



Methods of therapy and rehabilitation of drug victims in Bidayatussalikin Islamic Boarding School

Deny Setiawan Wayoi 

Universitas Negeri Yogyakarta, Indonesia.

* Corresponding Author. E-mail: denysetiawanwayoi@uny.ac.id

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ABSTRACT

The abuse of narcotics, psychotropic substances, and addictive substances in Indonesia, especially in the Special Region of Yogyakarta (DIY), has reached an alarming level. According to data from the National Narcotics Agency (BNN), the number of cases and the seizure of narcotics evidence in DIY shows significant fluctuations each year, with the majority of abuse victims being male students aged 15-64 years. Bidayatussalikin Islamic Boarding School plays an important role in assisting teenagers who are victims of narcotics abuse in DIY. This research aims to identify the therapy and rehabilitation methods implemented by Bidayatussalikin Islamic Boarding School for these victims. The approach used is descriptive qualitative, involving musyrif, counselors, and students as research subjects. The results indicate that the Sufi approach, including *takhalli* (self-cleansing), *tahalli* (self-filling), and *tajalli* (self-control development), is applied as a therapy and rehabilitation method, and has proven to have a positive impact on former students who are victims of narcotics abuse, both physically, psychologically, and psychomotorically. This success is also supported by community participation and cooperation with government agencies. This research contributes by highlighting the importance of a spiritual approach in the rehabilitation of narcotics abuse victims and the role of Islamic boarding schools as effective rehabilitation centers.

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INTRODUCTION

Drug abuse, involving narcotics, psychotropic substances, and addictive substances (NAPZA), is one of the prevalent social deviance phenomena found in Indonesian society. According to the (United Nations Office on Drugs and Crime (UNODC), 2020), 35.6 million people worldwide suffer from drug addiction disorders, with industrialized countries contributing a higher number of drug users compared to developing nations. It is estimated that 284 million people, mainly men aged between 15-64 years, have used drugs in the past 12 months (United Nations Office on Drugs and Crime (UNODC), 2022). The high number of drug users globally indicates a serious problem related to drug abuse beyond its medical use. NAPZA refers to a group of compounds that have effects such as reducing consciousness, causing hallucinations, and stimulating sensations, and they generally carry a high risk of addiction for users (Hasni & Syukur, 2019). According to Sholihah (2015), drugs are substances that, when consumed, affect the body and brain, leading to physical, psychological, and social dysfunction due to habitual use, addiction, and dependency. The term "drugs" encompasses various types of substances that can cause addiction if used excessively.

In the fields of medicine, nursing, and scientific advancements, drugs hold significant medical value and functions for human health (United Nations Office on Drugs and Crime (UNODC), 2023). On the other hand, drugs can lead to addiction or dependency if used irresponsibly

(Humas BNN, 2019). According to the study by Gallant and Lukeman (2024), addictive substances like opioids are used as pain relievers or anesthetics before surgery; however, if used illegally (without a doctor’s prescription or medical supervision) and in excessive doses (overdose), they can cause death, as was the case in Toronto, United States, in 2019. Drug abuse occurs when individuals use various types of drugs regularly or occasionally without medical need, resulting in problems in physical health, mental well-being, and social functioning (Azmiyati, 2014). The following is data on drug abuse cases in Indonesia from 2009-2022, including types of drug evidence, graphs of drug case handling per year, and a map of the distribution of drug cases, as shown in Figure 1.

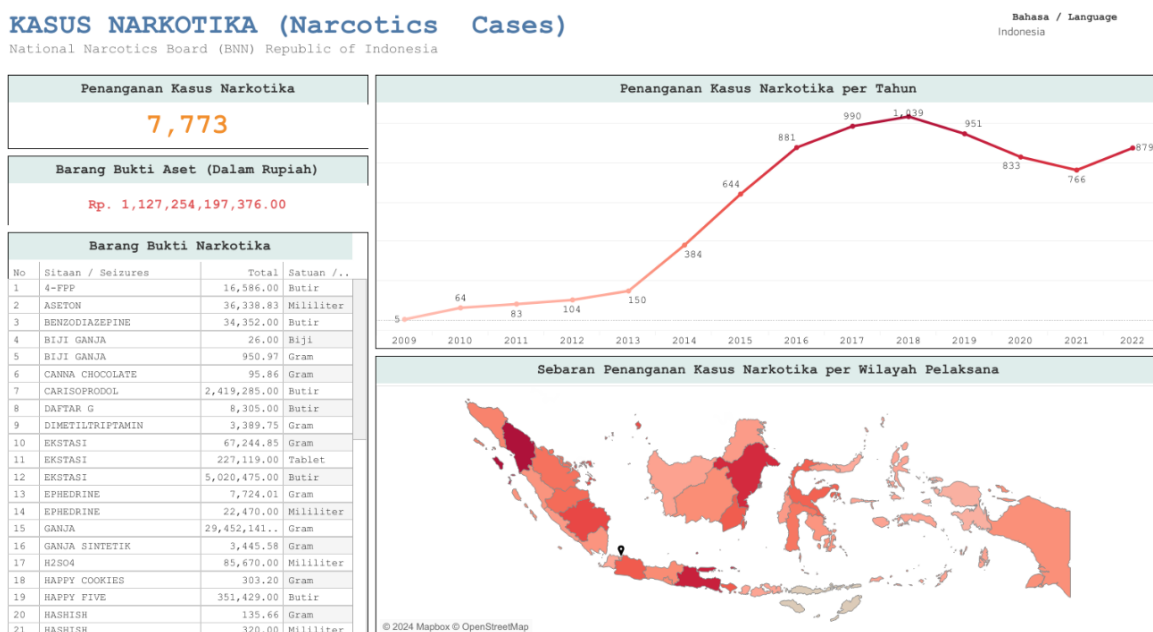


Figure 1. Number of Cases Handled and Arrests of Narcotics (Drug) Evidence in the Period 2009-2022 (Source: National Narcotics Agency of the Republic of Indonesia (2024))

The effects of drug abuse are highly complex, as they can impair social skills, personality, abstract thinking, norms violation, as well as physical disorders such as physical exhaustion, trembling, daytime sleepiness, and nighttime insomnia (Ariyanti & Maula, 2020). Drug users lose moral values and social skills that are typical of the general population. The physical manifestations are also evident, such as a thinner body, a pale and sallow face, sunken cheeks, blackened lips, and swelling and redness in the arms or hands affected by needle use, slurred speech, and more (Anghel et al., 2023). Additionally, the emotional state of drug users includes irritability and sadness, restlessness and anxiety, sometimes cheerfulness, moodiness, feelings of inferiority, and lack of confidence (Pirisinu et al., 2022).

Every country should have laws regulating the use of drugs, whether for medical (health) purposes or other objectives (Rouhani et al., 2024). The legislation in Indonesia that regulates drug use includes: (1) Law of the Republic of Indonesia Number 35 of 2009 on Narcotics; (2) Ministry of Health Regulation No. 9 of 2022 on Changes to Narcotic Classification; (3) Ministry of Health Regulation No. 5 of 2023 on Narcotics, Psychotropic Substances, and Pharmaceutical Precursors; (4) Food and Drug Monitoring Agency Regulation No. 1 of 2024 on Requirements and Procedures for Supervision Analysis Applications in the Import and Export of Narcotics, Psychotropic Substances, and Pharmaceutical Precursors; and so forth. The National Narcotics Agency of the Republic of Indonesia (BNN RI) is a Non-Ministerial Government Institution (LPNK) responsible for implementing state duties in the field of prevention, abuse, and illicit trafficking of narcotics, precursors, and other addictive substances except for tobacco and alcohol (President of the Republic of Indonesia, 2010).

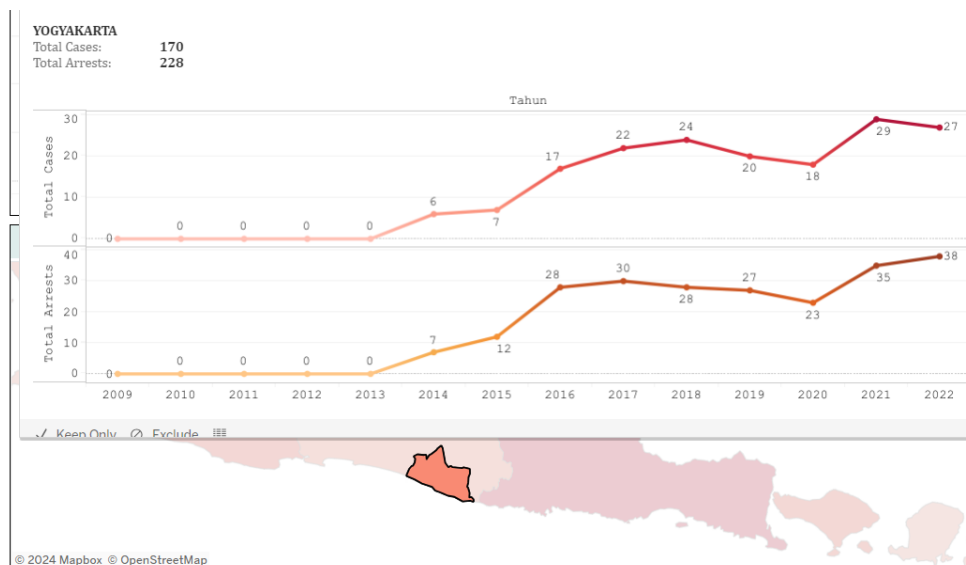


Figure 2. Total Cases and Arrests of Narcotics (Drug) Evidence in DIY Province in the Period 2009-2022 (National Narcotics Agency of the Republic of Indonesia, 2024)

The Special Region of Yogyakarta (DIY) is one of the provinces in Indonesia with a high prevalence of drug cases and arrests. This is evident from the data on drug abuse cases and the seizure of narcotics evidence in DIY from 2009-2022, which shows significant fluctuations. According to the study by (Putrayasa, 2021), drug users in DIY are predominantly male, with high school to university education, including students and university attendees. In 2023, the National Narcotics Agency of the Republic of Indonesia (BNN RI) continued efforts to achieve a Drug-Free Indonesia (Bersinar). BNN RI employed strategies of soft power, thoughtful power, challenging power, and collaboration, which have proven to reduce the rate of drug abuse from 1.95% to 1.73% in the past year (Humas BNN, 2023). However, the percentage of drug abuse still needs to be further reduced, including through the active involvement of all Indonesian citizens in the prevention and handling of drug (NAPZA) cases. The complexity of drug addiction issues among adolescents requires the involvement of various groups and individuals (Yani et al., 2022).

Preventive, repressive, and curative efforts to address drug abuse have been undertaken through various methods, such as medical, psychological, sociological, and legal/criminal approaches (Saelim et al., 2018). However, religious-based approaches that utilize the role of pesantren (Islamic boarding schools) as rehabilitation centers have not been extensively studied. Therefore, this study will employ an Islamic religious approach based on pesantren. Pesantren integrates Sufi values that promote tolerance, inclusivity, and respect for diversity, which are essential for character development (Islam & Yussof, 2024). The spiritual teachings of religious leaders, such as kiai and ustadz, serve as role models, guiding students towards noble character and moral integrity (Astika & Evisa, 2024).

Pondok Pesantren Bidayatussalikin is one such pesantren located on the slopes of Mount Merapi, Yogyakarta, focusing on addressing adolescent drug abuse victims and juvenile delinquency. Pondok Pesantren Bidayatussalikin is divided into two branches: Bidayatussalikin 1, located at Jl. Letkol Subadri Km. 4 Kantongan Kulon Rt. 06 Rw. 12 Triharjo Sleman Yogyakarta, and Bidayatussalikin 2, located in Dusun Turgo Tritis, Purwobinangun, Pakem, Sleman. "Bidayatussalikin" means those who seek to draw closer to Allah SWT by purifying their worship solely for Him. KH. Abdullah Deny Setiawan Wayoi S.E, M.PD, as the head of Pondok Pesantren Bidayatussalikin, hopes that every servant of Allah SWT can be enlightened and correct their hearts. From hearts that were once misguided due to ignorance of the knowledge of tawhid (monotheism), leading to deviations in faith and morals, they can become upright and possess noble morals to engage in all positive activities as an act of worship seeking only His approval (Lestari, 2015). This

study aims to further explore how Sufism methods, through the stages of *takhalli*, *tahalli*, and *tajalli*, are applied in the therapy and rehabilitation of drug abuse victims at Pondok Pesantren Bidayatussalikin and their impact on the physical, psychological, and social recovery of the students.

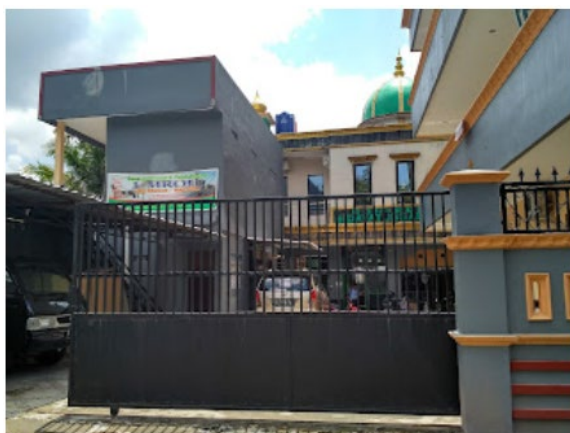


Figure 3. Ponpes Bidayatussalikin 1

Source :

<https://ppbidayatussalikin.blogspot.com/2016/12/profil-pondok-pesantren-bidayatussalikin.html>



Figure 4. Ponpes Bidayatussalikin 2

Source :

<https://ppbidayatussalikin.blogspot.com/2016/12/profil-pondok-pesantren-bidayatussalikin.html>

METHOD

Drug abuse and addiction have become significant public health issues, particularly in developing countries (Sloas & Atkin-Plunk, 2019). In the context of therapy and rehabilitation methods, it is crucial to understand that the lived experiences of individuals affected by substance use disorders are essential, as this aids in the development of more effective treatment strategies that address the psychological and social dimensions of addiction (Adzrago et al., 2018). This study was conducted at Pondok Pesantren Bidayatussalikin, Sleman, Yogyakarta, from May to July 2024. It employed a case study design to explore the Sufism-based approach applied in the rehabilitation process at Pondok Pesantren Bidayatussalikin.

The research method used was qualitative descriptive, with data collection techniques including in-depth observation, semi-structured interviews, literature review, focus group discussions (FGD), and documentation. Thematic analysis techniques were applied to analyze the data by describing or presenting the collected data, identifying key themes without the intention of making broad generalizations (Sugiyono, 2014). The subjects in this study included musyrif (spiritual guides), counselors, and students at Pondok Pesantren Bidayatussalikin.

This qualitative case study design was chosen to provide a deep understanding of the application of Sufism methods in the rehabilitation of drug abuse victims, through stages such as *takhalli*, *tahalli*, and *tajalli*. This method allows for an in-depth exploration of patients' perceptions and experiences regarding drug rehabilitation. This is essential for tailoring interventions to meet their unique needs and enhance overall therapeutic outcomes. Using thematic analysis techniques, this research can delve into the deeper meanings of each stage of the rehabilitation process experienced by the students, such as changes in behavior and spirituality.

Additionally, the qualitative descriptive research method offers valuable insights into how knowledge positively impacts the recovery process and highlights the potential for fostering supportive relationships as a critical component in drug abuse treatment (Clements et al., 2022). This study also emphasizes the importance of justifying the use of a Sufism-based approach in rehabilitation, which is expected to serve as a model for similar institutions. It underscores the need

to integrate activities derived from tasawuf and Sufism in Islam into the practice of therapy and rehabilitation methods for drug abusers at Pondok Pesantren Bidayatussalikin.

RESULT AND DISCUSSION

Bidayatussalikin Islamic Boarding School uses a Sufism approach, namely *takhalli*, *tahalli*, and *tajalli*, in the therapy and rehabilitation methods for drug victims. Sufism itself is an Islamic religious discipline that teaches how a human being's mental attitude should be as a creature towards Allah SWT and in relation to fellow humans (Luluk & Rini, 2023). The Sufistic approach or Sufism has several positive aspects, including providing a moderate understanding of Islam and serving as a form of da'wah that emphasizes *qaul karim* (noble words), *qaul ma'ruf* (good words), *qaul maysur* (appropriate words), *qaul layyin* (gentle words), *qaul baligh* (words that make an impression on the soul), and *qaul tsaqil* (quality words), as stated in the Qur'an (Chahnia et al., 2024). With the application of Sufism in the therapy and rehabilitation methods for drug victims at Bidayatussalikin Islamic Boarding School, it is hoped that the students can find the spirit of spiritual light in their devotion to Allah SWT.

Takhalli (self-cleaning)

Takhalli, or self-cleansing, is done by guiding students through the unification of students to Allah SWT. *Takhalli* is carried out based on the basic foundation, namely Tawheed to Allah SWT; this is very important because Tawheed to Allah is the most crucial thing before carrying out worship activities, in this case, a repentance bath or bath. According to Sufi scholars, *takhalli* means emptying oneself of dependence on the pleasures of worldly life. This can be achieved by abstaining from sin and eliminating the urge for evil desires (Islam & Yussof, 2024). The sin itself is divided into namely physical sin (despicable behavior done by external members such as hands, mouth, and eyes) and mental sin (despicable behavior done by the heart). Therefore, in *takhalli* activities there is a demand to cleanse oneself of despicable traits classified as *najasah ma'nawiyah* (meaningless impurities). The existence of these *najis* hinders a person from being close to Allah SWT; therefore, it is necessary to take a repentance bath or soak in the amount Hayat spring pool or in the river followed by *dhikr*.

Allah SWT says in QS. Ash-Syams verses 7-10, which reads:

وَنَفْسٍ وَمَا سَوَّاهَا ﴿٧﴾ فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ﴿٨﴾ قَدْ أَفْلَحَ مَن زَكَّاهَا ﴿٩﴾ وَقَدْ خَابَ مَن

دَسَّاهَا ﴿١٠﴾

Meaning:

“For the sake of the soul and the perfection of His creation. So he inspired him (the way) of evil and piety. Fortunate is the one who purifies it, and fortunate is the one who defiles it.”

Takhalli or self-purification is carried out by guiding the students through a process of uniting themselves with Allah SWT. *Takhalli* is based on a fundamental principle, which is monotheism (*Tawheed*) to Allah SWT; this is very important because *Tawheed* is the most fundamental aspect before engaging in acts of worship, such as the repentance bath. According to Sufi scholars, *takhalli* means emptying oneself of dependence on worldly pleasures. The presence of impurities hinders a person from getting closer to Allah SWT; therefore, a repentance bath or immersion in the Hayat spring pool or river, followed by *dhikr* (remembrance of Allah), is necessary. The practice of *takhalli* at Bidayatussalikin Islamic Boarding School is implemented through repentance baths and repentance prayers. According to the SOP, the repentance bath is performed at 03:00 AM WIB and lasts for a minimum of 15 minutes, depending on the severity of drug abuse disorders of each student.

Tahalli (Self-enrichment)

Tahalli, a concept deeply rooted in Islamic spirituality, is the act of adorning oneself with praiseworthy traits and attitudes. This is not a mere act of self-improvement, but a profound spiritual journey that involves obeying all the commands, prohibitions, and provisions of Allah SWT. It is this obedience that gives *Tahalli* its true significance and power. *Tahalli* itself is an advanced stage after *takhalli*, in this stage the soul is filled which has previously been emptied. After cleansing oneself of all mental qualities and bad behavior has been eliminated, the exertion of energy and thought must proceed to the setting of the moment called *tahalli* or fill oneself with praiseworthy qualities by being physically and rationally respectful. It can be understood that *tahalli* is a stage for a pious person in his spiritual journey, where the orientation is to fill with praiseworthy deeds so that he has noble morals and a solid personality to face various problems in everyday life. In addition, it can make a perfect human being, where he will always fill his daily life with positive things. This is stated in the word of Allah SWT QS. An-Nahl verse 90 which reads:

﴿ إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ

وَالْبَغْيِ ۗ يَعِظُكُم لَعَلَّكُمْ تَذَكَّرُونَ ﴿٩٠﴾

Meaning:

“Verily, Allah enjoins (you) to be just and to do good, to give aid to relatives, and He forbids (doing) evil, wrongdoing, and enmity. He teaches you so that you may learn.”

Fill yourself with praiseworthy traits and enlighten your heart with physical and mental obedience so that later, it will be easy to attain *nurullah* (the light of Allah SWT), a spiritual state of enlightenment and divine guidance. Therefore, all deeds and actions carried out must always be based on sincere intentions (pure without *riya*), and the purpose of worship is nothing but to pursue the pleasure of Allah SWT. For people who always try to get closer to Allah SWT, he will always be given the grace and protection of Allah SWT. The following is a self-cleaning process carried out at the Bidayatussalikin Islamic Boarding School to start a worship routine as recommended by Rasulullah SAW, including: (1) First, five daily prayers are performed, coupled with *qabliyah* and *ba'dhiyah sunnah*, *dhuha*, *tahajud*, and *witr* prayers; (2) Second, dhikr mentions the name of Allah SWT so that it is always given peace and peace of mind; and (3) Third, students are guided to fast *sunnah* to restrain lust, including fasting Monday-Thursday, fasting Daud, fasting Ashura & Tasu'a, etc.

Tajalli (Self-control Development)

Tajalli is a process of self-development with spiritual watering or *tausiyah* delivered by the *kyai*, or *musyrif*. *Tajalli* can be interpreted as the disappearance/disappearance of the veil from the characteristics of *basyari* (humanity) and the emergence of *Nurullah* in a supernatural way. In this condition, the human soul feels the opening of a broad and straight path to Allah SWT as if at that moment. Increased *taqwa*, faith, and admiration for everything related to Allah SWT. As Allah SWT says in QS. Al-A'raf verse 143:

وَلَمَّا جَاءَ مُوسَىٰ لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ قَالَ رَبِّ أَرِنِي إِلَيْكَ ۚ قَالَ لَنْ تَرَنِي وَلَٰكِنِ أَنْظُرْ

إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَنِي ۚ فَلَمَّا تَجَلَّىٰ رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَىٰ

صَعِقًا فَلَمَّا أَفَاقَ قَالَ سُبْحٰنَكَ تُبْتُ إِلَيْكَ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ ﴿١٢٣﴾

Meaning:

“Moreover, when Moses came to the appointed time, and Allah spoke to him directly, he said, “O my Lord, appear to me so that I may see you.” Allah SWT said, “You will not be able to see Me, but look at the mountain; if it remains in its place (as before), you will surely see Me.” So when his Lord revealed (His majesty) to the mountain, it crumbled, and Moses fell unconscious. When Moses regained consciousness, he said: “Glory be to You, I repent to You, and I am the first to Believe.”

Allah SWT also says in QS. An-Nur verse 35 which reads:

اللَّهُ نُورُ السَّمٰوٰتِ وَالْاَرْضِ مِثْلُ نُوْرِهِ كَمِشْكُوٰةٍ فِيْهَا مِصْبٰحٌ الْمِصْبٰحُ
فِي زُجَاجَةٍ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُّبْرَكَةٍ زَيْتُوْنَةٍ لَا
شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيْءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ نُّوْرٌ عَلٰی نُّوْرِ يَهْدِي اللّٰهُ
لِنُوْرِهِ مَنْ يَّشَآءُ وَيَضْرِبُ اللّٰهُ الْاَمْثَالَ لِلنَّاسِ وَاللّٰهُ بِكُلِّ شَيْءٍ عَلِيْمٌ ﴿٣٥﴾

Meaning :

“Allah is the giver of light in the heavens and the earth, and His light is like a hole in an impenetrable wall, which is a great lamp. The lamp was in a glass tube (and) the glass tube was like a star (that glittered like) a pearl, which was lit with oil from a blessed tree, (namely) an olive tree that grows neither in the east nor the west, whose oil (alone) almost illuminates even though it is not touched by fire. Light upon light (in layers). Allah guides to His light whom He wills. Allah makes parables for humanity. Allah knows all things.”

In undergoing mental development, *aqidah*, and *akhlaq* at the Bidayatussalikin Islamic Boarding School, the students are constantly trained in the atmosphere of life in the boarding school into a culture thick with Islamic values. The activities and coaching activities at the Bidayatussalikin Islamic Boarding School are divided into two parts, namely: Guidance in the boarding school, including the following activities; (1) Implementation of prayer in congregation; (2) Learning about worship *Amaliyah*; (3) Study of *Akhlaq* books; (4) Study of the books of *Tawheed*; (5) Recitation and *muroja'ah* of the Qur'an; (6) Recitation of the books of *Tawheed* and *Akhlaq*; (7) Group study; (8) *Takhassus* tahfidz Al-Qur'an and hadith; and (9) Assistance to administrators and counselors in skills training such as gardening, farming, trading, etc. Guidance outside the cottage, namely; (1) *Riyadhoh* (exercises related to merging with nature / the power of Allah SWT) and (2) Therapy and relaxation, etc.

By implementing therapy and rehabilitation of drug victims based on Sufism (*takhalli*, *tahalli*, and *tajalli*), the Bidayatussalikin Islamic Boarding School has made significant changes in its santri. This is known based on the results of interviews with several students, who, in general, all said that the method of therapy and rehabilitation with the approach of Islamic teachings, namely Sufism, had changed their physical, psychological, and psychomotor conditions. Physically, the

students feel that their bodies are healthier and more robust; this is evidenced by the comparison of the body condition of drug victims before entering the pesantren (who look very thin, blackened eye area, lost fingernails and toenails, etc.) and after entering the pesantren (the body looks fuller, the face shape returns to that of a person in general, etc.). Psychologically, the students admitted that at this time, their hearts and souls were calmer, peaceful, *tawakkal*, and full of gratitude for all the gifts that Allah SWT gave; besides that, they always felt that Allah SWT was very close to them so that this indirectly made the students feel supervised and did not want to sin, including re-abusing drugs. Then, psychomotor, the students feel more active in moving and are not quickly tired and sick when doing various kinds of work such as farming, gardening, and farming.

The sociological impact is also felt by former drug victims, where previously, their presence in the community was considered a disgrace and received much rejection. Now, the presence and existence of the students in the community have begun to get recognition and a good reception from the community. Negative labeling as "drug addicts" has also started to disappear slowly, along with changes in the nature, attitude, and behavior of the students towards a better direction and blessed by Allah SWT. So that the community, especially those who live around Ponpes Bidayatussalikin, are not afraid to interact socially with the students. The self-change of the students into a better person gives a positive aura in the community, and this is supported by the achievements of the students as *tahfidzul Qur'an* and *hadith, qori'* and *tilawah, nasyid* and *banjari*, etc. Of course, the success of these students cannot be separated from the success of the students. Of course, the success of these students cannot be separated from the active role of Ponpes Bidayatussalikin, which collaborates with government agencies such as BNNP DIY, BNNK Sleman, Regional Office of the Ministry of Religious Affairs DIY, Ministry of Religious Affairs Sleman, DIY Social Service, Sleman Regency Social Service, Dispora, DIY P3AP2KB Service, Sleman P3AP2KB Service, village heads, sub-district heads, and local police.

Rehabilitation Results with the Sufism Approach

The research results indicate that this Sufism method has successfully positively impacted the students in various aspects of life. Physically, students who previously suffered from health issues due to drug abuse showed significant improvements, such as weight gain and a healthier physical appearance. This demonstrates the effectiveness of an approach that combines elements of spirituality and community support, aligning with the findings of Clements et al. (2022), which state that social support and spirituality-based approaches can enhance therapeutic outcomes for people living with an addiction people living with a substance use disorder. Psychologically, the students acknowledged that their hearts and souls have become more peaceful, calm, resigned (*tawakkal*), and full of gratitude for all the blessings given by Allah SWT; additionally, they feel constantly watched over by Allah SWT, which discourages them from committing sins, including relapsing into drug use.

The sociological impact is also felt by former drug abuse victims, who were previously considered a disgrace by the community and faced significant rejection. Now, the presence and existence of the students in the community have begun to receive recognition and positive acceptance. The negative labeling as "drug addicts" has also gradually diminished, alongside the changes in the students' nature, attitudes, and behaviors toward a better path, in line with Allah SWT's approval. As a result, the community, especially those living around Ponpes Bidayatussalikin, no longer fears interacting socially with the students.

One of the main contributions of this research is demonstrating that the Sufism approach not only has positive effects on the physical and psychological aspects of the students but also enhances their social acceptance within the community. This success proves that a pesantren-based approach can become a model for similar rehabilitation programs. However, this study has several limitations, including the limited research period and the number of subjects observed, which means that the findings may not be broadly generalizable to all pesantren or other rehabilitation institutions. The researcher suggests that further studies should be conducted using a quantitative approach to measure the effectiveness of the Sufism approach on a larger scale and in different locations, which would strengthen the existing findings.

CONCLUSION

This research shows that the method of therapy and rehabilitation for drug victims at the Bidayatussalikin Islamic Boarding School is based on Sufism teachings through three main stages: *takhalli* (self-purification), *tahalli* (self-filling), and *tajalli* (self-development), which significantly have a positive impact on the physical, psychological, and psychomotor recovery of the students. This Sufi approach not only helps students improve their physical and mental health but also strengthens self-control and spiritual closeness to Allah SWT, making them more resilient against relapsing into drug use. Additionally, this research reveals that these positive changes also enhance the social acceptance of students within the community, where the negative stigma against them gradually diminishes, supporting the finding that social support is a crucial element in rehabilitation. The success of this program is supported by the collaboration between the boarding school and government institutions, such as the National Narcotics Agency (BNN) and the Social Services Department. However, the limitations of this study, including the small number of subjects and the limited duration, mean that the results cannot be widely generalized. Further research is recommended to employ a quantitative approach to measure the effectiveness of the Sufi approach on a larger scale and to explore its integration with government rehabilitation programs.

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