

## Sufism Healing Methods for Drug Rehabilitation in Inabah of West Java, Indonesia

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### Abstract

Sufism activities include not only rituals but also pseudo-medical treatment. This can be seen from the daily life of the Qadiriyyah and Naqshabandiyah (TQN) congregation at the Suryalaya Islamic Boarding School, Tasikmalaya, West Java. Known as a center for Islamic learning, this pesantren also offers spiritual healing, namely *inabah* to cure drug victims. This study aims to explore this Sufi *inabah*. Based on a qualitative ethnographic study at this site, the study analyzes explicitly a method of treatment called *inabah*. This is a unique technique used by Sufis to cure drug patients. This study shows that the Sufis provide spiritual and technical guidance in the treatment process to increase the awareness of drug victims through quasi-medical and spiritual processes. In the view of the Sufis, drugs can be cured by growing spiritual activities, such as remembrance and prayer. More than that, this method also requires the practice of realized repentance, fasting, bathing, and other related processes prescribed by Sufi masters. The process of fulfilling spiritual and physical requirements due to illness or disease is seen as the result of spiritual and physical transgression.

**Keywords:** *pesantren*; rehabilitation; religious healing; religious practice; drug abuse

### INTRODUCTION

Drug abuse is one of the challenges faced by many countries worldwide that requires special assistance through various strategies. In Indonesia, the drug abuse rate has reached a very high level, totaling 14,244 cases, 18,896 suspected cases, and 17,028 drug abuse patients in 2018. If this problem is not resolved immediately, this problem will endanger the people of Indonesia, especially the younger generation, in the future because of the many fatalities due to drug abuse (Lestari, 2012).

The increasingly complex problem of drug abuse encourages various parties to be involved in overcoming the socio-national problem and adopting different healing methods (Abdurrahman, 2003). Currently, there are various therapy models to treat drug abuse victims (narcotics, psychotropics and other addictive substances), for example, mental disorders pharmacotherapy, including pharmacological and non-pharmacological therapy, such as psychotherapy with various variations including social therapy, therapeutic communication, acupuncture, and religious therapy (MT Rahman, 2021).

In addition to state initiatives to tackle drug abuse, various efforts have been made by religious leaders, religious leaders, and Islamic institutions to eradicate drug abuse (FN Rahman, 2014). Islamic boarding schools are certainly one of the active institutions in this regard. Islamic boarding schools are Islamic educational institutions with various preaching methods applied in each school. One method of *da'wah tarekat* is also useful as an alternative way of dealing with drug abuse (Rosyad, 2006). Suryalaya Islamic Boarding School, Tasikmalaya, West Java, has emerged as one of the leading institutions with a solid *tarekat* tradition that applies Sufism methods to combat and cure drug addicts (Chaer, 2014). People in specific orders are called Sufis (Chittick, 2007). The Sufis themselves focus their activities on God to establish closeness with Him. They must cross several orders to reach the maqam (closest position to God) (Thomas, 2005). The *tarekat* can be interpreted loosely as a group of people seeking and entering God's way.

The concept of *tasawuf amaliyah* or practice in the *tarekat* tradition is a source of developing therapy based on religion or Islamic insight, especially for therapeutic processes and techniques (Atjeh, 1989). In the world of *tasawuf* and *tarekat*, there are three stages of the spiritual path, namely *tahalli* (flight from lust and sin), *takhalli* (immersion in good activities), and *tajalli* (the search for divine closeness). These stages are Islamic psychotherapy techniques and methods (Mubarakh, 2006). Islamic psychotherapy, which is referred to as Islamic approach therapy, is a process of treating disorders through the soul based on Islamic religious values, therapy of the Qur'an and Sunnah (Wibisono, 2020). According to Hawari, the therapeutic Islamic approach is a treatment process given in accordance with the Islamic religion to increase public awareness about the balance of prayer and remembrance (Hawari, 1997).

The Suryalaya Islamic Boarding School is affiliated with the Qadiriyyah Naqshbandiyyah Sufi order, which was founded by Abah Sepuh and then continued by his successor Abah Anom (Mulyati, 2010). Abah nominated the Institute for Rehabilitation of Drugs and Drug Abuse using the *inabah* (utilizing the *tarekat's* activities to rehabilitate drug abusers) (bin Mohamad al-Merbawi & bin Ahmad, nd). Apart from serving as a center for Islamic learning, this pesantren, based on Sufi teachings and methods known as *inabah*, is an active agent to help members of society who have problems with drugs and turn them back into good members of society. This study aims to explore the role of rapid resin abuse treatment. A thorough analysis will be given to examining the application of the *inabah* in handling victims of drug abuse in Suryalaya.

## METHOD

This is an empirical study at the Suryalaya boarding school in Tasikmalaya of West Java, Indonesia. Data were collected through observation and interviews (Mustari & Rahman, 2012). To obtain direct observations and direct data, the author stayed at the pesantren for one month, observed the *inabah* and interviewed the kiai, who cared for patients and those who were treated as victims of drug abuse (Rajab, 2014). The author also interviewed the head of the drug healing program and used archives and documents related to the program. The discussion in this paper is divided into several parts. The first part is the institutionalization of Sufi orders at the Suryalaya Islamic Boarding School. The next section explores the *inabah* method as a core drug abuse treatment procedure. The last section of the analysis discusses the effectiveness of this method.

## RESULTS AND DISCUSSION

### The Qadiriyyah Naqshbandiyyah Order and the Suryalaya Islamic Boarding School

This congregation developed rapidly in the 19th century and played an essential role in the Islamization of the Archipelago. The Qadiriyyah Naqshbandiyyah Order (TQN) is also a combination of two leading orders, namely the Qadiriyyah Order and the Naqshbandiyyah Order practiced in the daily lives of its members. TQN was first taught by Syekh Ahmad Khatib Sambas, an expert in the Sufism and Islamic teachers in Mecca (Foley, 2008).

Combining these two teaching approaches is considered complementary in the process of individual course to God. The rise of TQN on the island of Java can be seen from the establishment of several Islamic boarding schools, including the Suryalaya Islamic Boarding School in Tasikmalaya, founded by Shaykh Abdullah bin Nur Muhammad (often called Abah Sepuh) in 1905 (Steenbrink, 2021). This pesantren became the basis for the spread of TQN, especially in West Java and during the leadership of KH. Ahmad Shohibul wafa Tajul Arifin (known as Abah Anom). The existence of the Serba Bakti Suryalaya Foundation has become

increasingly popular, especially after establishing an *inabah* institution as a rehabilitation institution for drug addicts (Randi, Interview, July 2022).

The TQN teaching approach, according to the rehabilitation participants, is a way of channeling focus and changing old habits in their environment into new religious traditions. Social solidarity and religious activities carried out by all residents are the primary key to community development to recover from drug addiction (Mulyati, 2010).

The Suryalaya Islamic Boarding School was founded on 7 Rajab 1323 H or 5 September 1905 by Shaykh Abdullah Mubarak bin H. Nur Muhammad with the initial capital of a mosque located in Godebag village, Tanjung Kerta, Pagerageung, Tasikmalaya. Geographically, Suryalaya Islamic Boarding School is located in the highlands, about 30 km from the district capital and about 180 km to the east of Bandung, the capital of West Java Province, namely the Citanduy River (Alhamuddin, 2016).

The name of this pesantren is taken from the Sundanese terms Surya which means the Sun and Laya which means the place where it rises. So, Suryalaya means the rising sun which implicitly symbolizes the rising of the sun by Sheikh Abdullah Mubarak bin H. Nur Muhammad so that all of Allah's servants who come to the Suryalaya Islamic Boarding School can in their hearts be illuminated with the light of faith, as Allah illuminates this earth with endless sunlight.

### **Inabah Therapy**

The name of the *inabah* was given directly by KH. Shahibul Wafa Tajul Arifin (Abah Anom) with reference to the Qur'an, which means "return to the way of Allah (*al-ruju'ila-Allah*) with obedience to Him". Thus, *inabah* is returning to Allah by obeying Him and avoiding disobedience. The meaning of *inabah* is similar to repentance, it is just that *inabah* is more subtle than repentance because it implies a sense of dependence on God and returning affairs to Him (Chaer, 2014).

In the concept of Sufism, several maqamat (stages) must be passed by people who want to escape from various sins and try to get closer to God. The first is repentance, an effort to cleanse oneself and the soul from various minor and major sins (Rajab, 2014). In connection with repentance, there are three stages: *Intiqalah* is the first stage of leaving sins (*takhalli*). *Inabah* is a phase where apart from leaving sins and returning to the path of Allah by atonement through various worship activities (*tahalli*). Repentance regrets the sins that have been committed and tries not to do them again and is replaced by doing various good deeds (worship). The final phase begins when the Ummah tries to learn and apply Islamic values and rules to strengthen their bond with Allah (*tajalli*).

In summary, the phases of restoration of consciousness and cleansing (from all sins), are provided with services organized by *inabah* in the following order: (1) 40 First Day Services (*Takhalli*). Participants may not come in contact with other people so they can focus on their spiritual activities (2) The 40-Day Coaching Process (*Tahalli*) ahead, (3) The Third 40-Day Service Development Phase, strengthening and strengthening prayer so that they can reach an advanced level of development in worship (*Tajalli*). All religious activities are believed to be able to restore the spiritual awareness of members who deviate from religious rules and accustom them to various Islamic worship activities. Community members are expected to be good people and help the people in their area to know Islam more deeply (Alhamuddin, 2016). As in an interview: "Community members who participate in all activities at *inabah* are willing to participate in the entire program or are included by their family members. Families only need to provide a few pieces of clothing and basic equipment, such as toiletries to family members to use in their daily activities. New community members are not allowed to contact their family members for some time so they can focus on adapting to various activities" (Dudin, Interview, July 2022).

There are several components to this healing method. These include the teacher-student relationship and the treatment regimen (Chaer, 2014). *First, is the murshid or sheikh*. He is a leader in a congregation and determines all closeness activities or Sufism activities of his students. They are professionals (therapists) who communicate empathetically verbally to understand the mental condition of their patients and how far they have gone astray, followed by an explanation of the principles of Islamic life in understanding *tasawuf* and giving lessons (*talqin*). *Second, the coach, the operational executor* who guides daily life at the Inabah Youth Dormitory, consistently and continuously guides patients 24 hours daily. *Third, the curriculum, in the form of various worship activities* that every patient must carry out during the healing period, either in the form of obligatory worship, circumcision, repentance bath, remembrance (prayer that needs to be repeated more than 300 times by the people after the *shalator* prayer), khataman (praying in special events to complete the

recitation of the Koran and dhikr), manakiban (special events held to gather and listen to some speeches by the Murshid or imam), and others. *Fourth*, infrastructure is necessary as a supporting component to place all patients so it is easier to forget various mental problems or bad habits that damage their souls. These facilities and infrastructure include accommodation, housing, mosques, availability of water, and sports facilities. Patients undergoing therapy must follow terms and conditions such as practicing TQN.

### Treatment for Drug Addicts

The concept of caring for victims of drug abuse is to return behavior that is always contrary to God's will or immoral to behavior that is following God's will. Patients who have just entered rehabilitation at the inabah experience convulsions (withdrawal) because they do not take drugs. This *inabah* is different from the conventional method, which provides medicines with lower drug composition so sick patients can subside. The drug given is usually methadone (Lasmawan & Valentina, 2015). Usually, coaches and community members help patients by reciting verses from the Qur'an or praying and guiding patients to remember Allah. The morning bathing procession is believed by the *inabah* be an activity that can reduce the intensity of sakau because the body is given positive energy and is continued by honing the focus on worshiping God.

The healing technique used in TQN Suryalaya includes several steps. The first step is *talk*. It is a prayer reading by prospective members as a first step before officially becoming a community member. The aim is to express the ability to carry out each activity continuously in everyday life procession *talqin* is evidence that binds its members to develop morals so that they continue to carry out various tarekat practices until they are declared cured of drug addiction and usually show an attitude that is always close to God. ritual *talqin* can be performed individually or in groups but does not eliminate the essence of the statement of obedience to the rules that they are ready to carry out.

The second step is the penitential bath. This refers to the practice that Sufi experts and *tarekat* usually carry out with the intention of repenting or erasing various sins from all body members, from head to toe. Very effective for increasing self-esteem (Freud, 2005) and healing from multiple diseases following the understanding and interpretation of God's word in Qs. al-Nisa': 43 and Qs. al-Anfal:11. Repentance baths have therapeutic benefits of psychosomatic illnesses or biological (physical) disorders. It is seen as hydrotherapy or treatment using water as an ingredient. According to Simon Baruch (1840-1921), an American physician, water does have a sedative power if the water temperature is the same as the skin temperature, and has a stimulating power if the water temperature is not the same as the skin temperature (Baruch, 1892).

Meanwhile, according to Ewalt (Ewalt, 1969), patients who experience alcoholic delirium and show anxiety, agitation, excessive activity, acute anxiety, and tumors due to drug poisoning show an excellent response to hydrotherapy. In *inabah*, it is usually done in the early morning or before the Maghrib prayer. With this practice, people can focus and be cleansed from various heart ailments such as laziness and disobedience to the details of activities that must be carried out and can get used to the discipline of cleaning themselves as early as possible to be ready to worship.

The third is the *mahdhah* (obligatory) prayer, which has been standardized in Islam and is a much-loved method of self-awareness. Every patient is obliged to perform obligatory prayers. Its application as one of the *tazkiyah nafs* is based on the idea that prayer has a wisdom that can influence a person's personality not to commit immoral acts (adultery, gambling, drinking, and the like) and all kinds of conductive and lawless actions. Prayer will lead the person who performs it to realize the greatness of Allah, as well as raise awareness of one's own weaknesses so that, at this time, a person will recognize his position and God. In addition to psychological benefits as therapeutic, prayer also has somatic or psychosomatic benefits because mechanically the movements in prayer have therapeutic aspects of sports and acupuncture. According to reflection and acupuncture reviews, every activity or stroke is very beneficial for physical health, stimulating the nerve nodes in the limbs. Meanwhile, meditative and suggestive reading is beneficial for one's mental and spiritual health (A. Rahman & Muthahhri, 2007).

The prayers performed by community members average 114 cycles after taking a repentant bath until evening. This is tiring at first but after getting used to it, people will have a peaceful life. *Dhikr* is the main practice in TQN which has enormous benefits in efforts to cleanse the soul. The words *Lallahailallah* are spoken aloud accompanied by body movements that refer to the guidance of the *murshid*. Also, it is recited silently (*khafi*) which must be continuously practiced by every individual in every condition in daily life. *Dhikr* is a form of one's commitment always to chant and remember Allah, instilling awareness that there is no God but Allah. In the hadith it is mentioned the benefits of remembrance, "Verily for everything, there is a means



of cleaning, and actually cleaning the heart (soul) is a remembrance of Allah. And nothing can save from Allah's punishment more than *dhikrullah* (HR. Baihaqi). The practice of loud memory is usually done between two prayer times or after the entire series of prayers is finished (Alhamuddin, 2016).

The next step is the night prayer or midnight prayer as a method of purifying the soul implementation *tahajjud* is emphasized to give more self-cleaning effects and various psychological benefits. The habit of night prayer has multiple purposes, as one-third of the night is believed to be the right time to pray to Allah, patients are ordered to pray and ask for smoothness in the rehabilitation process. It is also hoped that whispering remembrance can trigger community members always to remember and carry out a series of worship starting from waking up (Chaer, 2014).

The following procedure is fasting, which is another essential practice of *inabah*. Fasting has a very important value in cleansing the soul because refraining from eating, drinking, and having sex as the main act of fasting improves the quality of the soul and weakens the power of animal passions and human primitive potential (Dara Aisyah et al., 2013). Fasting, obligatory and *sunnah*, can suppress human nature and nourish the body and soul. The fasting schedule is on Mondays and Thursdays every week and three days in the middle of the Hijri month (Islamic calendar) (Wills, 2007). In addition, the habit of fasting can make participants rethink every activity they will do for fear of ruining the reward of their fast. Fasting has various other psychological benefits, it is also very useful for physical or psychosomatic health, such as creating healthy and stomach acid-base balance, high blood pressure, and controlling cholesterol.

An interviewee says:

"Activities usually start at 02.00 when participants are required to get up to take a repentant bath guided by the head of the *inabah* institution. After the procession is over, they are also required to perform *sunnah* as much as 33 cycles before remembrance at least 165 times until 4.00. When the call to prayer resounds, they pray again before the Fajr prayer and continue with remembrance and *completing* a few verses and prayers. Religious activities in the form of prayers and remembrance which start from early in the morning until it finishes at around 21.30 WIB are carried out continuously every day so that members are accustomed to worship and are expected to always remember Allah in all their activities. TQN remembrance and charity are also believed to be the right method of rehabilitation for drug addicts and mental therapy because the healing system based on Islam Nusantara is following the culture of the Indonesian people." (Agus, Interview, July 2022).

### Effectiveness and Evaluation of Therapy

Evaluation therapy treatment attempts to determine the achievement of the goals of the prescribed healing process and coaching process. The basic principle that must always be considered and upheld to assess the *inabah* is the principle of wholeness, both in terms of understanding the material that has been given (cognitive), aspects of appreciation (affective), and practice (psychomotor), and behavior related to motivation or encouragement. (cognitive) of *inabah* evaluation (Kahfi & Rosiana, 2013).

*Inabah* is one of the spiritual approaches used to cure drug addicts. It is believed that drug addicts get into such a state due to a lack of inner peace, loss of heart and faith, and low level of *taqwa*. Sufism has proven to be very effective in educating the human soul, offering peace of mind, and filling a sense of emptiness in one's heart (Hidayati, 2017). Many Muslim scholars admit that understanding Sufism is essential to Islamic teachings. Sufism has given its spirit in all Islamic social and intellectual structures. This study also shows that the period of inpatient therapy has a positive relevance to reducing physical complaints and somatization symptoms. This follows Ina Nafisa's research (2010) which states that the *inabah* is quite effective and efficient in the process of self-awareness for alcoholics, with a success rate of 80% -92%. The main reason for this result is the practice of *talqin* and *dhikr*, which provides many psychological aspects that stand out, namely problem solving, catharsis (release of hidden emotions), eliminating anxiety, increasing self-control, and providing insight.

Many drug addicts, during and after rehabilitation, are not strong enough to face various life challenges. Eventually, an intense longing and desire (suggestion) arise to return to using drugs or relapse. In addition, temptation from the surrounding environment or peers who are primarily addicts also causes former addicts to potentially use drugs again (Shields et al., 2007). This shows that during the rehabilitation period and after the rehabilitation phase, it is difficult for drug addicts to defend themselves from drug use again. Relapse indicates that former drug users who have recovered are taking drugs regularly again. The relapse process is

caused by more loose behavior; in this case, the user feels satisfied by returning to using drugs when the situation or social habits are, without feeling that they have a severe problem. This behavior in popular psychology is called self-control. "Although the principles of assessment in *inabah* have been tried to be as strict as possible, some have returned to *inabah*. This is mainly because when they return to their old environment, friends who are still addicts encourage them to use drugs again." (Iwan, Interview, July 2022).

Another factor that plays an important role is self-awareness. The awareness of patients who are undergoing inpatient therapy apart from the effectiveness of the treatment itself returns to the individual's motivation, because this is related to what he thinks and feels (cognitive and affective processes) and what he does (psychomotor) (Aini, 2015). This is due to whether it will remain in its original state before being given therapy or will it change after being given treatment. Individuals with higher levels of religiosity tend to have higher levels of commitment. Thus, the religiosity program functions as a positive resource. In programs where the patient as a whole views religion as an essential resource for enhancing recovery, an individual's level of personal religiosity can be an effective resource for increasing retention (Apanovitch, 1997). Hence, some of the patients who were about to leave the institution decided to study at the Suryalaya Islamic boarding school, and some were even entrusted with being teacher assistants there. This happened because former patients felt TQN enlightened their lives so they wanted to focus on worshipping God and also be helpful to society.

### Final Goals of Inabah Therapy

The rehabilitation program for drug addicts through a religious and spiritual approach provides some enlightenment in solving drug problems. Various religions have their way of doing this treatment, especially in Islam; this treatment is based on the Al-Qur'an and Hadith. This is because; Islamic rehabilitation therapy aims to form a perfect human being (*kamil*) who is balanced in terms of physical, intellectual and human needs (Bruinessen, 2000). *Inabah* therapy delivered by Abah Anom with the Qadiriyyah Naqsyabandiyah Order (TQN) is a method of healing psychological medicine and healing physical, mental, psychological, and spiritual diseases with religious practices and also using the theory of Sufism as a method of healing. This method covers many aspects of life, both related to understanding and action, where Sufism, especially *tarekat*, is very influential in the process of returning to the purity of heart and peace of life for those who practice it (M. Van Bruinessen & Howell, 2007).

In general, the healing method of Sufism is very effective and useful in increasing concentration, reducing stress, releasing anxiety and thoughts, increasing awareness and insight, restoring the balance of magnetic resonance and self-defense, awakening the qualities of the human soul that have a positive impact on life such as love and compassion, patience, tolerance, forgiveness, satisfaction, sense of responsibility, peace and harmony that bring happiness to themselves and others around them (Widodo, 2000). What is no less important is teaching to act against desires (*mujahadah*) by practice (*riyadah*) and diligent self- (*muhasabah*), broad-minded and moderate life that is not trapped by lust. So, after the patient leaves PP Suryalaya, a person can be proportional and wise in the world, have a calm and balanced soul, live a more active, optimistic and loyal life and not be easily tempted to do bad things again (Widarda, 2020). An interviewee says, "People also think a miracle will be obtained after the therapy. This, according to them, occurs in their social life or their friends. They think God is showing love when they try to improve their therapy practice. Getting a better quality of life or being given a job easily are common and reliable examples of what they will get when they leave the *inabah* institution." (Andi, Interview, July 2022).

### CONCLUSION

The actualization of religion in life by creating effective and efficient methods, especially in providing alternative therapies, is the key to *inabah*. *Inabah* shows the application of religious teachings which are actually nothing new in Islam, namely the teachings of the Prophet Muhammad *inabah* therapy is to provide treatment to drug addicts who contribute to their rehabilitation by touching their feelings with Islamic teachings through the practice of TQN. Therapy starts from the main activity; repentance baths, prayers, remembrance, and fasting, as well as other supporting facilities such as reading the Qur'an, reciting the Koran, and studying fiqh, monotheism, morals, and tasawuf. These practices are carried out simultaneously and continuously until the patient's awareness grows along with the frequency of inpatient therapy. The result of therapy is that the patient can return to the right path, increase faith and piety, deepen religion more deeply, and return to the social environment with the stronghold of faith to stay away from prohibited things by religion.

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