic boarding schools, researchers are interested in conducting research on Islamic psychotherapy and spiritual intelligence in students who are former drug addicts at the Al Ghozali Islamic Boarding School in Kediri and the Sirajuth Tholibin Dua Saman Al Hadad Islamic Boarding School in Blitar.

## B. Discussion

### 1. Theoretical Study

Islamic boarding schools focused on drug rehabilitation believe that Islamic psychotherapy is not merely a religious ritual obligatory for students. Rather, it is part of the healing and development process for former drug addicts. The rehabilitation process aims to teach former drug addicts to repent and resolve to improve themselves through a closer relationship with God. Belief in God's greatness and an awareness of one's obligations to God foster the development of spiritual intelligence in students.

Hamdani Bakran Adz Dzakiy in the theory of spiritual intelligence explains that Islamic psychotherapy can be used as a means of rehabilitation to develop spiritual intelligence if the individual recognizes the existence of Allah as the Creator and has a deep sense of love for Allah, *muraqaba* (feeling under Allah's supervision), trustworthy and honest, sincere and always grateful, avoids committing sins and is ashamed of doing bad things.<sup>4</sup> Furthermore, Islamic psychotherapy helps individuals to obey Allah, diligently carry out His commands, and persevere in enduring His trials. Divine potential can help individuals assume

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<sup>4</sup>Hamdani Bakran Adz Dzakiy, *Prophetic Intelligence: Kecerdasan Kenabian Memupuk Potensi Hakiki Insani melalui Pengembangan Kesehatan Rohani*, (Yogyakarta: al Manar, 2015), h. 687-705.

responsibility as leaders on earth, overcome life's challenges, and bring peace and benefit to themselves, others, and the environment.<sup>5</sup>

Essentially, Islamic psychotherapy is an effort to improve physical, mental, and spiritual conditions based on the Quran and Hadith. Islamic psychotherapy involves reciting the Quran and understanding its meaning, performing night prayers, befriending pious people, fasting, and performing nightly *dhikr* (remembrance).<sup>6</sup> Islamic psychotherapy teaches individuals to deepen their religious insight, practice Islamic teachings in the form of religious rituals, and strives to spread spiritual values in community life.<sup>7</sup>

In practice, there are several forms of Islamic psychotherapy given to former drug addicts. One such method involves reciting the Qur'an and understanding its meaning, which can activate Electroencephalogram (EEG) and Electrocardiogram (ECG) signals in the brain. These signals are subtle and can make the heartbeat regular, causing the individual to feel calm.<sup>8</sup> Second, performing night prayers can be a meditation and relaxation exercise to balance heart rate and blood pressure.<sup>9</sup> Third, befriending pious people will teach you about goodness and good deeds.<sup>10</sup> Fourth, fasting can stabilize dopamine, noradrenaline, and serotonin which

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<sup>5</sup>Hamdani Bakran Adz Dzakiey, *Konseling dan Psikoterapi Islam*, (Yogyakarta: al Manar, 2018), h. 221.

<sup>6</sup>Iin Tri Rahayu, *Psikoterapi Perspektif Islam dan Psikologi Kontemporer*, (Malang: UIN Malang Press, 2009), h. 220.

<sup>7</sup>Ahmad Saifuddin, "Ethical Code of Islamic Psychotherapy in Indonesia" *Buletin Psikologi*, Vol. 28, No. 1 (2020), h. 85-98.

<sup>8</sup>Eman Ghanem Nayef and Muhammad Nubli Abdul Wahab, "The Effect of Recitation Quran on the Human Emotion" *International Journal of Academic Research in Business and Social Science*, Vol. 8, Iss. 2 (February 2018), h. 50-70.

<sup>9</sup>Muhammad Osama and Reem Javed Malik, "Salat (Muslim Prayer) as a Therapeutic Exercise" *Journal of the Pakistan Medical Association*, Vol. 69, Iss, 3 (March 2019), h. 402-403.

<sup>10</sup>Ratni Yanti dan Amaruddin Asra, "Konsep Namimah dan Pencegahannya dalam Perspektif Tafsir Sufistik" *Jurnal Syabadab Fakultas Ilmu Agama Islam Universitas Islam Indragiri Riau*, Vol. V, No. 2 (Oktober 2017), h. 105-106.

can control emotions.<sup>11</sup> Fifth, night remembrance reminds individuals that only Allah can cure illness.<sup>12</sup>

The rehabilitation process, Islamic psychotherapy, helps change delusional thoughts related to religious understanding and address various life issues that lead to negative behavior. Changes are aimed at raising awareness of defensive behavior guided by Islamic teachings as a way to practice problem-solving. The emergence of deviant behavior begins with an individual's inability to resolve life's problems. Experience in religious belief helps prevent the emergence of deviant behavior due to life's problems, so religious understanding and experience are needed. Conversely, an individual's ability to resolve various life issues can lead to positive behavior due to their religious understanding and experience.<sup>13</sup>

Shahin Ebrahimi Koohbanani et al. emphasized that spiritual intelligence stimulates spiritual awareness, enabling individuals to use it as a consideration in decision-making to solve every problem in life.<sup>14</sup> Furthermore, Emmon in Maja Korazija et al. adds that one sign of the development of spiritual intelligence in an individual is the ability to use spiritual values originating from Divine teachings to solve life problems and participate in the formation of commendable behavior. For example, happy to forgive, humble, grateful, generous, and merciful.<sup>15</sup>

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<sup>11</sup>Nurul Marfu'ah dan Dianti Desita Sari, "Perbandingan Pengaruh Puasa Daud dan Puasa Senin Kamis terhadap Kadar Kolesterol pada Mencit" *Journal of Biology Education STAIN Kudus*, Vol. 1, No. 2 (2018), h. 203.

<sup>12</sup>Rudy Haryanto, "Zikir: Psikoterapi dalam Perspektif Islam" *Jurnal al Ikhram STAIN Pamekasan*, Vol 9, No. 2 (Desember 2016), h. 354.

<sup>13</sup>Ashadi Cahyani, "Psikoterapi dalam Pandangan Islam" *El Asfar: Jurnal Pemikiran Keislaman dan Tafsir Hadits LAIN Bengkulu*, Vol. 5, No. 2 (Juli-Desember 2016), h. 107-114.

<sup>14</sup>Shahin Ebrahimi Koohbanani, et al., "The Relationship Between Spiritual Intelligence and Emotional Intelligence with Life Satisfaction Among Birjand Gifted Female High School Students" *Elsevier Procedia: Sosial and Behavioral Sciences*, Vol. 84 (2013), h. 315.

<sup>15</sup>Maja Korazija, et al., "The Relationship between Spiritual Intelligence and Work Satisfaction among Leaders and Employess" *Original Scientific Paper*, Vol. 62, Iss. 2 (2016), h. 52.

Individuals with spiritual intelligence tend to pay attention to both physical and spiritual needs. They practice balancing these two needs. This intelligence emerges when self-awareness evolves into an awareness of spirit, mind, body, life, matter, and soul. The level of an individual's spiritual intelligence determines their abilities. Individuals with strong intellectual and adaptable abilities are indicative of high spiritual intelligence. This is demonstrated by optimal performance and sound decision-making. However, if an individual tends to engage in various deviant behaviors, it indicates low spiritual intelligence.<sup>16</sup>

Similarly, rehabilitation programs that integrate Islamic psychotherapy values with former drug addicts can help them develop spiritual intelligence. This is evident in behavioral changes that draw them closer to God by embracing their natural duty as creatures who must obey their Creator. Furthermore, former drug addicts develop an awareness of their responsibilities as social beings who must interact with others in accordance with applicable laws.

## 2. Research Method

The study employed a qualitative multi-site approach. The purpose of this approach was to explore in-depth the rehabilitation process and explore the experiences of former drug addicts at the Al Ghozali Islamic Boarding School in Kediri and the Sirajuth Tholibin Dua Saman Al Hadad Islamic Boarding School in Blitar. Furthermore, multi-site research provides a comprehensive understanding of the dynamics, processes, and outcomes of rehabilitation, making it easier for researchers to identify general and specific patterns related to the integration of Islamic psychotherapy

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<sup>16</sup>Suppiah Nachiappan, et al., "Cognitive Integration of Intellectual Intelligence (IQ), Emotional Intelligence (EQ) and Spiritual Intelligence (SI) in Transforming the Idea Teacher" *Journal of Research, Policy & Practice of Teacher & Teacher Education*, Vol. 2, Iss. 2 (December 2012), h. 48-49.

values in the rehabilitation of former drug addicts as an effort to build spiritual intelligence.

This study involved 10 informants from the Al Ghozali Islamic Boarding School in Kediri and the Sirajuth Tholibin Dua Saman Al Hadad Islamic Boarding School in Blitar. The informants were aged 12-50 years, male, had used drugs for at least 3 months, had undergone rehabilitation for at least 2 weeks, were able to communicate in two directions, and were willing to be interviewed. Furthermore, data collection techniques were carried out using in-depth interviews, participant observation, and documentation. Data collection was conducted over a period of 2 months.

Data analysis was conducted in two stages. First, single-site data analysis through data condensation, data presentation, and conclusions were conducted separately at the Al Ghozali Islamic Boarding School in Kediri and the Sirajuth Tholibin Dua Saman Al Hadad Islamic Boarding School in Blitar. Second, cross-site data analysis was conducted to compare, integrate, and summarize the research findings from the Al Ghozali Islamic Boarding School in Kediri and the Sirajuth Tholibin Dua Saman Al Hadad Islamic Boarding School in Blitar.

### **3. Result**

#### **a. Reconstruction of Research Results on the Development of Spiritual Intelligence of Former Drug Addicts in Islamic Boarding Schools**

Research conducted at the Al Ghozali Islamic Boarding School in Kediri and the Sirajuth Tholibin Dua Saman Al Hadad Islamic Boarding School in Blitar produced three main propositions, those are:

- 1) Through Comprehensive Coaching Synergy, former drug addicts can develop fighting intelligence if the entire coaching process includes understanding and practicing self-development, receiving guidance on socializing and

adapting, receiving direction on entrepreneurial techniques, gaining insight into Islamic law in work, and ensuring performance control and evaluation are well-executed.

- 2) The effectiveness of the Islamic Psychotherapy Method, along with the development of effort intelligence, is achieved when overall development incorporates Islamic Psychotherapy, including self-reflection (introspection), counseling, and compelling motivation.
- 3) Internalization of Values and Behavioral Change, emphasizing the internalization of Islamic Psychotherapy values (such as patience, never giving up, introspection, and self-improvement) produces positive changes in former drug addicts, which are manifested in the ability to be patient and struggle in solving problems, adapting, daring to accept the past, being self-confident, and having the spirit to innovate and have high aspirations.

Thus, Islamic psychotherapy, through its specific worship practices and methods, is an effective intervention to build psychological resilience, adaptability, and a high fighting spirit in former drug addicts.

Another view was also expressed by Khusnul Hidayat:

“Our primary focus is to make them aware that their past actions were wrong and that change is an obligation. Initially, we provide intensive counsel and insight through the stories of past scholars to instill moral awareness. Once awareness is established, we provide practical guidance on the methods and goals of the desired change. The key is concrete practice in daily life. We often use memorable analogies, for example: "Bro, if yesterday you arrived here because of drugs, tomorrow when you leave here you must be able to lead the *tablil* (prayer) gathering." This is our way of providing a concrete illustration of the positive role they must play in society. We continue to encourage them to deepen their religious knowledge and improve

themselves. The goal is twofold: first, to prevent them from returning to their old environment. Second, they must have a clear picture of what they will do after returning from the Islamic boarding school. The key to success is confidence. They must believe they can improve their thinking and behavior. That way, when they return to society, they will be able to define their position and contribute positively.”<sup>17</sup>

Then Bambang Susangko also said that:

“The caretakers actively seek to identify the skills and interests of each student. The boarding school environment offers a variety of practical activities, such as managing fish ponds, raising chickens, and sewing in a cooperative. Students are given complete freedom to choose their chosen field of study without any coercion. In addition to these practical activities, the caretakers consistently provide advice and guidance at every opportunity on how to live and plan for a better life in the future”.<sup>18</sup>

This study aims to deepen the effectiveness of Islamic psychotherapy in developing spiritual intelligence at the Al Ghozali Islamic Boarding School in Kediri and the Sirajuth Tholibin Dua Saman Al Hadad Islamic Boarding School in Blitar. The results are analyzed with integrity to present comprehensive conclusions supported by psychological interpretation.

## **b. Integrated Rehabilitation Process: Stages of Islamic Psychotherapy**

The rehabilitation process in both Islamic boarding schools shows a similar and structured flow, emphasizing a

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<sup>17</sup> Interview with Khusnul Hidayat (*Equipment Division of the Sirajuth Tholibin Dua Saman Al Hadad Blitar Islamic Boarding School*), September 27, 2020, 11:45-12:40 WIB

<sup>18</sup> Interview with Bambang Susangko (*Coordinator of A'n'an, Al Ghazali Islamic Boarding School, Kediri*), August 22, 2020, 11:30-12:05 WIB.

family-like, humanistic, and non-discriminatory approach (in Al Ghozali Islamic Boarding School, students are free to move around except those who have the potential to harm themselves).

Table 1. Integrated Rehabilitation Process: Stages of Islamic Psychotherapy

<b>Stages (Integrated Findings)</b>	<b>Al Ghozali Kediri Islamic Boarding School</b>	<b>Sirajuth Tholibin Islamic Boarding School</b>
Initial Registration and Assessment	Identity registration via Family Card (KK) and assessment or counseling for addiction chronology.	It is mandatory to bring personal identification, assessment/ counseling, and explanation of profile/ regulations.
The Essence of Islamic Psychotherapy	Reciting Holy Quran and its meaning, evening prayers, making friends with pious people, fasting, and evening <i>dhikr</i> (remembrance).	Same as Al Ghozali Islamic Boarding School, plus job training (animal husbandry, farming, etc.) <i>The sunnah</i> (recommended)
Unique Additional Process	Selection of rehabilitation techniques according to the condition of the student.	fasting, asking for guidance, soaking until shivering as an effort to repent, and watching the natural surroundings.
Final Assistance	Students follow the entire process with guidance from the tutor.	Providing spiritual preachings from the boarding school administrators

The data above has a similar process in terms of the results of the students' goals, as mentioned by Kiai Minhaj from the Al Ghozali Islamic Boarding School in Kediri:

“Students undergo therapy in the form of a ritual bathing with water that has been recited with prayers and added salt and is kept warm in the middle of the night, then they are invited to remember the name of their God”.<sup>19</sup>

Then, according to the explanation of the Supervisor of the Sirajuth Tholibin Dua Saman Al Hadad Blitar Islamic Boarding School, he explained that:

“Students who are in a state of withdrawal or relapsing from drug addiction are bathed and have several prayers recited by the *kiai* (Islamic preacher), while being asked to mention the name of their God with light *dhikr*.”<sup>20</sup>

### **c. Impact of Spiritual Intelligence Transformation Post-Rehabilitation**

Post-rehabilitation is carried out through increasing spiritual, interpersonal and behavioral awareness, which can be found:

- 1) Spiritual Awareness (*Hablum Minallah*) with the emergence of regret (motivation for change), enthusiasm for worship (diligent prayer/Quran recitation), and awareness/understanding of Muslims' obligations to Allah. Students at the Al Ghozali Islamic Boarding School, this is more apparent in their increased understanding of religious teachings and self-integrity. At the Sirajuth Tholibin Islamic Boarding School, the changes are

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<sup>19</sup> Interview with Moh. Minhajuddin (*Head of the Board of Trustees of Al Ghozali Islamic Boarding School, Kediri*), July 4, 2020, 10:15-11:20 WIB.

<sup>20</sup> Interview with M. Chusaini (*Guardian of the Sirajuth Tholibin Dua Saman Al Hadad Blitar Islamic Boarding School*), August 16, 2020, 09:40-10:35 WIB.

more specific to their understanding of the obligation of *zakat al-mal* (almsgiving on wealth).

- 2) Social Behavior (*Hablum Minannas*) which is the application of the concept of *hablum minallah* (relationship with Allah) and *hablum minannas* (relationship with others), being forgiving and compassionate, being careful in speaking/acting, and daring to take responsibility.
- 3) Sincere Intention to Change, the students of the Sirajuth Tholibin Islamic Boarding School explicitly show their intention to change into pious people in front of religion and society.

Deep Psychological Interpretation: These changes can be explained through psychological mechanisms including:

- 1) Cognitive restructuring through worship (prayer, *dhiker*) and understanding the Quran serves as an Islamic-based cognitive-behavioral therapy (CBT). This activity replaces dysfunctional drug-related thought patterns with ones centered on obedience, gratitude, and life purpose (as a servant of God), thereby fostering self-integrity.
- 2) Emotional regulation and empathy through awareness of regret accompanied by rituals of repentance and fasting trigger emotional catharsis. Awareness of *hablum minannas* (compassion, forgiveness) indicates the development of empathy and better social problem-solving skills, replacing maladaptive coping mechanisms such as drugs.
- 3) Strengthening the Internal Locus of Control, namely with self-awareness of obligations and responsibilities (including being careful and

daring to take responsibility), indicates a shift in the locus of control from external (depending on substances/environment) to internal (controlling oneself through worship and morals).

**d. Synthesis of the Main Findings**

The rehabilitation process implemented at both Islamic boarding schools demonstrates a structured and integrated framework. The series of activities begins with a personalized student identity registration and needs assessment, followed by core interventions in the form of individual counseling and spiritual cleansing, and concludes with post-rehabilitation support. This approach effectively combines clinical aspects (counseling) with spiritual-cultural aspects (spiritual cleansing), making it a holistic and contextual method for the Muslim community. Adopting Islamic psychotherapy has been shown to produce profound qualitative changes in the students. These changes center on the development of spiritual intelligence, manifested in five behavioral aspects: awareness of the obligation to worship (as a form of *hablum minallah*), application of the concepts of *hablum minallah* and *hablum minannas* in daily life, the emergence of forgiveness and compassion, increased caution in actions and speech, and the courage to take responsibility for the past and future. These findings indicate that recovery is not viewed solely from a medical or psychological perspective, but rather as a process of moral and spiritual reconstruction that returns individuals to their natural state as servants and members of society.

### C. Conclusion

This study concludes that the implementation of Islamic psychotherapy at Al Ghozali Islamic Boarding School in Kediri and Sirajuth Tholibin Dua Saman Al Hadad in Blitar effectively develops spiritual intelligence among former drug addicts through a structured and holistic rehabilitation process encompassing identity registration, psychological assessment, individual counseling, spiritual cleansing, and intensive worship-based activities such as Qur'an recitation, night prayer, and dhikr, supported by humanistic mentoring. These integrative methods have successfully fostered spiritual awareness, moral behavior, and pro-social attitudes characterized by compassion, responsibility, and social consciousness, reflecting the internalization of *hablum minallah* and *hablum minannas*. The findings affirm that the process of recovery within Islamic psychotherapy not only restores psychological well-being but also reconstructs moral and spiritual identity, enabling individuals to reintegrate into society with stronger faith and purpose. Furthermore, this research underscores the vital role of faith-based institutions as strategic partners in addressing Indonesia's drug crisis by offering culturally and religiously grounded alternatives to conventional rehabilitation models. The study calls for governmental recognition, structured support, and systematic regulation of faith-based rehabilitation centers to strengthen their contribution within the national rehabilitation framework. Future research is encouraged to employ large-scale mixed-methods approaches comparing relapse rates between faith-based and secular programs and to develop standardized Islamic psychotherapy curricula adaptable to diverse cultural settings, ensuring sustainability, effectiveness, and replicability of this spiritually grounded rehabilitation model across Indonesia.

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