



RESEARCH ARTICLE

Islamic Psychospiritual Approach in Drug Rehabilitation Therapy Based on Inabah Philosophy

Abu Bakar Ahmad Mansor^{1*}, Khairiah Mohd Yassin², Shukri Ahmad³

^{1,2,3}School of Languages, Civilisation and Philosophy (SLCP), Universiti Utara Malaysia, Kedah, Malaysia

ARTICLE INFO

Received: Apr 24, 2024

Accepted: Jul 5, 2024

Keywords

Islamic Psychospiritual

Therapy

Drug Rehabilitation

Inabah

Tarekat Qodiriyah

Naqsyabandiyah

*Corresponding Author:

mtaventure14@gmail.com

ABSTRACT

Based on past studies, Islamic psychospiritual therapy as an alternative treatment for rehabilitating drug addicts has shown encouraging results in drug rehabilitation. Based on this issue, this article will highlight the Philosophy of Inabah as one of the models of Islamic Psychospiritual therapy in drug rehabilitation treatment. Thus, four main objectives are presented: to examine the concept of Inabah Philosophy as drug rehabilitation therapy in Pondok Remaja Inabah (1) Malaysia, to study the purpose of Inabah Rehabilitation therapy, to analyse Inabah Rehabilitation therapy program methods, and to analyse its impact on trainees' psychospiritual development. This qualitative study implements an interpretive approach to unravel the philosophy of Inabah as an alternative to Islamic psychospiritual-centred drug rehabilitation therapy. The data collection method uses the library research method by examining significant works related to Islamic psychospiritual and Inabah philosophy. In addition, data collection using the interview method involved the principals of PRI (1) Malaysia, and observation also involved rehabilitation therapy programs in PRI (1) Malaysia. Furthermore, the descriptive textual analysis method was used to analyse the findings. The study found that drug rehabilitation therapy based on Inabah philosophy has Islamic psychospiritual values and proved to have a positive impact in treating and rehabilitating former addicts through self-transformation to become human beings with intact spiritual and religious values. The AADK can implement the implications of this study in applying and making rehabilitation therapy based on the philosophy of Inabah as a model of Islamic psychospiritual treatment for rehabilitation services in institutions such as PUSPEN/Cure & Care Rehabilitation Center (CCRC).

INTRODUCTION

In the context of Malaysian society today, drug addiction is becoming increasingly worrying due to the increasing statistics of addiction cases. The basis is that this problem will affect the development of the country, as well as reduce productivity due to the drug problem. As for the proof, the statistics of the "Drug Information Book 2014 and 2017" from the National Anti-Drug Agency (AADK) show that the symptoms of drug addiction are increasing from 2010 to 2017 for new and relapse cases detected (www.adk.gov.my).

Table 1: Numbers of Recorded Addicts According to the Status / Cases, 2010-2017

Year	New Addict		Recurrent Addicts		Total	
	Number	Percentages	Number	Percentages	Number	Percentages
2010	17,238	72.91	6,404	27.09	23,642	100.00
2011	13,683	70.06	5,848	29.94	19,531	100.00
2012	10,301	68.21	4,800	31.79	15,101	100.00
2013	14,481	64.54	7,406	35.46	20,887	100.00
2014	13,605	62.47	8,172	37.53	21,177	100.00
2015	20,289	76.08	6,379	23.92	26,668	100.00
2016	22,923	74.32	7,921	25.68	30,844	100.00
2017	18,440	71.14	7,482	28.86	25,922	100.00

(Buku Maklumat Dadah 2017, p.14 & Buku Maklumat Dadah 2014, p.10)

Based on these statistics, a strategy is needed to treat individuals with chronic diseases such as drug addiction (Sabri et al., 2018). To that end, the government has provided a large amount of national finance to solve and overcome the problem. Millions of ringgit have been spent on maintaining and delivering rehabilitation centres throughout the country. The estimated expenditure used by AADK in 2017 is RM323,731,000 for management and RM33,500,000 for development, and the total is RM357,231,000 (Buku Maklumat Dadah, 2017).

Apart from the government, non-governmental organisations (NGOs) that are private bodies also help to address the problem of drug abuse (thus reducing drug addiction statistics). Several private drug rehabilitation treatment centres in Malaysia assist in rehabilitating hardcore addicts by using modern (Western) and traditional (Islamic) treatment methods. The conventional method uses an approach based on Islamic religion and spirituality, such as bathing in repentance, prayer, remembrance, fardhu ain, and al-Quran classes. Such an approach is now better known as Islamic Psychospiritual. Modern methods are using Detoxification treatment, Community Therapeutic (TC), Methadone Maintenance Therapy (MMT), Counseling programs, Cognitive Behavioral Therapy (CBT-B) and Psychosocial approaches.

Among the private rehabilitation treatment centres that use the Islamic psychospiritual approach is Pondok Remaja Inabah (1) Malaysia (PRI 1 Malaysia). PRI (1) Malaysia is an institution that offers drug rehabilitation solutions with a psychological touch through Islamic Sufism applied to the practice of Tarekat Qodiriyah Naqsyabandiyah (TQN). According to Ghazali (2018) and Su'dan (1987), rehabilitation activities are done by cutting off the supply of drugs to trainees and replaced by strengthening the relationship with Allah SWT continuously through the "Inabah Method" as healing complemented by Sufi practice activities.

The discussion of this article details the Philosophy of Inabah as a form of rehabilitative therapy, its purpose, and methods related to Inabah rehabilitative therapy. Therefore, this article will thoroughly examine the Islamic psychospiritual approach used by Pondok Remaja Inabah (1) Malaysia in treating and rehabilitating drug addicts based on the Inabah Philosophy. In addition to analysing the impact of Inabah rehabilitation therapy on the psychospiritual development of specialised trainees in PRI

(1) Malaysia

The concept of drug rehabilitation

Drug rehabilitation means breaking dependence on drugs and preventing the recurrence of addiction. Drug addict rehabilitation efforts are of a reformatory form in which addicts are rehabilitated from a state of addiction to a character free from the influence of drugs (AADK, 1997; Pasukan Petugas Anti Dadah Majlis Keselamatan Negara, 1992). In addition, Ahmad (1994) stated that drug rehabilitation is a healing process as a result of abstinence from using drugs and engaging in psychic (spiritual) programs that are not necessarily religious. The term also refers to returning the addict's condition to normal (Mohamed, 2006). Drug rehabilitation is also an effort to help addicts overcome drug dependence (detoxification) (Muliawan, 2017).

The concept of treatment and rehabilitation practised in Malaysia is in the form of "Cold Turkey", where treatment is given without the use of substitute drugs (Mohamed, Ishak, Ishak, & Kasa 2005; Mohamed, 1991). The Cold Turkey method of detoxification is different from other countries that provide drugs or substitute drugs to addicts in the process of physical suspension treatment to sort out drug withdrawal syndrome (Mohamed, 2008).

Drug rehabilitation in the context of this article refers to drug rehabilitation therapy using the Islamic Psychospiritual approach through the "Inabah method". The objective of rehabilitation is to treat, prevent (AADK, 1997; Pasukan Petugas Anti Dadah Majlis Keselamatan Negara, 1992), and reintegrate addicts into society so they are free and recover from psychosocial and physical dependence on drugs to become productive and valuable human beings. (Mohamed, 1995). In addition, drug rehabilitation refers to restoring the identity of drug addicts so they can normally live (Muliawan, 2017). The main goals of drug rehabilitation are (i) recognising that drug addiction is a biopsychosocial disease, (ii) recognising that recovery takes a long time, (iii) developing and using recovery programs for recovery and diagnosis, and (iv) recovering from psychosocial problems (Nasir, Yusoff, Zamani, & Sani et al., 2008).

The concept of islamic psychospiritual

Psychospiritual is a combination of two terms, namely psycho and spiritual approaches. Psycho refers to the soul and spiritual guides to the spiritual. In comparison, the Islamic Psychospiritual approach is a science that discusses the psyche and spirituality of human beings based on Islam by applying Sufism. Also, Imam al-Ghazali established the method based on Islamic tenets. Furthermore, as stated by some scholars such as Malik Badri, Professor of Psychology at the International Institute of Islamic Thought and Civilization (ISTAC), Malaysia has used the term "psychospiritual" to refer to the discussion of psychology. Badri (2000) explained that the method of meditation in the Qur'an aims to achieve good mental health, whereas Sufis commonly use this method.

Islamic psychospiritual approach can be understood as a moral concept that emphasises the treatment of mental illness, spiritual, emotional and ethical behaviour based on sources and practices in Islam as noted by Bakran (2001) sourced from the Quran, Sunnah, traditions of the Salafists pious, as well as knowledge that does not contradict the principles of Sharia. Islamic psychospiritual also refers to thought or study that integrates psychological and spiritual elements of mental processes and beliefs that are spiritual from an Islamic religious perspective (Husain, 2005). Islamic psychospiritual is also often synonymous with Islamic psychology. Psychology is referred to as *ilm al-nafs* or *ilm al-ruh* in Arabic. This means Islamic psychospiritual with Islamic psychology is closely related because it involves the question of the soul, behaviour and human happiness. To that end, Sa'ari (2019) stressed that therapeutic efforts are needed to treat and restore the soul, spiritual, mental, emotional and behavioural perspectives. In line with Sudrajat (2008), psychospiritual is religious psychology based on the influence of religion on one's attitudes and behaviour, as well as human psychic forces related to spiritual life (Jalaluddin, 2010).

Strictly speaking, the psychospiritual concept of Islam was constructed by early Islamic scholars such as al-Ghazali (Akhir, 2008) and al-Makki (1997) through an explanation of the elements of lust, heart, spirit and intellect. Islamic scholars such as al-Makki (1997) stated that Islamic psychospiritual highlights the approach of Sufism by most Sufis because it is perceived to play a role as a process of prevention, healing, treatment and purification of the heart. It is in line with the concept of maqamat in the approach of Sufism because the psychospiritual method is used as a treatment for internal human diseases by Sufis (Jodi, Mohamad & Seman, 2014).

These four elements are vital in the psychospiritual discussion of Islam and form the basis of the spirituality of every human being. In *Ihya'Ulum al-Din's* masterpiece, Al-Ghazali (2000) discusses the four main elements of human structure that shape behaviour, namely al-nafs (lust), al-qalb (heart), al-ruh (spirit) and al-'aql (intellect) - plays a role in explaining the fact that human beings have the ability to acquire knowledge.

Essentially, al-Ghazali examines the question of human beings starting from the source of revelation, the Qur'an as in surah al-Hijr: 29. Allah SWT says that means:

Translation: "When I have fashioned him (in due proportion) and breathed into him of My spirit, fall ye down in obeisance unto him" (al-Hijr: 29).

Therefore, Islamic psychospiritual knowledge is important to be mastered by Muslims because it can bring personal understanding to the concept and function of human psychology from the framework of Islam. According to Sa'ari (2019), mastering this knowledge requires the basics of Ilmu Fardhu Ain, namely the understanding of aqeedah, the knowledge of Fiqh, and the knowledge of Sufism.

Nowadays, Islamic psychospiritual is considered one of the best approaches to restoring human nature by following the rules and spirits of Islam. Therefore, the Islamic psychospiritual approach is used as an alternative therapy to recover from drug addiction. This is because religion plays a role in filling the individual's spiritual side, strengthening the identity, and restoring self-confidence. This factor can build self-defence in dealing with the drug problem. Muhsin (2012) stressed that this approach is very appropriate because the whole methodology is a practical or practical approach that is continuous, consistent, and comprehensive that can guarantee effectiveness in the formation of personality based on human nature, as has been proven in the history of Islamic civilisation.

Islamic Psychospiritual Therapy is defined as a method of psychiatric and spiritual treatment based on the divine resources and practices of Islam, namely the Qur'an, Sunnah and the traditions of the pious salaf that do not conflict with the principles of Sharia. In general, Islamic Psychospiritual therapy can be applied in healing various psychological, emotional and thought conflicts of human beings. In addition to restoring, strengthening, and awaking a person's spiritual aspects, it can be a natural and natural cure to the problem or challenge of drug abuse (Mohd Jailani, 2013).

There are positive effects resulting from the Islamic psychospiritual approach as an alternative to drug rehabilitation therapy. As noted by Ibrahim, Rahman and Azhar (2018), drug rehabilitation centres that take this approach of Islamic psychospiritual therapy have successfully rehabilitated either fully or partially. Meanwhile, Talib, Rosnon, Sabri and Khairuzaman (2017) formulated Islamic psychospiritual modules in rehabilitation centres and have shown positive results. This can be seen in changes in behaviour, discipline and spiritual practice.

Nowadays, the element of spirituality has been widely explored. This is evident when many studies have acknowledged that this element is critical and considered the central essential influencing human life. For example, studies prove a positive relationship between spirituality and quality of life (Bernard, Strasser, Gamondi, Braunschweig, Forster, Kaspers-Elekes, & Borasio, 2017; Lau, Hui, Lam, Lau, & Cheung, 2015; Matheis, Tulskey, & Matheis, 2006). Some studies have found a significant relationship between spirituality and health (Lau et al., 2015; Aldwin, Park, Jeong, & Nath, 2014;

Kidwai, Mancha, Brown, & Eaton, 2014) and a good relationship between spirituality and positive behaviour (Kidwai et al., 2014; Rego & Pina e Cunha, 2008). Furthermore, Western scholars also view the importance of using a spiritual approach in human life. Thus, it is clear here that the Islamic psychospiritual approach to drug rehabilitation therapy is very importance and necessity in overcoming the current drug problem, especially in Malaysia.

Introduction to PRI (1) Malaysia

PRI (1) Malaysia, one of which is located in Jabal Suf, Kampung Paya, Mukim Padang Temak, Kuala Nerang, Kedah. PRI (1) Malaysia has become part of the Malaysian Drug Prevention Association (PEMADAM) advanced care centre. It is recognised as one of the agencies registered under the National Anti-Drug Agency (AADK) and the Ministry of Home Affairs (KDN) as a Drug Rehabilitation Center. In addition, PRI (1) Malaysia is the earliest PRI established compared to other PRI in Malaysia, namely in 1980. PRI (1) Malaysia is led by Pak Guru Dato 'Haji Mohd Zuki As-Syuja' bin Shafie, a talkin representative (caliph) who can give oaths, guidance and monitor directly, as well, as stay with the coaches there.

As-Syuja' (2010) said that the history of PRI (1) Malaysia began when it was established in 1980 in Kampung Pulau Bidin, Mukim Telaga Mas, Alor Setar, Kedah Darul Aman. Inabah (1), formerly known as Inabah Pulau Bidin, was established by Pak Guru Dato 'Haji Mohd Zuki As-Syuja' at the request of parents and heirs who have children and relatives involved with drug addiction and other social issues. This centre is called Inabah, which means "return to the right path according to the command of Allah SWT" (As-Syuja', 2010). Inabah Pulau Bidin started operating at the house of Pak Guru Dato 'Haji Mohd Zuki As-Syuja', and the existing infrastructure could only accommodate 20 trainees.

In 1991, Inabah was registered under PEMADAM as a Non-Governmental Organization (NGO) and given the name PRI (1) Malaysia. PEMADAM is impressed with the success and perseverance of PRI (1) Malaysia in rehabilitating and guiding victims of drug abuse and juvenile delinquency to a standard and more productive life. Concerning that, Tan Sri Dato' Seri Haji Megat Junid bin Megat Ayob, then the Deputy Minister of Home Affairs, has become the patron of PRI (1) Malaysia.

In 1996, with the help of all parties, PRI (1), Malaysia has moved to a more suitable place with a large site in "Jabal Suf" Kampung Paya Mukim Padang Temak, 06300 Kuala Nerang, Kedah. It is approximately 35 kilometres from Alor Star City (As-Syuja', 2010). One of the factors in moving to Jabal Suf is that its location is quite far from the village, and its position is not with the villagers like the former PRI (1) Malaysia place. Since the trainees are still out of the treatment process, fearing it will disturb the community mixed with the villagers, one of the best ways is to move to a relatively suitable place (Mansor, 2019).

Given the inquiries about admission and treatment methods that convince families to send their children involved with this drug problem, PRI (1) Malaysia is increasingly advanced. Its development went smoothly and systematically. Furthermore, with the encouragement of His Highness Pangarsa Abah Anom, Kedah State Government, PEMADAM and AADK, the local community, families and trainees, several buildings have been built, such as dormitories, offices, lecture rooms, guest houses and residences of principals, as well as officers- officers who help launch management in PRI (1) Malaysia (As-Syuja', 2010).

In 1998, PRI (1) Malaysia was registered under the Ministry of Home Affairs as a Private Drug Rehabilitation Center. PRI (1) Malaysia was recognised as an effort by the government and thus subject to AADK and KDN regulations and laws related to drug rehabilitation matters (As-Syuja', 2010). In 2009, PRI (1) Malaysia embarked on a project to construct an additional hostel building capable of accommodating approximately 250 residents. The addition of hostels is intended to accommodate the growing demand for admission and provide comfort to residents undergoing treatment and rehabilitation in PRI (1) Malaysia (As-Syuja', 2010). PRI (1) Malaysia also intends to

use the Pondok System in the future, namely to build kindergartens, primary schools, and secondary schools that are entirely under the auspices of PRI (1) Malaysia (Mansor, 2019).

METHODOLOGY

The research method implemented is qualitative. The data collection was based on face-to-face interviews with the principal of PRI (1) Malaysia, namely Pak Guru Dato Haji Mohd Zuki As-Syuja Syafie, apart from participatory observations made to see the methods of therapy programs in PRI (1) Malaysia. A literature study was also used to collect data from Tarekat books, books and articles related to Psychospiritual, Tarekat Qodiriyah Naqsyabandiyah and Inabah. The data analysis of the study is based on content analysis of data and facts related to the philosophy of Inabah, the purpose of therapy, therapy program methods, and the impact of treatment on the psychospiritual trainees in the context of drug rehabilitation in PRI (1) Malaysia.

RESULTS AND DISCUSSION

1. The philosophy of inabah as rehabilitation therapy PRI (1) Malaysia

PRI (1) Malaysia has its philosophy of drug rehabilitation therapy applied from the Tarekat Qodiriyah Naqsyabandiyah, which uses the Islamic psychospiritual approach based on Sufism and the tarekat. The philosophy of Inabah includes the concept of rehabilitation therapy, and the foundation of Inabah rehabilitation therapy, which is guided by the teachings of Ahli Al-Sunnah Wa Al-Jamaah, as described in detail below. The philosophy of Inabah emphasises and focuses on the development of the four main elements, namely the soul (al-ruh), heart (al-qalb), intellect (al-'aql) and self (al-nafs), as embodied in the Islamic psychospiritual.

a) The concept of rehabilitation therapy

According to As-Syuja' (2006), the term therapy on the principle of "Inabah" is construction or guidance. He believed drug addiction and juvenile delinquency are spiritual diseases that lead to moral collapse. According to TQN, morality consists of two elements: the spiritual and the physical. First, physical needs include eating, drinking, shelter, friends and others. Meanwhile, spiritual needs are comprised of two parts: the intellect (the source of the intellect is knowledge) and the qalbu (the basis of the heart is remembrance).

For that, as a human being, it is necessary to integrate the elements based on the food of the body, mind and heart to function correctly. If this meal is not balanced, then life will be distorted. In this context, drug addicts and juvenile delinquents get only physical food and little or no spiritual food. Therefore, therapy at PRI focuses on spiritual development to balance human development.

Indeed, spiritual illness cannot be treated or cured by drug injections or by force and power. But this disease needs their spiritual or spiritual guidance. This is because the "sword cannot wipe out evil" in the context of Sufism. Evil can only be removed by repentance. The proof is the verses of the Qur'an, which show that human diseases are his sins and the cure is repentance. Therefore, according to the knowledge of Sufism, a student, before arriving at the maqam (position) of inabah (return) and muraqabah (the practice of keeping the memory of the heart solely to Allah SWT), a person must first go through the maqam of repentance. Even in the Science of Fiqh itself, repentance from all errors (and sins) is obligatory. According to Banten (2014), it is compulsory for a mukalaf (people who are old enough to carry out the command of Allah SWT) to immediately repent of sin after doing it, that is, need to repent for his deeds, abandon his sinful acts, determined not to repeat, and ask for forgiveness to Allah SWT. This is the concept that underpins the healing process in PRI.

According to As-Syuja' (2010), the concept of repentance and spiritual injection is seriously emphasised in PRI (1) Malaysia. It ensures that every trainee (able or successful) recovers from all physical and spiritual-related illnesses. The concept and philosophy of rehabilitation therapy

practised in PRI (1) Malaysia is based on al-Quran, al-Hadith, ijmak ulama and kias. In general, the therapy is appreciated by Sufism based on the teachings of TQN, which is to use the approach of zikrullah as a therapy for all diseases caused (especially from the spiritual perspective).

Next, As-Syuja' (interview, 19 January 2021a) stressed that the concept of repentance applied in PRI (1) Malaysia is based on the prayer "tubuilallah hitaubatan nasuha": "repent to Allah SWT with true repentance". The characteristic of repentance is to increase worship to Allah SWT. This can be seen through the practice and daily worship performed in PRI (1) Malaysia, namely the Wirid therapy of TQN practices such as zikir, tawassul, khataman and tawajjuh. Tawajjuh (turning the heart to Allah SWT) contained in zikir therapy, and khataman therapy is also a form of repentance that can give remorse to the trainee. Through tawajjuh as well, able to improve the trainee's heart and provide self-realisation to Allah SWT.

He stressed that the zikr approach aims to strengthen the hearts and personalities of each to continue to be mahabbah to Allah SWT; as explained by As-Syuja' (2006), zikrullah is a way to combat lust and the temptations of Satan, who is the main enemy of human beings who lead them to external and inner damage.

In addition, trainees at PRI (1) Malaysia are guided towards repentance and strive to achieve true faith so that their lives are directed towards the positive and productive according to the nature set by Allah SWT, through the word tauhid which is Laailahailallah. This word of monotheism is not just uttered but must be instilled in human beings so that it is strong and can nurture to Islamic behaviour and compassion.

Moreover, faith is not enough in mind without feelings. The reason is faith only in a sense (reason) without feelings will lead to wickedness. The true believers are those who believe in Allah SWT and His Messenger. Therefore, they do not hesitate to jihad property and soul to the path of Allah SWT. In the issue and context of drug addiction, jihad is a valuable human being.

In the context of PRI (1) Malaysia, the process of planting the seeds of monotheism is performed in a talkin and baiah program for trainees. Thus, the trainee is guided to get the faith that should be embedded in the heart so that it is beautiful and shines in the heart. When that faith is embedded in the heart, it will be the light of truth. To inculcate faith in the hearts of TQN has determined that the process of instilling faith is done through talkin and baiah (As-Syuja', 2006).

b) Inabah rehabilitation as a therapy foundation

Inabah is a word rooted in Arabic, anaba yunibu inabatan which means "return". From the term, Inabah implies a return to Allah SWT. By description, Inabah means to return a person from behaviour that is always against the will of Allah SWT or immorality to behaviour that is in accordance with the choice of Allah SWT. Sheikh Ahmad Sohibulwafa Tajul Arifin q.s developed this term to treat drug abuse, juvenile delinquency and various forms of spiritual illness. The aim is to restore their lives from al-akhlak al-mazmumah (reprehensible morals) to al-akhlak al-mahmudah (noble morals) (Al-Jailany, Praja, Alba, Kamba, Thohir, Salahudin, Wahfiuddin, Bisri, Masduqi, Aishah & Widarda, 2011). The term Inabah has been mentioned/stated 17 times in the Qur'an as the words of Allah SWT, which means:

Translation: "The disbelievers say, "If only a sign could be sent down to him from his Lord." Say, 'O Prophet,' "Indeed, Allah leaves to stray whoever He wills, and guides to Himself whoever turns to Him" (al-Ra'd: 27).

Based on the above verse, Sayyid Qutb interprets that Allah SWT gives guidance to those who return or repent to Him. It means that repentance to Allah SWT is what makes a human being eligible to receive His guidance (Qutb, 2000). Next in surah Luqman verse 15, Allah SWT says which means:

Translation: "But if they pressure you to associate with Me what you have no knowledge of, do not obey them. Still keep their company in this world courteously, and follow the way of those who turn to Me 'in devotion'. Then to Me you will 'all' return, and then I will inform you of what you used to do" (Luqman: 15).

Al-Maraghiy explains the above verse that every human being will meet Allah SWT after death, and Allah SWT will justify all the deeds that have been done in the world, whether good or bad. Later, Allah SWT will respond with justice under His servants' deeds (Al-Maraghiy, 2001). Next in surah al-Zumar verse 8, Allah SWT says that:

Translation: "When one is touched with hardship, they cry out to their Lord, turning to Him alone" (al-Zumar: 8).

Al-Maraghiy interprets that they (humans) express repentance from the disbelief they committed to obtaining Allah SWT's mercy and help. However, Allah SWT gives pleasure to them, then removes and eliminates the difficulties that exist in them (Al-Maraghiy, 2001). Next in surah al-Zumar verse 54, Allah SWT says that means:

Translation: "Turn to your Lord 'in repentance', and 'fully' submit to Him before the punishment reaches you, 'for' then you will not be helped" (Surah al-Zumar: 54).

Al-Maraghiy interprets verse 54 above as a form of reminder to people to return to Allah SWT and repent by obeying Him (sincerely), and fulfil the call that is conveyed to you, that is so that you follow Him before you are afflicted by the punishment that so painful that no one is willing to help and save you (Al-Maraghiy, 2001) from His torment. Next, the hadith that indicates that people should return (Inabah) to remember Allah SWT is the hadith about zikrullah. The hadith is related to strengthening faith with the word monotheism. Rasulullah SAW said, which means:

"Renew your faith! Prophet Muhammad PBUH's companions asked: How do we renew our faith, dear Rasulullah? The Prophet PBUH answered: By reciting Laa Ilaaha Illallah profusely." (HR. Hakim, Al-Mustadrak Ala al-Sahihin, Bab Kitab al-Taubah Wan Inabah, Hadith No.4/256)

This hadith can be related to the foundation of Inabah rehabilitation therapy and is also a continuation and application of the concepts of faith, Islam and purity, as explained by As-Syuja' (2010) TQN approach to rehabilitation therapy is holistic, encompassing Tawhid, Fiqh and Sufism which can be understood from the brief discussion below.

Iman (the knowledge of tauhid)

Faith (Iman) is to allow Allah SWT with the heart, express orally and perform in the form of deeds (As-Syuja', 2006). Faith also means a clear and definite belief in everything brought by the Prophet Muhammad SAW that is generally known by Muslims (Ibrahim, 2019). It is summarised in six pillars of faith, which are related to the heart and belief in the supernatural (As-Syuja', 19 January 2021a): belief that Allah SWT is One, Rasulullah SAW is the messenger of Allah SWT, belief in angels, the Quran, the day of judgment, and qadak (decision of Allah SWT) and qadar (destiny of Allah SWT) (al-Kurdi, 2013). As a result of that faith, there is fear (khauf) of the threat of Allah SWT and always hope (roja ') for the promises of Allah SWT (As-Syuja', 2006).

As-Syuja' (interview, 19 January 2021a) also thinks that believing in Allah SWT cannot be seen with the eyes and cannot be felt with the mind related to the Essence of Allah SWT but can be achieved with zikrullah. The process must be passed with the purification of the heart (qalbu). This concept is related to the "al-imanul makrifatul qalbi" which is faith starts from the heart, so it is necessary to purify one's heart first. Everything has a tool to clean it; the means to clean the heart is always to remember Allah SWT.

Indeed, faith is the essential capital for salvation and glory. Among the means of salvation is that

through faith, we will obtain the help of Allah SWT from the horrors of the torment of the grave, the Day of Judgment, the scales of charity, the bridge of sirat, hell, expulsion, exile and wrath. Meanwhile, the capital of glory is to obtain the blessings of the grave, the spaciousness of the grave, the friendliness of the grave, and the opening of the gates of heaven to enter it, as well as enjoy various pleasures. Through faith, one can also enjoy the pleasures of heaven and obtain the peak pleasure, which is to look at the Glorious Face of Allah SWT (The Most Holy Being is not like a creature). Mazhab Jumhur Ahli Sunnah Wal Jamaah argues that faith can increase with obedience and decrease with disobedience (al-Kurdi, 2013). Therefore, the concept of zikir applied in PRI (1) Malaysia becomes therapy to the faith of the trainees so that they continually renew and strengthen their faith following the instructions from the hadith of the Prophet SAW

Islam (the knowledge of fiqh)

Islam is submission, obedience, surrender, wholehearted acceptance and submission to Allah's command SWT brought by the Prophet Muhammad SAW, both in the form of religious matters and matters known to the public by Muslims (Ibrahim, 2019; al-Kurdi, 2013). Islam also guides in terms of law related to Sharia (As-Syuja', 2010). Meanwhile, the pillars of Islam are related to outward worship, namely syahadah, prayer, zakat, fasting in Ramadan, and performing Hajj for those who can afford it (Al-Sajjadi, 2015). Strictly speaking, completing these five pillars completes an institution called Islam (As-Syuja', 19 January 2021a).

According to al-Kurdi (2013), the policy of Islam is to say two words of syahadah, which is saying a statement of nafi (denial) and isbat (determination), which will also save a person if it is followed by the obedience, which is part of faith. When a person is convinced that obedience to Allah SWT is obligatory, but his actions are not under his beliefs, he is a Muslim but lacking in faith (As-Syuja', 2006). He stressed that the word syahadah "Laailahailallah", aims to reject and deny all religions except the religion that deifies Allah SWT, namely Islam. So that the morals and virtues of the people at that time return to the one god (As-Syuja', 19 January 2021a). Therefore, the trainees (especially in PRI (1) Malaysia) are guided through the completion of al-Quran and fardu ain class programs and prayers.

Ihsan (the knowledge of tasawuf)

Next is ihsan, which is doing good with a sincere heart (qalbu) in every deed and worship to Allah SWT as if one sees Allah SWT (Muhammad Al-Fathani, 2021). Ihsan is also the perfection of Islam and faith, which is to carry out what Allah SWT has commanded and abandon all prohibitions, and always feel yourself and your actions are monitored by Allah SWT (As-Syuja', 2006). Pillars of Ihsan are based on "al-ihsanul antaq budallah": "Ihsan is related to virtue and morals" sent by Allah SWT through the Prophet SAW at the time of the Children of Israel in chaos in the land of Mecca al-Mukarromah – which the people keep a lot of idols and associating various gods other than Allah SWT. So Rasulullah SAW was sent to improve morals and bring the religion of Islam to be an example of virtue and good morals, as a follower and guidance of humankind in this world (As-Syuja', 19 January 2021a).

Al-Kurdi (2013) states that a person who occupies the maqam of ihsan will experience no disobedience. For example, the prophets are always infallible (awake from acts of immorality). The same thing happens to the saints of Allah SWT because they are at the maqam of ihsan. The only difference is that the prophets are always at the maqam of ihsan in all their circumstances, while the saints of Allah SWT are only at the maqam of ihsan. Mostly, not all of their cases are at that maqam.

As-Syuja' (interview, 19 January 2021a) argues that through this combination of words and heart (qalbu) that is Islam, faith and compassion, then noble morals will bear fruit and grow, live perfectly in the sight of Allah SWT, both in this world and the hereafter. Therefore, the trainees are guided to always repent to Allah SWT through a direct self-approach to Him with the implementation of TQN practice therapy as prescribed in PRI (1) Malaysia.

2. Purpose of inabah rehabilitation therapy

According to TQN, the centre of control of human life is the heart (qalbu); if the heart is guided and directed to good religious and cultural values, then all the individual's actions will be positive and spiritually guided (As-Syuja', 2006). Therefore, the rehabilitation therapy implemented in PRI (1) Malaysia has its purpose, namely, to guide addicts to repent to achieve true faith through three aspects:

First, taqarrub to Allah SWT is to get closer to Allah SWT

Approaching oneself is meant to be on the path of ubudiyah (devotion to Allah SWT) alone. In this case, it can be said that there is nothing that is a barrier between abid (people who enslave themselves to Allah SWT by worshipping Him) and makbud (Allah SWT who is honoured) – that is, between Allah SWT and creatures.

Second, towards the path of mardhatillah

The path meant is the path that is pleasing to Allah SWT, both in ubudiyah and outside ubudiyah. All human movements must follow the commands of Allah SWT and abandon all of His prohibitions.

The third is mahabbah and enlightenment towards Allah SWT

In this context, it refers to the sense of love and enlightenment towards Allah SWT, which contains the strength of soul and honesty of heart (As-Syuja', 2010).

Indeed, the above three aspects are found in the prayers recited by the trainees (in PRI (1) Malaysia) at each completion of the obligatory prayers. The prayer is read twice during remembrance therapy (As-Syuja', 2006). The prayer is:

Meaning: "My Lord, You are what I mean and Your pleasure I seek. Give me the ability to love You and enlightenment to You" (Uquudul Jumaan, 2014).

As-Syuja' asserted (interview, 19 January 2021a) that taqarrub, in the context of TQN, is to draw closer to Allah SWT. It includes the first way of takhalli, which is to remove all the attributes of mazmumah, the second tahalli to fill with the characteristics of mahmudah, and the third tajalli, which is the gift of Allah SWT in giving good morals to His servants. All these processes result from the practice of zikrullah, "Laailahailallah". So with the zikrullah, Allah SWT's help and guidance are achieved.

3. Inabah rehabilitation therapy programme

Next is the study of methods based on specific therapy programs for drug rehabilitation. The PRI (1) Malaysia Rehabilitation Therapy Program method is known as the "Inabah Method" Curriculum. The curriculum was formulated by His Highness Al-Mukarrom Sheikh Mursyid Kiai Haji Ahmad Sohibulwafa Tajul Arifin q.s. - founder of PRI (1) Malaysia. Based on the curriculum, Pak Guru Dato 'Haji Mohd Zuki As-Syuja' bin Shafie has applied the practice of this tarekat to help rehabilitate victims involved in drug addiction and juvenile delinquency (As-Syuja', 2010). Such rehabilitation therapy is also an Islamic value through the science of Sufism (theory) and amaliah (practice) of the tarekat (Chaer, 2014; Alhamuddin, 2015).

The rehabilitation program "Inabah Method" begins after being accepted as a trainee. This method is a daily curriculum for all PRI (1) Malaysia trainees (Abd Ghani, Maamor, Aziz, Razimi, Abd Wahab, Abdullah & Elias, 2017). Each trainee registered to PRI (1) Malaysia will undergo a rehabilitation program for eight months. After the end of the treatment period, the trainee is given the choice of whether to continue or want to end the treatment (Mansor, 2019).

Among the leading programs implemented in PRI (1) Malaysia includes rehabilitation therapy

treatment programs for trainees with counsellors in PRI (1) Malaysia, rehabilitation programs for trainees with families, community programs, and programs with Non-Governmental Organisations and Government Agencies (As-Syuja', 19 January 2021a). Brief details of the four programs can be understood as shown below.

First is the Rehabilitation Therapy Treatment Program for Trainees with Counselors at PRI (1) Malaysia.

The rehabilitation therapy treatment program for trainees with counsellors in all PRIs is based on the concept of construction and guidance from the "Inabah Method" module. Based on the module, three main concepts are the treatment method; namely, the first is repentance bath therapy, the second is prayer therapy, and the third is zikir therapy (Mansor et al., 2023a). Besides the three main concepts, PRI (1) Malaysia also applies khataman therapy and manakib therapy in addition to TQN practice therapy. These five therapies are practised from the Qodiriyah Naqsyabandiyah Order at Pondok Pesantren Suryalaya. In addition, there is a talkin and baiah program as an introductory program to each of these therapies (As-Syuja', 2006; As-Syuja', 19 January 2021a). According to Abd Ghani et al., (2017), the rehabilitation therapy program begins after being accepted as a trainee, and this method is a daily curriculum for all PRI (1) Malaysia trainees.

Based on the observations, apart from the TQN practice therapy, other filling programs are implemented in PRI (1) Malaysia to increase the trainees' understanding of Islam. Examples are guidance on the Quran and fardu ain, classes on Fiqh, Tawhid and Sufism, lectures on the teachings of TQN, counselling guidance and recreational activities in the evening. Concerning the TQN lecture, as stated by (Mansor, 2019) in his study, the explanation of the method of zikir, knowing the truth of self and rabbitah, was also taught in PRI (1) Malaysia when the lecture session was held. However, the method is not too emphasised for trainees just undergoing rehabilitation therapy. This is because their level of understanding still does not understand TQN.

Second, the Family Trainee Rehabilitation Program

Next up is the trainee rehabilitation program with the family. It is a practice of the module "Inabah Method" implemented by trainees with the guidance of the family in the congregation in their respective homes. The program aims to strengthen further the recovery process with the cooperation of the trainee's family and eliminate prejudice between the family and the trainee (As-Syuja', 19 January 2021a). In addition, there are also individual, group and family counselling programs, as well as telematch with families conducted in the rehabilitation program of trainees with families in PRI (1) Malaysia (As-Syuja', 2021b).

Third, the Community Together Program

In addition to the family, there are special programs involving trainees with the surrounding community. For example, holding a Maal Hijrah celebration program, Maulidul Rasul (procession), Ambang Kemerdekaan, Hari Raya Aidil Fitri, and Hari Raya Aidil Adha (As-Syuja', 19 January 2021a). This community-based program also aims to provide exposure to the community about the activities available in PRI (1) Malaysia, as well as strengthen brotherhood and eliminate prejudice between the community and the trainees in PRI (1) Malaysia (As-Syuja', 19 January 2021a). There is also the Awal Muharram Celebration, Ramadan Program, Sultan and Yang di-Pertuan Agong's Birthday (berzanji / hymn chanting), contests, recitation of the Quran, azan contest, Ashura day and communal work. This activity is also a practical exposure to trainees as Muslims who should know the beauty of Islam. It is an exercise for trainees to cultivate self-skills, social, responsibility, and self-confidence in preparation for returning to society (As-Syuja', 2021b; As-Syuja', 2006). The local community also joined the trainees in the manakib therapy program held monthly at PRI (1) Malaysia.

Fourth, the Joint Program of Non-Governmental Organisations and Government Agencies

Furthermore, joint programs with Non-Governmental Organisations and Government Agencies, such as PEMADAM, AADK, Health Department, Religious Department, Education Department and PDRM. This program aims to monitor and discover trainees' development after completing treatment at PRI (1) Malaysia. In addition, with this joint program, the community can indirectly accept and get back together with the trainees well after they finish treatment at PRI (1) Malaysia (As-Syuja', 19 January 2021a).

The approach to living in PRI (1) Malaysia is based on the concept of Islamic brotherhood. Residents of PRI (1) Malaysia, whether staff or trainees are considered large families, where their father is the mentor, and their mother is the mentor's wife. The rules of life are based on the directions reflected in the Quran and Hadith. They are trained to behave honestly and sincerely. This situation is strengthened by sufficient PRI (1) Malaysia staff, as well as having good relations and cooperation with the government and non-government agencies such as Pemadam, National Anti-Drug Agency (AADK), Village Development and Security Committee (JKKK), District Office, Ministry of Health Malaysia (MOH), and others (As-Syuja', 2006).

4. Inabah rehabilitation therapy as the impact of psychospiritual development of trainees

There are many preliminary findings from previous studies conducted by scholars in the country and abroad related to the effectiveness of inabah therapy in treating and rehabilitating trainees to stop using drugs and lead an everyday life. These initial findings can provide an overview of the energy and success of the Inabah method. Indeed, this article finds that the Inabah rehabilitation therapy implemented specifically in PRI (1) Malaysia impacts the psychospiritual development of trainees in drug-related rehabilitation and treatment efforts. This is because the "Inabah method" is intended as continuous guidance for avoiding spiritual illness that can lead to moral collapse.

In addition, the "Inabah Method" was found to have its purpose, which is to build the morals and mentality of trainees who are always against the will of Allah SWT, to obtain akhlakul karimah (praiseworthy behaviour), always obedient to carry out the commands of Allah SWT and Rasulullah SAW. This is acknowledged by researchers such as (Andreas, 2017; Khoirunnisa & Halimah, 2015; Alhamuddin, 2015; Chaer, 2014; Lestari, 2013), who asserted that the method of inabah aims to bring oneself (a person) closer to Him to strengthen faith, obtain the pleasure and mahabbah (love) of Allah SWT in this world and the hereafter, and make human beings clean, healthy, external and internal (Muliawan, 2017; Astriana, Budiman, & Dwarawati, 2017; Rajab, 2015; Mukri, Rosyadi, & Saefuddin, 2015; Aisyah, Sotang, Al-Merbawi, & Mamat, 2013; Ab Rahman, Ezri & Abd Rahman, 2004).

It turns out that the effects of Inabah therapy impact the trainees' psychospiritual development. In addition, treatment therapy based on the Inabah philosophy also provides changes to the trainees during treatment until the end of the treatment period of eight months. Furthermore, there are some cases among trainees who have successfully stopped using drugs and can return to everyday life by practising TQN remembrance.

This is in line with the statement of Alhamuddin (2015) and Solechah (2012), who asserted that the practice of TQN implemented in PRI influences the psychology of trainees. Apart from that, the TQN remembrance performed at PRI also affects the trainees' spirituality, which can feel calm and get closer to Allah SWT (Ghazali, 2018; Sabri et al., 2018; Chaer, 2014; Rachmaningtyas & Mubarak, 2014; Muchtar, 2014; Hermawati, 2011; Pristiwiyanto, 2010; Abdurahman, 2003; Haryanto, 1999). Furthermore, the method of treatment or therapy through the TQN approach has been practised holistically and proven to be able to be used as a model of Islamic psychotherapy (Rajab, 2015; Mujib & Mudzakir, 2001). According to Astriana et al. (2017), Aisyah et al. (2013) and Mohamed et al. (2005), besides aiming to build and guide drug abuse victims to return to the path that pleases Allah SWT, PRI (1) Malaysia also aims to treat and rehabilitate trainees in creating a transformation of human development to be able to re-emerge the (real) potentials possessed by trainees based on life

experience.

Inabah rehabilitation therapy has proven successful with the recovery and effectiveness experienced by the trainees. This suggests that Inabah therapy impacts the Islamic psychospiritual development of trainees. Many studies support this statement in general. Among the results of research conducted by Fatah (2009), the study found that 61% of trainees recovered after rehabilitation treatment based on Pondok Remaja Inabah. Trainees can lead prayers and remembrance; some are appointed mentors to manage the administration at Pondok Remaja Inabah. This statement is further strengthened by the findings of Rajab (2015), who stated that PRI in Indonesia and Malaysia had proven successful in rehabilitation programs since its establishment in 1980, when the number of addicts recovered was 15,000 people. This is supported by Abd Ghani et al. (2017), who stated that PRI (1) Malaysia also showed a high level of success, i.e. to date, PRI (1) Malaysia has treated more than 7000 troubled adolescents, and around 70% with the permission of Allah SWT have been successfully rehabilitated. PRI (1) Malaysia has shown an encouraging performance in implementing treatment and rehabilitation programs, especially in dealing with drug cases in Malaysia. It is also in line with Mansor et al. (2020a) they indicated that Islamic psychospiritual methods (religious and spiritual) such as TQN practice could help give confidence and self-strength to trainees to leave drugs and change their behaviour in a better direction.

Therefore, this treatment based on the philosophy of Inabah can develop Islamic psychospiritual values in the trainee. This is because one of the therapies of TQN practice in the treatment of Inabah that can build and strengthen the psychospiritual value of Islam is zikrullah therapy. As stated by Mansor et al. (2020b & 2023b), to enhance one's spirituality and religiosity (Islamic psychospiritual), Islam places zikr as a tool to renew one's faith and belief. This is because apart from the purpose of remembering Allah, zikr is also able to bring a person closer to Him, as well as being a cure for all problems of the soul and heart (qalbu).

CONCLUSION

In summary, it can be understood here that drug rehabilitation therapy based on the philosophy of Inabah has high Islamic psychospiritual values. It can be traced through the philosophy of Inabah, the purpose of treatment and methods of therapy that emphasise the physical and spiritual aspects with the filling of Islam, faith and compassion in building and guiding the trainee to get closer to God to achieve His pleasure, mahabbah and enlightenment. Even treatment based on the philosophy of Inabah can also develop Islamic psychospiritual values towards the trainee through purification of the heart by applying the practices of TQN. The philosophy of Inabah is proven based on previous studies that show that Inabah treatment has a positive impact in treating and rehabilitating ex-addicts through self-transformation into human beings with spiritual and religious values intact. Therefore, stakeholders such as the National Anti-Drug Agency (AADK) and Private Rehabilitation Centers are expected to cooperate and pay special attention to strengthening the existing rehabilitation modules by incorporating and improving Islamic psychospiritual values into the existing rehabilitation treatment modules. In particular, the AADK can apply and make rehabilitation therapy based on the philosophy of Inabah as a model of Islamic psychospiritual treatment for rehabilitation services in institutions such as PUSPEN/Cure & Care Rehabilitation Center (CCRC). This is because drug rehabilitation therapy through the Islamic psychospiritual approach is one of the most effective, relevant and best alternatives for treating drug addicts. Finally, it recommends the solution as a model for the existing Islamic psychospiritual practice.

Acknowledgements

Many thanks to Assoc Prof Dr Azizi Ab Aziz (Universiti Utara Malaysia), who also helped with this scientific study

REFERENCES

- Abd Ghani, A., Maamor, S., Aziz, A. B., Razimi, M. S. A., Abd Wahab, N., Abdullah, N. S. N., & Elias, N. H. (2017). Kaedah Rawatan Penagih Tegar Dadah melalui Pendekatan Kerohanian: Kajian Kes di Pondok Remaja Inabah 1 Malaysia (Pri (1) M), Kedah: Hardcore Drug Addict Treatment Method through Spiritual Approach: A Case Study in Pondok Remaja Inabah 1 Malaysia, Kedah. *Journal of Advanced Research in Business and Management Studies*, 7(1), 39-50.
- Ab Rahman, A. H., Ezri, M., & Abd Rahman, A. B. (2004). Aspek-Aspek Fisiologi dalam Ilmu Tasawuf: Satu Tinjauan Terhadap Kaedah Rawatan Pemulihan Dadah Melalui Tariqat Al-Qādiriyah Wa An-Naqsyabandiyah di Pondok Remaja Inabah di, Terengganu. *Islam: Past, Present AND Future*, 143.
- Abdurahman, D. (2003). Reaktualisasi Pengamalan Tarekat Melalui Lembaga Inabah Dalam Penyembuhan Korban Narkoba. *Jurnal Aplikasi Ilmu-ilmu Agama*, 4(1), 14-31.
- Agensi Anti Dadah Kebangsaan. (1997). *Kenali Dan Perangi Dadah*. Kuala Lumpur: Agensi Dadah Kebangsaan.
- Ahmad, M. Y. (1994). *Relapse: Apa, Mengapa Dan Bagaimana*. Fakulti Pengajian Pendidikan: Universiti Putra Malaysia.
- Aisyah, D., Sotang, M., Al-Merbawi, A. M. M., & Mamat, I. (2013). Implementasi Program Rawatan Dan Pemulihan Dadah Di Pondok Inabah Sungai Ikan Kuala Terengganu (1998-2011). *Journal Of Business And Social Development*, 1(2), 80-93.
- Andreas, A. T. (2017). Metode Psikoreligious dalam Rehabilitasi (Pendidikan dan Pembinaan Korban NAPZA dan Miras). *LITERASI (Jurnal Ilmu Pendidikan)*, 7(1), 67-74.
- Akhir, N. S. M. (2008) *Al-Ghazali and His Story About Soul: A Comparative Study*. Pulau Pinang: Penerbit Universiti Sains Malaysia.
- Aldwin, C. M., Park, C. L., Jeong, Y. J., & Nath, R. (2014). Differing pathways between religiousness, spirituality, and health: A self-regulation perspective. *Psychology of Religion and Spirituality*, 6(1), 9-21. <https://doi.org/10.1037/a0034416>
- Alhamuddin. (2015). Merawat Jiwa Menjaga Tradisi: Dzikir Dan Amal Thariqah Qadiriyyah Naqsyabandiyah Dalam Rehabilitasi Korban NAPZA Sebagai Terapis Ala Islam Nusantara. *Sosial Budaya: Media Komunikasi Ilmu-Ilmu Sosial Dan Budaya*, 12(1).
- Al-Ghazali, A. H. M. (2000). *Ihya' Ulum al-Din*. Kaherah: Dar al Taqwa li al-Turath.
- Al-Jailany, M. F., Praja, J. S., Alba, C., Kamba, M. N., Thohir, A., Salahudin, A., Wahfiuddin, Bisri, H., Masduqi, I., Aishah & Widarda, D. (2011). *Tarekat Qodiriyyah Naqsyabandiyyah Pondok Pesantren Suryalaya Membangun Peradaban Dunia*. Tasikmalaya: Mudawwamah Warohmah Press.
- Al-Kurdi, M. A. (2013). *Tanwir al-Qulub fi Mu'amalah 'Allam al-Ghuyub*. Bandung: Pustaka Hidayah.
- Al-Makki, A. T. (1997). *Qut al-Qulub fi Mu'amalat al-Mahbub wa Wasf Tariq al-Murid Ila Maqam al-Tawhid*. (Jil.2). Beirut: Dar al-Kutub al-Ilmiyyah.
- Al-Maraghiy, A. M. (2001). *Tafsir Al-Maraghiy*. Kuala Lumpur: Dewan Bahasa Dan Pustaka.
- Al-Sajjadi, A. Z. (2015). *Dzikir Cahaya Di Atas Cahaya*. Yogyakarta: Seven Books.
- As-Syuja', M. Z. (2006). Rawatan Penagihan Dadah: Pendekatan Kerohanian Menggunakan Metode Thoriqat Qodiriyyah Wan Naqyabandiyyah (TQN). In Mohamed, M. N., *Mencegah, Merawat dan Memulihkan Penagihan Dadah: Beberapa Pendekatan dan Amalan Di Malaysia*. Kuala Lumpur: Utusan Publication & Distributors Sdn Bhd.
- As-Syuja', M. Z. (2010). *30 Tahun Pondok Remaja Inabah (1) Malaysia*. Kedah: Pondok Remaja Inabah (1) Malaysia.
- As-Syuja', M. Z. (2021a). Pondok Remaja Inabah (1) Malaysia, Kuala Nerang, Kedah. Temu bual, 19 Januari.
- As-Syuja', M. Z. (2021b). *Profil Pondok Remaja Inabah (1) Malaysia 2021*. Kedah: Pondok Remaja Inabah (1) Malaysia.
- Astriana, M., Budiman, A., & Dwarawati, D. (2017). Studi Deskriptif Mengenai Psychological Well-Being Pada Penyalahguna NAPZA di Inabah 20 Putra Pondok Pesantren Suryalaya Kabupaten

- Tasikmalaya. *Prosiding Psikologi*, 693-698.
- Badri, M. (2000). *Contemplation: An Islamic Psychospiritual Study*. London: The International Institute of Islamic Thought.
- Banten, N. (2014). *Sullamut Taufiq*. Bandung: Sinar Baru Algensindo.
- Bakran, H. (2001). *Psikoterapi & Konseling Islam: Penerapan Metode Sufistik*. Yogyakarta: Fajar Pustaka Baru.
- Bernard, M., Strasser, F., Gamondi, C., Braunschweig, G., Forster, M., Kaspers-Elekes, K., ...Borasio, G. D. (2017). Relationship Between Spirituality, Meaning in Life, Psychological Distress, Wish for Hastened Death, and Their Influence on Quality of Life in Palliative Care Patients. *Journal of Pain and Symptom Management*. <https://doi.org/10.1016/j.jpainsymman.2017.07.019>
- Buku Maklumat Dadah*. (2017). Reach from: <http://www.adk.gov.my>
- Chaer, M. T. (2014). Terapi Inabah dan Pecandu. *AL-MURABBI: Jurnal Studi Kependidikan dan Keislaman*, 1(1), 60-76.
- Fatah, S. A. (2009). *Proses Pemulihan Penggunaan Dadah Melalui Pendekatan Pusat Pemulihan Pondok Remaja Inabah Kedah dan Terengganu* (PhD Thesis). Universiti Malaysia Terengganu, Terengganu, Malaysia.
- Ghazali, A. M. (2018). Model Terapi Tobat dalam Mengatasi Kegersangan Spiritual Masyarakat Perkotaan (Studi Pemikiran Tokoh Sufi di Jawa Barat). *ITIBAR: Jurnal Ilmiah Ilmu-Ilmu Keislaman*, 6(11), 73-85.
- Haryanto, S. (1999). Terapi Religius Korban Penyalahgunaan Napza Di Inabah PP. Suryalaya. *Jurnal Buletin Psikologi*, 7(1).
- Hermawati, Y. (2011). Perubahan Identitas Pengguna Narkoba Di Tempat Terapi Spiritual (Studi Komunikasi Terapeutik Di Pondok Remaja Inabah II Panjalu Ciamis). *Jurnal Makna*, 1(2).
- Husain, A. (2005) *Spiritual Psychology*. New York: Global Vision Publishing House.
- Ibrahim, B. (2019). *Akidah Ahli Al-Sunnah Wa Al-Jamaah Berdasarkan Manhaj Asya'irah*. Selangor: Al-Hidayah Publication.
- Ibrahim, N., Rahman, S. M. H. S. A., & Azhar. M. H. M. (2018). Pengamalan Tarekat Qadiriyyah wa Naqshabandiyyah (TQN) Dalam Tasawuf Sebagai Rawatan Psikospiritual Bagi Penagihan Dadah dan Alkohol, *Jurnal Qalbu*, 5(7), 163-189.
- Jalaluddin. (2010). *Psikologi Agama*. Jakarta: Rajagrafindo Persada.
- Jodi, K. H. M., Mohamad, M. A., & Seman, A. C. (2014). Penerapan Agama Dalam Modul Psikospiritual Dan Kesannya Terhadap Kesehatan Spiritual: Kajian Kes Di Kompleks Dar Assaadah Kuala Lumpur: The Application of Religion in Psychospiritual Modules and its Impact on Spiritual Health: A Case Study at Kompleks Dar Assaadah, Kuala Lumpur. *Jurnal Syariah*, 22(1), 107-127.
- Khoirunnisa, I., & Halimah, L. (2015). Hubungan Antara Peer Support Dengan Konsep Diri Pada Remaja Putri Yang Delikuen Di Pondok Remaja Inabah XVII Ciamis. *Prosiding Psikologi*.
- Kidwai, R., Mancha, B. E., Brown, Q. L., & Eaton, W. W. (2014). The effect of spirituality and religious attendance on the relationship between psychological distress and negative life events. *Social Psychiatry and Psychiatric Epidemiology*, 49(3) 487-497. <https://doi.org/10.1007/s00127-013-0723-x>
- Lau, W. W. F., Hui, C. H., Lam, J., Lau, E. Y. Y., & Cheung, S. F. (2015). The relationship between spirituality and quality of life among university students: An autoregressive cross-lagged panel analysis. *Higher Education*, 69(6), 977-990. <https://doi.org/10.1007/s10734-014-9817-y>
- Lestari, P. (2013). Metode Terapi Dan Rehabilitasi Korban Napza di Pondok Pesantren Suryalaya Tasikmalaya. *Jurnal Ilmu-Ilmu Sosial*, 10(2), 100-107.
- Mansor, A. B. A. (2019). *Zikir Tarekat Qodiriyyah Naqsyabandiyah Dalam Pemulihan Dadah: Kajian Keberkesanan Di Pondok Remaja Inabah (1) Malaysia* (Master Thesis). Universiti Utara Malaysia, Kedah, Malaysia.

- Mansor, A. B. A., Yassin, K. M., & Ahmad, S. (2020a). Pendekatan Tarekat Qodiriyah Naqsyabandiyah Dalam Pemulihan Dadah: Satu Meta Analisis. *Journal of Islamic, Social, Economics and Develepment (JISED)*, 5(29), 1-9.
- Mansor, A. B. A., Yassin, K. M., & Ahmad, S. (2020b). Analysis of Qodiriyah Naqsyabandiyah's Zikir Tariqat as a Therapy for Drug Recovery in Malaysia. *Journal of Critical Reviews*, 7(8).
- Mansor, A. B. A., Yassin, K. M., & Ahmad, S. (2023a). Satu Analisis Tematik Terhadap Kaedah Rawatan Pemulihan Dadah di Malaysia. *'Abqari Journal*. 28(1), 1-24. <https://doi.org/10.33102/abqari.vol28no1.494>.
- Mansor, A. B. A., Yassin, K. M., & Ahmad, S. (2023b). The Influence Of Zikir Method On The Quality Of Zikir Tarekat Qodiriyah Naqsyabandiyah In Pondok Remaja Inabah (1) Malaysia. *Russian Law Journal*, 11(4s), 14-27.
- Matheis, E. N., Tulskey, D. S., & Matheis, R. J. (2006). The relation between spirituality and quality of life among individuals with spinal cord injury. *Rehabilitation Psychology*, 51(3), 265-271. <https://doi.org/10.1037/0090-5550.51.3.265>
- Mohamed, M. N. (1991). Usaha Kerajaan Dalam Program Pemulihan Penagihan: Kesan, Cabaran Dan Masalah. *Jurnal Parlimen Malaysia*, 11(1), 44-46.
- Mohamed, M. N. (1995). *Perubahan Psikologikal Dari Aspek Harga Diri, Profail Personaliti Dan Penggunaan Mekanisme Bela Diri Dari Penagih Dadah Yang Mengikuti Program Pemulihan Kerajaan* (PhD Thesis). Universiti Kebangsaan Malaysia.
- Mohamed, M. N., Ishak, I., Ishak, N. A., & Kasa, M. D. (2005). *Program Pemulihan Luar Institusi Untuk Penagihan Dadah*. Sintok, Kedah: Universiti Utara Malaysia.
- Mohamed, M. N. (2006). *Mencegah, Merawat dan Memulihkan Penagihan Dadah: Beberapa Pendekatan Dan Amalan di Malaysia*. Kuala Lumpur: Utusan Publications & Distributors Sdn Bhd.
- Mohd Jailani, M. R. (2013). Terapi Psikospiritual Islam dan Pengalaman Pusat Pemulihan Dadah Berteraskan Islam. In *Kertas Kerja Seminar Kebangsaan Penyalahgunaan Dadah*.
- Muchtar, M. (2014). Pendekatan Spiritual dalam Rehabilitasi Sosial Korban Penyalahgunaan Narkoba di Pesantren Inabah Surabaya. *Sosio Informa*, 19(3).
- Muhammad Al-Fathani, I. M. Z. (2021). *Faridah Al-Fara'id Fi 'Ilmi Al-'Aqa'id (Permata Yang Bernilai Dalam Membicarakan Ilmu Akidah*. Selangor: Al-Hidayah House of Publishers SDN BHD.
- Muhsin, S. (2012). *Kaedah Psikoterapi Berasaskan Konsep Maqamat: Kajian Terhadap Kitab Qut Al-Qulub Abu Talib Al-Makki* (Master Thesis). Universiti Malaya.
- Mujib, A., & Mudzakir, J. (2001). *Nuansa Psikologi Islam*. Jakarta: Raja Grafindo.
- Mukri, S. G., Rosyadi, A. R., & Saefuddin, D. (2015). Metode Pendidikan Islam dalam Penanggulangan Penyalahgunaan Narkoba bagi Remaja di Pondok Remaja Inabah Suryalaya Tasikmalaya. *International Journal of Islamic Education Ta'dibuna*, 4(1).
- Muliawan, D. (2017). Komunikasi Terapeutik Korban Penyalahgunaan Narkoba melalui Tarekat. *Ilmu Dakwah: Academic Journal for Homiletic Studies*, 11(1), 195-218.
- Nasir, R., Yusoooff, F., Zamani, Z. A., & Sani, M. N. M. (2008). *Pengenalan Mengenai Dadah, Pencegahan Penyalahgunaan Dadah Di Kalangan Generasi Muda*. Putrajaya: Institut Penyelidikan Pembangunan Belia Malaysia.
- Pasukan Petugas Anti Dadah Majlis Keselamatan Negara. (1992). *Dadah Apa Anda Perlu Tahu*. Kuala Lumpur: Delmu (Malaysia) Sdn Bhd.
- Pristiwiyanto. (2010). Psikoterapi Islam Ala Pondok Pesantren Suryalaya Surabaya. *Jurnal Fikroh*, 4(1).
- Qutb, S. (2000). *Tafsir Fi Zilalil Quran Di Bawah Bayangan Al-Quran*. Kota Bharu: Pustaka Aman Press.
- Rachmaningtyas, F., & Mubarak, M. (2014). Psikoterapi Islam Pada Pasien Gangguan Jiwa Akibat Penyalahgunaan Narkoba Di Pondok Inabah Banjarmasin. *Jurnal Studia Insania*, 2(2), 131-146.
- Rajab, K. (2017). Psikologi Agama: Sebuah Model Psikoterapi Islam dalam Mewujudkan Kesehatan

- Mental. *Proceeding IAIN Batusangkar*, 1(1), 1-16.
- Rego, A., & Pina e Cunha, M. (2008). Workplace spirituality and organisational commitment: an empirical study. *Journal of Organizational Change Management*, 21(1), 53-75. <https://doi.org/10.1108/09534810810847039>
- Sa'ari, C. Z. (2019). Psikospiritual Islam: Konsep Dan Aplikasi. *Journal of Syarie Counseling*, 1(1).
- Sabri, N. M., Sulaiman, W. S. W., & Sarnon. N. (2018). Penerokaan Amalan Zikir dan Perubahan Tingkah Laku Dalam Proses Kepulihan Penagih dalam Kalangan Penagih Bebas Dadah. *Journal of Sciences and Humanities*, 13(2), 141-153.
- Solechah, S. (2012). Rehabilitasi Korban Penyalahgunaan Narkoba Berbasis Islam di Pondok Inabah 13 Yogyakarta. In Waryono Abdul Ghafur et al., *Interkoneksi Islam Dan Kesejahteraan Sosial*. Yogyakarta: Samudra Biru.
- Su'dan, R. H. (1987). *Penyembuhan Penderitaan Kecanduan Narkotika di Pondok Pesantren Suryalaya*. Tasikmalaya: Pondok Pesantren Suryalaya.
- Sudrajat, A. (2008). *Din Al-Islam Pendidikan Agama Islam di Perguruan Tinggi Umum*. Yogyakarta: UNY Press.
- Talib, M. A., Rosnon, M. R., Sabri, R., & Khairuzaman, M. A. (2017). Penilaian Modul Pemulihan Penagih Dadah Melalui Pendekatan Modul ISRA: Satu Pendekatan Analisis Naratif. *Jurnal Antidadah Malaysia*.
- Uquudul Jumaan*. (2014). Tasikmalaya: Mudawwamah Warohmah.