



REHABILITATION OF DRUGS ABUSE VICTIMS THROUGH ISLAMIC PSYCHOTHERAPY APPROACH AT IPWL D'WIN FOUNDATION BANGKA BELITUNG

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Abstract

Islamic psychotherapy is an attempt to help heal and treat clients through the emotional and spiritual aspects of a person in an Islamic way and does not contradictor conflict with Islamic religious teachings which are based on the guidance of the Qur'an and the Hadith. The purpose of this study is to find out how successful Islamic psychotherapy is for clients in drug abuse rehabilitation at IPWL D'WIN Foundation Bangka Belitung. This study used a theory of Meisil B Wulur, Nazaruddin, and Jumanah that the forms of Islamic psychotherapy activities include ablution, salah, reading the Qur'an, dhikr, dua, fasting, zakat, and teachings about the religious basic knowledge. This study is field research using a descriptive qualitative approach. Based on the results of the study, it can be concluded that the success of Islamic psychotherapy for clients in IPWL D'WIN Foundation rehabilitation is carried out through providing deepening, appreciation, and religious practice that can grow and increase the spiritual strength of drug addict clients so that they can recover and be healthy again and can minimize re-engagement in drug abuse.

Keywords: *Islamic Psychotherapy, Rehabilitation, Drugs*

Abstrak

Psikoterapi Islam adalah upaya membantu penyembuhan dan pengobatan klien melalui aspek emosional dan spiritual seseorang secara Islami dan tidak bertentangan atau bertentangan dengan ajaran agama Islam yang berpedoman pada tuntunan Al-Qur'an dan Hadits. Tujuan dari penelitian ini adalah untuk mengetahui seberapa sukses psikoterapi Islam pada klien dalam rehabilitasi penyalahgunaan narkoba di Yayasan IPWL D'WIN Bangka Belitung. Teori yang digunakan dalam penelitian ini adalah teori Meisil B Wulur, Nazaruddin dan Jumanah, bahwa bentuk kegiatan psikoterapi Islam yaitu wudhu, shalat, membaca al-Qur'an, dzikir dan membaca Do'a, puasa, zakat, serta pengajaran tentang pengetahuan dasar keagamaan. Penelitian ini merupakan jenis penelitian field research, dengan menggunakan pendekatan kualitatif deskriptif. Berdasarkan hasil penelitian dapat disimpulkan bahwa keberhasilan psikoterapi Islam bagi klien di rehabilitasi Yayasan IPWL D'WIN dilakukan melalui pemberian pendalaman, penghayatan, dan amalan keagamaan yang dapat menumbuhkan dan meningkatkan kekuatan spiritual pecandu narkoba, agar dapat sembuh dan sehat kembali serta dapat meminimalisir kembali terlibat dalam penyalahgunaan narkoba.

Kata Kunci: *Psikoterapi Islam, Rehabilitasi, Narkoba*



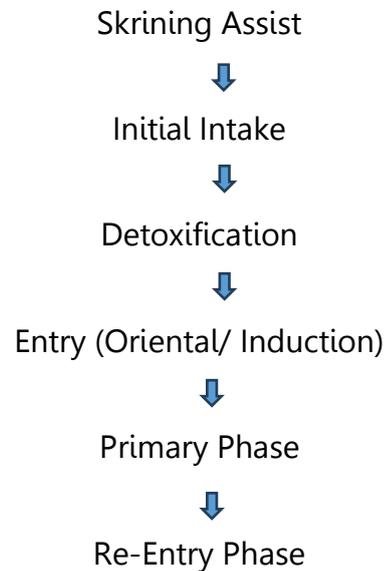
INTRODUCTION

Rehabilitation of victims of drug abuse Recipient Agency Obligatory Report (IPWL) Dharma Wahyu Insani Foundation (D'WIN Foundation) Bangka Belitung is a social welfare foundation specifically for victims of narcotics, alcohol, psychotropic and other addictive substances (drugs) abuse, based in Palembang, South Sumatra. IPWL D'WIN Foundation is located at Jl. Pahlawan 12 Petaling Banjar Village, Mendo Barat District, Bangka Regency, Bangka Belitung Islands Province. It has been formed since 2017.

IPWL Rehabilitation D'WIN Foundation is a non-profit social organization engaged in non-formal education. Non-formal education is community-based or out-of-school education which has a very important influence on the intellectual life of the nation. The programs relate to the development of the talents and interests of each person or individual (Haerullah, 2020).

The learning facilities and activity programs in the IPWL D'WIN Foundation Rehabilitation are very adequate, such as learning programs related to the dangers of addiction, Cognitive Behavior Therapy (CBT), Motivation Interviewing (MI), Telepotic Community (TC), Individual Counseling, Group Counseling, Medical Check Up, and Psychoreligious Activities (Islamic Psychotherapy).

Rehabilitation Steps IPWL D'WIN Foundation Bangka Belitung



Islamic psychotherapy activities in the IPWL D'WIN Foundation Rehabilitation are religious activities in the form of congregational prayers, reading the Qur'an, dhikr, and religious learning delivered by religious teachers to clients once or twice a week.

Religious learning activities can also be referred to as *majlis ta'lim* activities which are a *da'wah* institution that organizes non-formal religious education with unstructured study time. The participants are called *jama'ah* which aims to increase faith, piety to Allah, noble character of clients and to manifest mercy to the universe. Non-formal education through teaching about religion is expected to provide a solution to the problems faced by the people so its role as a means of fostering the people is very important (Darlis, 2017).

In this regard, the rehabilitation of IPWL D'WIN Foundation applies an Islamic psychotherapy approach in which Islamic psychotherapy is a therapy which uses various means to get



closer to God. This is the same as religious therapy that uses religious factors, religious ritual activities, such as prayer, religious lectures, book study, and others.

Islamic psychotherapy can be interpreted as an effort that can help heal and treat clients through the emotional and spiritual aspects of a person using an Islamic way and not contradicting the teachings of Islam. The way that is done through the Islamic method is a medium of *da'wah* in carrying out Islamic teachings (B Wulur, 2015). This can be seen in several religious teachers who play an active role in providing and sharing their religious knowledge with clients at the IPWL D'WIN Foundation Bangka Belitung rehabilitation.

Activities in Islamic psychotherapy (psycho-religious) for victims of drug abuse include worship, salah, dhikr, recitation, religious interactive discussions, and library studies. Islamic psychotherapy (psycho-religious) contains spiritual elements that can strengthen clients' hope and self-confidence and increase immunity to speed up the healing process. (Rivaldi et al., 2020)

Basically, Islamic psychotherapy is the process of treating and healing a disease such as a person's mental, moral, spiritual and physical illness by referring to the contents of the Qur'an and the statements of the Prophet Muhammad through his sunnah. This is explained in Q.S Al-Isra' verse 82 as follows:

وَنُذِرُّ لِمَنْ أَلْفَقْنَا مَا هُوَ
شِفَاءٌ لِّلْمُؤْمِنِينَ ۗ وَلَا
يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا

"It means: And we send down of the Qur'an that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss."

Islamic Psychotherapy Approach

The definition of Islamic psychotherapy comes from three main words. Psycho means soul or psychic, therapy means healing, and Islam means safety. Psychotherapy is a treatment and healing process through a psychological approach. The term psychotherapy encompasses various techniques to help a person overcome psychological or emotional disorders by changing one's thoughts, feelings, and behavior so that the person can develop oneself (Wulur, 2015).

Islamic psychotherapy can be interpreted as an effort to heal and treat clients through the emotional and spiritual aspects of a person in Islamic ways that do not contradict Islamic teachings (Wulur, 2015). This is the same as Hamdani Bakran Adz Dzaky who stated that Islamic psychotherapy is the process of treating and healing a mental, spiritual, moral, or physical illness through the guidance of the Qur'an and the Hadith of the Prophet Muhammad (Khoirunnisa, 2020).

Islamic psychotherapy can be stated as one of the solutions to minimize what occurs in society. According to Anshori, Islamic psychotherapy is an effort to heal the human soul (*nafs*) spiritually based on the guidance of the Qur'an and al-Hadith. Meanwhile, according to Rachmat, Islamic psychotherapy is a process of treating and healing a mental, spiritual, moral, or physical illness by referring to the explanation of the Qur'an and the statement of the Prophet Muhammad through his

sunnah (Rachmat, 2022).

Islamic psychotherapy believes that faith and closeness to Allah is a very significant forces for one's psychological problems. Islamic psychotherapy is also based on the use of a person's mind or reason and a real effort to improve oneself so that it cannot only free individuals from illness but also improve a person's mental quality for the better (Nida Restiani, 2020).

Islamic psychotherapy, especially what is explained in the Qur'an and the Hadith, can be applied and is most likely to be cured for Muslims who believe in the truth of the Qur'an and the Hadith (Farmawati, 2021).

The difference between Western psychotherapy and Islamic psychotherapy is the method used in treating patients. There are several forms of psychotherapy in Islam: (Nida Restiani, 2020).

1. Psychotherapy with faith and a sense of security. Faith in Allah is the most important and extraordinary thing for Muslims. Believing in Allah can cure mental illness, create feelings of security, and can protect oneself from all forms of depression which are the cause of mental illness (Restiani, 2020).
2. Psychotherapy with worship such as salah, zakat, fasting, remembrance, and reading the Quran. Carrying out the worship ordered by Allah is one way to erase sins and strengthen the servant's bond with his God. Therefore, there will be a sense of hope from a servant to Allah to forgive all his sins and heal all the illnesses he suffers (Restiani, 2020).
3. Psychotherapy with *maqomat al-*

ahwal,

namely repentance, patience, pleasure, trust, sincerity, *mahabbah*, and so on. The maqom level is expected to purify a person so Allah will automatically heal his illness (Restiani, 2020).

The goals of Islamic psychotherapy are as follows:

1. Helping people to gain physical and spiritual health.
2. Delivering humans to construction changes in personality and work ethic
3. Exploring and developing the potential of essential resources
4. Bringing people to know, love, and meet the essence, identity, and self-image of God.
5. Improving the quality of faith, Islam, sincerity, and monotheism in daily life (Restiani, 2020).

The functions of Islamic Psychotherapy are as follows:

1. Understanding Function. Providing understanding to humans and their problems in living life and how to find solutions to these problems in a good, right, and holy manner.
2. Control Function. Providing potential that can direct the activities of every servant of God so that they are maintained under His control and supervision.
3. Predictions Function. Conducting future analysis of all events, incidents, and developments.
4. Educational Function. Improving the quality of human resources from those who do not know to know, from bad to good, and so on (Restiani, 2020).

According to Meisil B Wulur, the forms of Islamic Psychotherapy are as follows:

1. Ablution

Ablution means clean, beautiful, and good. Ablution is washing, draining, and cleaning every part of the ablution body parts to remove small impurities in water. Ablution can be interpreted as an activity of washing certain body parts using water as determined by Shariah. It is a preparation of every Muslim before praying to Allah. The body parts of ablution include the face, hands, head or hair, and both feet (Akrom, 2010).

Ablution has extraordinary wisdom if it is done seriously according to the guidance of the Prophet. Ablution practice is a gate to other practices, both obligatory practices and *sunnah* such as salah, reading the Qur'an, and others which include worship if it is preceded by ablution. Ablution also determines whether a practice is legal or not (Kardjono, 2009). The direct effects that a person can feel after doing ablution are physical and spiritual cleanliness and purity, cleanliness of soul and mind, protection from the main enemy of humans, namely Satan, can erase sins, and many others (Kardjono, 2009).

Akrom stated the something that ablution is a spiritual mind preparation medium before someone does praying. Experts also mentioned that ablution can be a treatment and healing therapy. Ablution can stimulate five senses, namely the mouth, nose, eyes, ears, and skin (skin of face, hands, and feet). Ablution also can be a means of eradicating sins and an antidote to the temptations of the accursed Satan (Akrom, 2010).

2. Prayer

Prayer is an activity that must be carried out as a method of self-awareness, both obligatory and sunnah prayers (Abdurrahman, 2015). Prayer in a simple way means request. Meanwhile, according to Shariah, it means to face the soul and body to God seriously or is often called solemnly. This is carried out as a sign of a servant's devotion to His Lord, which begins with *takbir* and ends with *salam*, as predetermined methods and conditions (Rasjid, 2012).

If a person prays earnestly, then his whole mind will be detached from all the affairs of the world that make his soul restless. The peace of heart and soul that is produced after performing the prayer has an important therapeutic effect in reducing the nervous tension that arises due to problems that arise in everyday life and can reduce the anxiety experienced by some people. According to Haryanto, prayer contains psychological aspects that can develop a healthy mentality, namely as follows (Yusuf, 2018) :

- a. The aspect of the sport. It means the prayer movements from *takbiratul- ihram* to *salam* can affect on physical and spiritual health.
- b. The aspects of muscle relaxation. Prayer can reduce anxiety and insomnia, reduce hyperactivity in children, and reduce pain tolerance.
- c. The relaxation aspect of sensory awareness. When a person prays, it is as if he is facing Allah directly without any intermediaries. He lives and understands every reading. His memory was only directed to Allah.
- d. The aspect of meditation. Praying has an effect like high-level



- meditation or yoga when done correctly and solemnly.
- e. The aspects of autosuggestion. This is an attempt made to guide oneself personally as a series of utterances spoken during praying.
 - f. The aspects of recognition and connecting (catharsis). Prayer is a means used by humans to be able to connect and communicate with Allah.
 - g. Means of personality formation. By performing prayers, humans will have a disciplined attitude, love cleanliness and peace, and have a good personality.
 - h. Hydrotherapy. Before performing the prayer, one must first perform ablution. Ablution can provide a refreshing effect, cleanse the body, and restore energy.

Praying and its implications for the interests of human life are not just theoretical, but the meaning is so deep that it is indeed born from spiritual experience whose benefits can be felt. There is some evidence of the benefits of salah therapy, as follows (Abdurrahman, 2015):

- a. Praying strengthens the belief in the human or client's heart in the existence and love of God, so the qualities of gentleness and compassion can grow in that person.
- b. Praying deepens the sense of trust in the truth that a person believes in, and it can make all his deeds to be able to improve himself and others.
- c. Praying guides humans to be able to actualize their nature and to cultivate goodness in a high moral space.
- d. Praying purifies the heart, clears the mind, and calms the soul.
- e. Praying maintains the psychological elements of

humans to maintain benefits and protect themselves from negative impulses (Abdurrahman, 2015).

3. Reading the Qur'an

Reading the Qur'an is a therapy for healing and a solution to physical, spiritual, and social illness for Muslims. Listening to or reading the holy Qur'an scientifically can have a calming effect, increase relaxation, and eliminate one's physical and mental negative disturbances. It has a positive effect on mood and memory, diverts negative thoughts, and reduces depression. (Rivaldi et al., 2020).

Reading the Qur'an by understanding its meaning and purpose helps the person to get instructions in life that lead to a safe, comfortable, and prosperous life, both related to personal and social life.

Al Qadhi has conducted research which was a long and serious study that he conducted at the Florida Great Clinic, United States. This research has succeeded in proving that just by listening to the recitation of the verses of the Qur'an, a Muslim, whether they speak Arabic or not, can feel enormous physiological changes. In this study, it was concluded that reading the Qur'an had a major effect of up to 97% in producing peace of mind and healing disease (Wulur, 2015).

4. Dhikr dan Dua

Dhikr and dua are a series that cannot be separated because dhikr and dua can be interpreted as having the same goal, namely remembering and asking Allah. Dhikr in Arabic means remembering, while according to the shariah understanding, it is remembering Allah together closer to Him and always asking for forgiveness for any mistakes (Wulur, 2015).

Dhikr is Allah's order so that humans avoid arrogant attitudes. As in the word of Allah in the Qur'an:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اذْكُرُوا اللَّهَ
ذِكْرًا كَثِيرًا

"It means: O ye who believe! Remember Allah with much remembrance (QS. Al-Ahzab: 41)". (Kemenag RI, 2014)

Dhikr is a very powerful method in terms of getting closer to Allah. With dhikr, all devils move away from the humans. Dhikr can provide inner experience and fill the spiritual with Tawheed sentences so that the heart contains the name of Allah and gets pleasure and inner peace (Andreas, 2017). According to Ibnu Abbas R.A., dhikr is a concept, place, or means for people to remember Allah when they are not praying. The specific purpose of dhikr is to glorify Allah as a servant who is always grateful to Allah. The body will be healthier with dhikr. Dhikr can also treat various diseases with the ruqyah method and can prevent humans from the dangers of lust (Akbar & Rahayu, 2021).

According to Rizki Joko Sukmono, dhikr activities can realize self-actualization and creativity, as follows: (Yusuf, 2018)

- a. Dhikr can produce a change. This is stated in the Personal Orientation Inventory which explains that there are three factors related to being independent and creative, namely effective maturity, an integrative and enterprising perspective, and tenacity.
- b. Dhikr can understand a connection between the nature of experiences and psychological health.
- c. Dhikr is capable and has medicinal value.
- d. Dhikr can cure alcohol and drug

addiction and can reduce anxiety, nervousness, and negative emotions.

- e. Dhikr can increase hope, confidence, and achievement.
- f. Dhikr can change psychologically to be positive. It can reduce anxiety, aggression, and depression. It can cause other psychological impacts, such as stable emotional control, more confidence, being extroverted, and being creative.

5. Fasting

Fasting in the Qur'an and Hadith is called *ash-shiyam* or *ash-shaum*. It means to refrain from something. According to Islamic terminology, fasting is abstaining from eating, drinking, sexual intercourse, and everything that cancels it, from sunrise to sunset, with the intention of Allah. Fasting is one of the pillars of Islam which is carried out by Muslims around the world (Sumaji & Zuhdi, 2008).

Allan and Cott collected the results of research and observations of scientists from various countries regarding the wisdom of fasting in a book "Why Fast", as follows:

- a. To feel better physically and mentally
- b. To look and feel younger
- c. To lower blood pressure and cholesterol levels
- d. To get more out of sex
- e. To let body health itself
- f. To relieve tension
- g. To sharpen the senses
- h. To gain control of oneself
- i. To slow to aging process (Wulur, 2015).

One of the benefits of fasting for physical health is that it can be a therapy for healing diseases. Doctors and health experts from various developed countries have succeeded

in proving these facts. Therefore, they suggest to many patients to be able to cure the disease they are experiencing. Doctors and non-Muslim health experts such as Delore recommended patients participate in fasting together with Muslims. Doctor Abdul Aziz Ismail from Egypt also said that fasting can be used as an effort to prevent various diseases (Syarifuddin, 2003).

Fasting can minimize dependence on intoxicating substances which become a pile of diseases. If fasting is carried out sincerely, addictive substances will be reduced and gradually disappear. Carrying out fasting can cleanse toxins in the body. Not only that, fasting can normalize blood circulation, accelerate cell regeneration, and increase endurance (Rivaldi et al., 2020).

Fasting has a significant role in overcoming the problem of drug addiction and can reduce the negative effects it causes when an addict can get used to reducing the dose of consumption gradually. Fasting can make an addict more patient and avoid consuming addictive substances. Not only that, fasting can also reduce the body's dependence on drugs, and replace them with natural substances secreted by the brain (Japarudin, 2018).

6. Zakat

Zakat comes from the Arabic word which means holy. This leads to an action to donate his wealth to clean up his wealth. Zakat is a collection of assets provided and distributed to those who are entitled to receive it (Rosyad, 2021).

According to Shihab, zakat is a way to foster economic psychological quality, including the emergence of a sense of peace and inner satisfaction of a *muzakki* (zakat

giver). Therefore, it is not only *mustahik* (zakat recipients) who feel contentment and inner peace but *muzakki* feel it too (Rosyad, 2021).

Zakat can enhance a Muslim's instinctive relationship with the poor and needy, instill a sense of duty towards them, and encourage them to make them happy. Not only that, zakat can encourage a Muslim to love others and free them from selfishness, stinginess, and greed (Rosyad, 2021).

Carrying out or doing zakat has the following benefits:

- a. Feeling the peace of heart so life in this world is focused on goodness.
- b. Feeling more enthusiasm in carrying out positive value activities.
- c. Feeling the closeness with Allah and keep trying to improve yourself in a better direction.
- d. Growing a sense of sensitivity towards the surrounding environment based on love and compassion with fellow Muslims.
- e. Always feeling grateful, enough, so it is not easy to complain.
- f. Having a pattern of good relationships with others through the harmony of affection.
- g. Giving kindness or helping others whose essence will return to oneself.
- h. The kindness of charity will bring an unexpected miracle (Wulur, 2015).

Rivaldi mentioned that the Islamic psychotherapy approach (psycho-religious) is a therapy that uses methods to get closer to God, namely therapy that uses religious factors or religious ritual activities, such as prayer, dhikr, dua, studying the holy Qur'an, and religious lectures (Rivaldi et al., 2020).

In carrying out rehabilitation for



drug addicts, a rehabilitation center can also carry out Islamic education activities as a therapy. One of them is the teaching of basic religious knowledge (Nazarudin & Jumanah, 2019). These activities have an important role in rehabilitation so the clients receive teaching about Islamic religious knowledge, including understanding procedures for worship and other Islamic knowledge. It is hoped that clients can carry out their worship properly and correctly, so that they can carry out various forms of Islamic psychotherapy activities that are implemented by rehabilitation centers.

Islamic psychotherapy activities contain spiritual elements that can strengthen hope and self-confidence in clients (victims of drug abuse). The religious spirituality they receive can restore and strengthen their self-confidence, faith, and hope. With that, the clients' immunity will increase so it can speed up the healing process (Rivaldi et al., 2020).

METHOD

This research is qualitative research using descriptive methods. The object of this research is the Rehabilitation of Drug Abuse Recipient Agencies Obligatory Report (IPWL) Dharma Wahyu Insani Foundation (D'WIN Foundation). The subjects of this study were clients (drug abuse victims),

rehabilitation, administrators, and religious teachers. The data sources used are primary and secondary. Data collection was done through observation, interviews, and documentation. The data analysis techniques in this study were data reduction, data display, and conclusion drawing or verification.

This study took 6 months from November 2022 to May 2023.

RESULT AND DISCUSSION

Islamic psychotherapy is one of the programs in the rehabilitation of IPWL D'WIN Foundation Bangka Belitung. Islamic psychotherapy is a very important, primary, and mandatory approach to rehabilitation. Without Islamic psychotherapy activities, other activities or programs will not run smoothly and perfectly and result in a slow recovery process for victims of drug abuse. The religious session is the name of a rehabilitation program which is the same as Islamic psychotherapy (psycho-religious) which focuses on the clients' self-approach to His God, Allah.

Islamic psychotherapy is considered important for the rehabilitation of IPWL D'WIN Foundation because this is in line with Irfangi who stated that psycho-religious is a process of healing mental, moral, spiritual, and physical illness for victims of drug abuse with guidance from Allah, Prophets, Messengers and His Heirs (Irfangi, 2017).

Islamic psychotherapy can be said to be a strong foundation of a rehabilitation program. Like a building that collapses and is not last long if the foundation is weak or even non-existent. If the rehabilitation center does not have religious activities or Islamic psychotherapy, the program inside can be said to be imperfect. It can be interpreted that Islamic psychotherapy activities are mandatory for rehabilitation.

In this regard, one of the ways to eradicate drugs is to carry out a religious approach. Religion is used



as a fortress of protection not to destroy themselves in the present or the future (Nazarudin & Jumanah, 2019).

Religious sessions or Islamic psychotherapy are related to the influence of religion on an individual's behavior. This is because the way of thinking, behaving, and interacting cannot be decided and separated from beliefs. Trust or belief always enters the personal realm of every individual human being.

Islamic Psychotherapy activities at the IPWL D'WIN Foundation rehabilitation have been carried out quite well. Activities in rehabilitation do not run smoothly if religious activities or Islamic psychotherapy do not work or do not exist at all because someone who knows and understands religion will not feel chaos in life. Vice versa, if a person does not know and does not understand his religion, his life will be full of problems.

In the rehabilitation of the IPWL D'WIN Foundation, there are several religious activities (Islamic psychotherapy), namely prayer, collective dhikr, reading the holy Qur'an, and teaching activities on basic religious knowledge such as providing material on fiqh, monotheism, tajwid, material about dhikr, and ethical behavior.

Psychoreligious activities contain spiritual elements that can strengthen hope and self-confidence in clients. The religious and spiritual activities they receive can restore and strengthen their self-confidence, faith, and hope. Therefore, the clients' immunity will increase and can speed up their healing process (Rivaldi et al., 2020).

The purpose of Islamic

psychotherapy is so that clients or victims of drug abuse can recover and be healthy. Based on the description of the findings, the clients feel a positive impact from the implementation of Islamic psychotherapy activities for clients in the IPWL D'WIN Foundation Bangka Belitung rehabilitation as follows:

1. Teaching Basic Religious Knowledge

Why is this basic religious knowledge considered to be important and included as a part of Islamic psychotherapy? This question was answered when the researchers conducted the research at IPWL D'WIN Foundation, Bangka Belitung. Not all clients have already studied religious materials such as Fiqh, Tawheed, Tajweed, Dhikr, and ethics in daily behavior. Many of them started to study and learn about them at IPWL D'WIN Foundation. This is why this rehabilitation center applies activities related to basic religious knowledge that all clients can understand the material as a whole. The main goal is that clients who have participated in religious teaching activities will gain knowledge about their religion, so they can carry out Islamic psychotherapy activities maximally. It is hoped that they can provide healing for victims of drug abuse.

2. Prayer

If a person prays earnestly, his whole mind will be detached from all world affairs that make his soul restless. The peace of heart and soul that is produced after performing the prayer has a very important positive impact on reducing the nervous tension that arises in everyday life or for victims of drug abuse.

Prayer and its implications for



the benefit of human life are not just a theory, but the meaning is so deep that it can grow from spiritual experiences that can be felt.

As Abdurrahman said, the proof of the benefits of prayer therapy is to strengthen belief in the human or clients' heart in the existence and love of God, so the nature of tenderness and compassion emerges in a person. Not only that, but other benefits are also being able to purify the heart, clear the mind, calm the soul, and maintain the psychological elements of humans to maintain benefits and protect themselves from negative impulses (Abdurrahman, 2015).

According to several clients at the IPWL D'WIN Foundation rehabilitation who have explained in the description of research findings, they feel their hearts, souls, and minds become cleaner and calmer when they pray. They feel the problems they feel can be reduced or resolved. Therefore, it can be interpreted that prayer is worship with such a deep meaning that clients can feel the good and positive effects of one of the activities of Islamic psychotherapy.

3. Reading the Qur'an

Based on research findings, clients feel their hearts and minds become calmer after reading or listening to the Qur'an. They feel anxiety, emotions, and all kinds of problems can be reduced or resolved. Therefore, therapy by reading the Qur'an or listening to it can be used as a very important psycho-religious activity for victims of drug abuse. With these activities, the clients are expected to recover and get healing.

This is in line with Muhammad Rivaldi who stated that reading the

Qur'an is a therapy for Muslims for healing and can be a solution to physical, spiritual, and social illness. Listening to or reading it scientifically can have a calming effect, increase relaxation, eliminate negative physical and mental disturbances, and have a positive effect on mood (Rivaldi et al., 2020).

4. Dhikr

The clients feel that their heart becomes calmer, more peaceful, and peaceful when they do dhikr. Their minds become more positive. They also feel the anxiety disappear and their emotions lessen.

As stated by Andreas dhikr is a very powerful method of getting closer to Allah. All demons will stay away from humans. Dhikr can provide inner experience. Dhikr can fill a person's spirituality with Tawheed sentences so that the heart always contains the name of Allah to obtain pleasure and inner peace (Andreas, 2017).

According to Sukmono, dhikr activities can produce a change, have medicinal value, can heal from alcohol and drug addiction, and can reduce anxiety, nervousness, and negative emotions. Not only that, but dhikr can also increase hope, confidence, and achievement. It can reduce anxiety, stabilize emotional mastery, and make people more self-confident, extroverted, and creative (Yusuf, 2018).

From some of the positive points felt by clients when carrying out Islamic psychotherapy activities, it can be interpreted that religious activities are very influential and play an important role in the rehabilitation process for drug addicts whose main goal is healing. From the results of an analysis of Islamic psychotherapy



carried out by clients at the IPWL D'WIN Foundation Bangka Belitung rehabilitation, it can be said that clients feel various positive effects and impacts that can provide healing or health for themselves.

Deepening, appreciation, and religious practice will grow and increase the spiritual strength of drug addict clients so that they are expected to be able to minimize their involvement in drug abuse again. (Zubaidah, 2011) The source of the problem that exists and arises in a drug addict is a result of spiritual needs not being met. Because of this, many are involved in the use of drugs that are strictly prohibited.

CONCLUSION

Based on the results of the research and discussion above, it can be concluded that the success of Islamic psychotherapy for clients in drug abuse rehabilitation at IPWL D'WIN Foundation Bangka Belitung is by providing deepening, appreciation, and religious practice that can grow and increase the spiritual strength of drug addict clients, so they can recover and be healthy again and able to minimize their involvement in drug abuse again.

This can be seen from the positive impact that the clients get in carrying out psycho-religious activities. Their emotions become more stable. Anxiety can be reduced. The heart and mind become calmer and more serene. They become more polite and independent. Their problems can be reduced or resolved. The way to communicate is getting better and clients feel their life is getting better.

From several positive points

felt by clients when carrying out Islamic psychotherapy activities, it can be interpreted that religious activities are very influential and play an important role in the rehabilitation process for the IPWL D'WIN Foundation Bangka Belitung.

Special rooms or places are needed for Islamic psychotherapy activities such as a mosque for salah, dhikr, and reading the Qur'an. A special room for learning religious knowledge is important. The new clients should be separated from the clients who have been rehabilitated longer so the religious teachers can prepare different materials for clients based on their period of rehabilitation to avoid boredom.

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