

Socio Pedagogical Study “Religiosity Power Therapy” Drug Victims (Therapeutic Model Design at Drug Rehabilitation Islamic Boarding Schools)

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ABSTRACT

Narcotics, Alcohol, Psychotropics and Addictive Substances (NAPZA) are the causes of human anxiety disorders, a psychological, pedagogical and physical disorder that affects an individual's existence in social life. The purpose of this research is to find an effective drug rehabilitation model design through a religious approach in Islamic boarding schools as reference for policy makers in implementing the drug rehabilitation model. This research was conducted at Ar-Rahman Islamic Boarding School Palembang, Tetirah Dzikir Islamic Boarding School Yogyakarta, Al-Islamy Kulon Progo Islamic Boarding School, Hafara Yogyakarta Rehabilitation Institution, Ainul Yakin Gunung Kidul Islamic Boarding School, and Utsman Bin Affan Qur'anic Healing Riau Islamic Boarding School which implements the concept of a rehabilitation Islamic boarding school with religious power in it. The research method used is descriptive qualitative. The data sources used consist of primary data sources through in-depth interviews with managers of rehabilitation Islamic boarding schools, National Narcotics Agency, victims of drug users, communities around Islamic boarding schools. Secondary data sources are in the form of guidelines for the management of drug rehabilitation Islamic boarding schools and reports on the rehabilitation process. The data analysis technique refers to the concept of Miles and Huberman with the stages of domain analysis, taxonomic analysis, componential analysis, discovery cultural themes. The results of this study indicate that religiosity power therapy is proven to be able to rehabilitate drug users through the stages of activities in it in the form of qur'anic healing, verbal-careful-deed dhikr, night prayers, congregational prayers, safar, pilgrimages, bathing in repentance, spiritual rituals, seminars and religious motivation.

Keywords: *NAPZA, Pedagogical, Rehabilitation Islamic Boarding School, Religious Power Therapy.*

A. INTRODUCTION

The abuse of drugs and illegal drugs has become a global problem worldwide with various negative consequences including increasing crime rates, negative impacts on public health, economic damage and including medical expenses (Krizman-Matasic et al., 2019). According to (United Nations Office on Drugs and Crime (UNODC), 2020) as many as 269 million people divided in all countries in the world use drugs, data from 2009 to 2020 saw a rapid increase. Country is no exception Indonesia, currently Indonesia is in the target area of the largest opium producer in Asia (Golden Triangle) so that Indonesia's position, which used to be a transit country, has now shifted to become a destination country in drug trafficking (Falabiba et al., 2014). The Indonesian government has tried to reduce cases of drug abuse, various practical and strategic recommendations have been made by the government in suppressing drug abuse cases, including through harm-reduction methods, human-centered intervention, regional data-driven intervention, policy research excellence and post-punishment support (Falabiba et al., 2014).

Drug use is a serious problem that must be resolved by every country in the world because the impact of using this substance is very complex which can trigger the quality of input and output of human resources in that country (Munoz Sastre et al., 2020). In addition, the use of these substances can trigger a person's stress level so that unconsciously it affects habitual behavior that is not in accordance with attitudes and instincts (Goldberg et al., 2019).

Drug addicts are basically individuals who are dependent on one or more narcotic, psychotropic, alcohol and addictive substances (Angoa-Pérez et al., 2020). Drug abuse and human trafficking are global phenomena that cause social, health and economic problems (Sulej-Suchomska et al., 2020). This is in line with the opinion of Sulej-Suchomska (Sulej-Suchomska et al., 2020) that the use of illegal drugs will result in unquestionable social and economic damage, and to combat drug abuse, it is necessary to understand the patterns of drug consumption of these drug users.

Effect from use these substances can cause physical and psychological problems that can affect physical health such as can damage the function of the kidneys and liver, heart and stroke, malnutrition, tuberculosis infection (TB), HIV/AIDS transmission with illicit needles and psychological problems can cause difficult emotions controlled (Camellia et

al., 2019). In use Illegal drugs will result in unquestionable social and economic damage, and to combat drug abuse, it is necessary to understand the patterns of drug use among drug users (Sulej-Suchomska et al., 2020).

Drug abuse is a public health problem in many countries (Wu et al., 2019). So that the public health system bears a heavy burden as a result of drug abuse in the prevention and treatment of drug addicts (Shekarchizadeh et al., 2019). In handling it, support and strengthening are needed from various fields, one of which can be started from the education sector. Education has a role as a vehicle for creating the nation's successor agents who have character values, based on applicable norms so that every individual who is educated can actively experience changes in behavior for the better (Al-refai, 2020). Educational Correlation in suppressing cases of drug abuse is a strategic step that is shown through the development of human resources from an early age (Hana et al., 2021), so that with proper guidance and socialization, future generations will be able to know for sure explicit and contextual to the consequences of drug abuse.

So far, the rehabilitation of drug abuse victims usually uses medical treatment methods. However, in reality the success indicators of the medical treatment method have not shown significant results (Grecu et al., 2019). Medical treatment methods only reach physical healing (Marsch et al., 2020). The weakness of this method is also seen in the potential risks of prolonged drug use for drug victims, which can cause dysfunction/damage to the organs in the user's body (Stoicea et al., 2019).

Religious power therapy become one of the important elements in giving a big influence in strengthening one's spiritual side (Jiang et al., 2021). In an effort to rehabilitate drug addicts, the role of religion can foster religious awareness which includes obedience in carrying out orders in accordance with the spiritual values of God in that religion (Rahman et al., 2020). According to Glock and Stark, strengthening the spiritual aspect can build religious awareness which includes obedience in carrying out ritual activities, belief in religious truth and the application of one's religious knowledge, namely in the form of religious experience. religion, feelings, knowledge, and consequences (Wasserman, 1992).

Physical and mental healing through a spiritual power approach as part of religiosity power therapy supported by the right model design will make a major contribution to healing for drug addicts. Model design provides instruction on patterns and appropriate

handling steps in rehabilitating drug addicts. For this reason, this research is very important to find out comprehensive healing methods, namely physical and mental healing for drug addicts. The techniques used are Takhalli, Tahalli and Tajalli. This method can reach spiritually, psychologically, psychologically, and motivate self-awareness through strengthening the spiritual aspect. Methods of Islamic ritualization take the form of prayer, dhikr, reading the Koran, and Islamic education. This paper can provide a practical contribution regarding the importance of Islamic ritualization methods to heal drug victims from the internal side.

B. METHOD

This study uses a qualitative method. The object of this research includes the Al Islamy Kulon Progo Islamic Boarding School Islamic Boarding School. (2) Tetirah Dzikir Islamic Boarding School (Yogyakarta), the rehabilitation of this Islamic boarding school is carried out with the concept of self-strengthening with the inaba method, coaching methods, repentance baths, fardhu and sunnah prayers, jahar and khofi dhikr. (3) Quranic Healing Rehabilitation Islamic Boarding School, Riau (Sumatra), this Islamic boarding school for the rehabilitation of drug victims implements all activities carried out with the Al-Qur'an reading program everyday, students memorizing, self-strengthening activities daily based on the contents of the Qur'an (4) Ar-Rahman Islamic Boarding School (Palembang), psychotherapy-psychological rehabilitation methods through verses in the Qur'an. (5) Hafara Islamic Boarding School, an Integrated Service Boarding School that has endeavors to *nguwongke wong* (humanizing humans), (6) Ainul Yakin Gunung Kidul Islamic Boarding School, a special boarding school for Children with Special Needs and drug users. The data collection technique was carried out in three stages which included:

Table 1. Data Collection Techniques

<i>Indept Interview</i>	Observation	Documentation
Interviews with coaches, administrators of rehabilitation Islamic boarding schools, BNN, drug users and the community around the Islamic boarding schools	Observations were made at pre-treatment and pre-treatment research objects in the drug rehabilitation process	Report on the achievement index of the rehabilitation process in drug rehabilitation Islamic boarding schools

The data analysis technique used is the model from Miles and Huberman with the stages of domain analysis, tacsonomic analysis, componential analysis, discovery cultural themes.

C. RESEARCH RESULT

Physical and mental healing for drug addicts in its implementation requires a strategic step in rehabilitating individual drug users from a social psychological, physical, physical and spiritual perspective. The efforts made by each institution have various methods, patterns and steps according to the characteristics and capabilities possessed by the institution. Drug users can actually be said to be cured if they meet the indicators of social-psychological recovery, changes in behavior occur toward positive, the stronger spiritual spirituality and able to contribute positively in the community. Therefore, to meet these indicators of achievement, the pattern of healing for drug users can be done with religiosity power therapy, namely by synergizing religious values in strengthening spiritual spirituality, then in efforts to rehabilitate Islamic boarding schools it becomes an appropriate place to rehabilitate individual drug users, with the religiosity power therapy model owned by Islamic boarding schools as a characteristic in the drug rehabilitation process.

The research results obtained from the process of interviews, observation and documentation studies at 6 Islamic boarding schools which are places to rehabilitate drug users obtained the following data:

Name of Islamic Boarding School	Rehabilitation Method
Palembang Ar-Rahman Islamic Boarding School	Religious Therapy includes: <ul style="list-style-type: none"> ▪ Method verbal dhikr, heart dhikr, and deed dhikr

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- Pray 5 times and also Dhuha Prayer and other circumcison prayers.
 - Religious seminars
 - Reading the Qur'an between Maghrib and Isha'.
 - Religious science education, health, cases etc.

Community Therapy.

- This therapy is intended to eliminate habits bad. Activities from morning to evening with sharing activities/Focus Group Discussion (FGD) as well as activities to cut bad behavior.

Animus Narcotic Therapy

Yogyakarta
Recreation Center

Rehabilitation

- The first healing technique with the "Riyadhoh" model for 40 days. Carry out the 5 daily prayers followed by Tawasul and Dhikr in earnest, without any blanks for 40 days. If there is a void or vacuum it is considered a failure, and must be repeated from the beginning. In reality, it turns out that a lot of things have to be repeated.
 - Prayer ritual 5 times a day, followed by Tawasul and Dhikr (read Kalimah Toyibah: Laa Ilaaha Illalloh 2000 X). The recitation of this dhikr is read in a special way ("loud and full of appreciation and in the Kalima Illalloh it is read more "beat"). Prayers and Dhikr are led directly by the coach/counselor who is also the manager of the Pondok.
 - Ritual "Bathing of Repentance" at 2 pm. This ritual should be performed routinely every night, but due to limited human resources to oversee it, it is only performed for a few willing students.
 - Safar. These Safars sometimes take the form of recitations at
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	Gunung Kidul, Wonogiri or Suryalaya. Sometimes packed with pilgrimage graves. It is said, there are cases, students who do not / have not performed prayers, but these students are very happy when invited to visit the graves. In about 1 (one) year, because I often participate/happy visiting graves, I finally want to pray.
Yogyakarta Al-Islamy Mental Rehabilitation Islamic Boarding School	<ul style="list-style-type: none"> ▪ Qur'anic Healing ▪ Dzikr Jahr ▪ Emotional Spiritual Building (Lail Prayer) ▪ Congregational Prayer ▪ Medical treatment/drugs/health checks
Yogyakarta Hafara Rehabilitation Center	<ul style="list-style-type: none"> ▪ Repentance Bath ▪ Education ▪ Counseling ▪ Repentance Prayer ▪ Prayers in congregation ▪ Dhuha Prayer and Lail Prayer ▪ Spiritual Therapy through prayers
Ainul Convinced Islamic Boarding School, Gunung Kidul	<ul style="list-style-type: none"> ▪ Religious therapy with the Qur'anic approach
Pondok Pesantren Qur'anic Healing Riau	<ul style="list-style-type: none"> ▪ Mental and Spiritual Training ▪ Ruqyah ▪ Tazqiyatun Nafs ▪ Socio Community Engagement

In the implementation of religious therapy carried out in each Islamic boarding school, the realization and method are carried out differently. According to the results of interviews with the manager of the Ar-Rahman Islamic boarding school that:

“Religious Therapy includes the Dhikr method, which is carried out once a week. This dhikr is done verbally, presenting the heart and deeds. This dhikr model is packed with "vibration", "Muhasabah" and "Repentance". This dhikr is done between Maghrib and Isya' within 30-35 minutes. In addition to the 5 daily prayers and also the Dhuha Prayers and other circumcision prayers; There is a religious seminar, every Thursday at. 10.00 to 12.00. This religious seminar also serves as counseling. In this seminar also

discussed science with reference to the verses of the Koran. Activities are also to instill understanding to clients, support and input. This activity was brought by the ustadz with a certain theme; with explanations, and clients record things that are deemed necessary and ask questions.

Meanwhile, at the Tetirah Dzikir Islamic boarding school, from the results of interviews with the management of the cottage, the rehabilitation process for drug users is carried out by:

"The first healing technique with the "Riyadhoh" model for 40 days. Carry out the 5 daily prayers followed by Tawasul and Dhikr in earnest, without any blanks for 40 days. If there is a void or vacuum it is considered a failure, and must be repeated from the beginning. In reality, it turns out that a lot of things have to be repeated. Prayer ritual 5 times a day, followed by Tawasul and Dhikr (read Kalimah Toyibah: Laa Ilaaha Illalloh 2000 X). The recitation of this dhikr is read in a special way ("loud and full of appreciation and in the Kalima Illalloh it is read more "beat"). Prayers and Dhikr are led directly by the coach/counselor who is also the manager of the Pondok. Ritual "Bathing of Repentance" at 2 pm. This ritual should be performed routinely every night, but due to limited human resources to oversee it, it is only performed for a few willing students. In addition, Safar activities. These Safars sometimes take the form of recitations at Gunung Kidul, Wonogiri or Suryalaya. Sometimes packed with pilgrimage graves. It is said, there are cases, students who do not / have not performed prayers, but these students are very happy when invited to visit the graves. In about 1 (one) year, because I often participate/happy visiting graves, I finally want to pray. At this hut, treatment is not carried out with medical drugs, but rather relies on the approach of dhikr rituals. because he often participates / enjoys visiting graves, he finally wants to pray. At this hut, treatment is not carried out with medical drugs, but rather relies on the approach of dhikr rituals. because he often participates / enjoys visiting graves, he finally wants to pray. At this hut, treatment is not carried out with medical drugs, but rather relies on the approach of dhikr rituals.

Rehabilitation Islamic boarding schools in the rehabilitation process for drug users use religious therapy methods, as the results of interviews with Islamic boarding school managers stated that:

“The Al-Qur'an is the basis and source of solutions for all kinds of diseases, with extraordinary miracles so that the Al-Qur'an becomes a way of life for every life in the universe. In the context of rehabilitation for victims of drug abuse, the Al-Qur'an becomes an ash-syfa from the nature of drug dependence, emotional loss and loss control. The concept of Islamic ritualization basically originates from the Al-Qur'an, so that in every handling/healing the verses in the Al-Qur'an can be an antidote. So that in the implementation of Islamic ritualization as a process of mental rehabilitation for victims of drug abuse at the Al-Islamy Islamic boarding school in Yogyakarta, they can use the concept of Al-Qur'an therapy and be

supported through other forms of activity programs. Al-Qur'an therapy in the mechanism of its activities is carried out by clients who are victims of drug users listening to several verses from the Al-Qur'an and their translations. But before the Al-Qur'an therapy process is carried out, the client is given spiritual motivation and reinforcement through strengthening ESQ building with a heart touch about the nature of human life and the purpose of human life. In the rehabilitation process with Islamic ritualization, all clients are required to be in a state of ablution."

Hafara Rehabilitation Center Yogyakarta in the process of rehabilitation of drug users uses the integration of medical, spiritual and counseling, from the results of interviews with the rehabilitation center managers stated that in the process of healing drug users is done by:

"Individual and group counseling that is handled directly by the counselor is supported by education in which there are various kinds of educational materials about the dangers of drugs in preventing relapse by providing various motivations for rehabilitation patients. Medical treatment and therapy is carried out as needed. The most important key to success in the rehabilitation process is self-will. In addition, the synergy of therapy and activities in religious therapy that are carried out are: 1) Penitential bathing which is carried out at 02.30 in the morning and then followed by performing repentance prayers and midnight prayers, 2) Performing sunnah fasting Monday & Thursday routinely, 3) Performing morning prayers, midday prayers, Azhar, Maghrib and Isha' in congregation, 4) Perform dhuha prayer, 5) Doing spiritual therapy by reading prayers and listening to cults from various volunteers 63, 6) Listening to lectures before maghrib, 7) Dhikr together according to Suryalaya guidelines, 8) Reading the Qur'an through the Al-Qur'an Education Park The various activities in health therapy carried out are: 1) Routine health checks at Grasia Hospital, Bantul Hospital, Nur Hidayah Hospital, 2) Health checks 2x a day at 07.00 and 17.00, 3) Taking medicine regularly, 4) Giving fish oil on Tuesday and Friday, 5) Sports every Saturday".

The Ainul Yakin Islamic boarding school, Gunung Kidul, Yogyakarta, is also one of the Islamic boarding schools that handles the rehabilitation process for drug users. In addition to drug users, this pondok also facilitates healing for patients who have special needs. The method of healing is carried out by the charismatic role of a kyai which is carried out face to face between children and caregivers/teachers with mental and spiritual strengthening through the values in the Qur'an. and in it. In addition, there is also an Islamic boarding school located in the Riau area called the Qur'anic Healing Islamic boarding school which provides rehabilitation facilities for drug users. From the results of interviews with caretakers of the Qur'anic Healing Riau Islamic boarding school in efforts to cure/rehabilitate drug users by:

"The Quranic Healing Technique method is in the form of: Ruqyah Syariyah, Hijamah and Tazqiyatun Nafs/Cleansing the soul, students/santriwati are required to take part in the Koran program starting from 10.00 to 14.00 WIB. Then proceed after the Asar prayer until 17.30 WIB and after the Maghrib prayer until 21.00 WIB. In addition to participating in the compulsory recitation program, Rehabilitation female students/students are required to pray five times in congregation. Santriwan are trained to give lectures, become prayer priests and muezzins. 78 Santriwan/santriwati are also equipped with mental and spiritual training from Ruqyah independently and routinely to always think about remembering Allah SWT and accompanied by sunnah worship, namely midnight prayers and Duha prayers. In addition, the students and female students at the rehabilitation boarding school are required to take part in other sunnah activities, namely horse riding. This method is carried out every day until the students who were initially forced to do it can now get used to the way they do it every day. Tazqiyatun Nafs is the most important and most important stage in the rehabilitation process at the Indonesian Quranic Healing Rehabilitation Islamic Boarding School Rokan Hulu Riau. This is a process of self-awareness by revealing past mistakes, so that they leave an impression on the soul and mind which is reflected in tears and crying as a sign of very deep regret. Until there is repentance *nasuha* which becomes an individual calmer This method is carried out every day until the students who were initially forced to do it can now get used to the way they do it every day. Tazqiyatun Nafs is the most important and most important stage in the rehabilitation process at the Indonesian Quranic Healing Rehabilitation Islamic Boarding School Rokan Hulu Riau".

The use of religious methods for the physical and mental healing of drug addicts takes place from each Islamic boarding school for the rehabilitation of drug victims in Islamic boarding schools which have different characteristics, the role of a "Kyai" and the manager of the Islamic boarding school as well as community involvement becomes a pillar in the process of physical and mental healing. for drug victims. Apart from that, physical healing for drug users can be carried out through a health therapy process that is integrated with the spiritual according to hints contained in the Qur'an, such as bathing before dawn, lail prayers, dhuha prayers, and regular congregational prayers. This step is part of the rehabilitation process. In addition to the healing aspect on the sociopedagogical side, the social community is carried out by the role of the counselor in each of the rehabilitation Islamic boarding schools. The role of the counselor at the rehabilitation Islamic boarding school, according to the results of an interview with one of the counselors at PP Al-Islamy Yogyakarta stated that:

In carrying out my duties and obligations as a counselor for victims of rehabilitation for drug victims, there are several things that are my responsibility as well as my daily tasks at PP Al-Islamy Kulon Progo

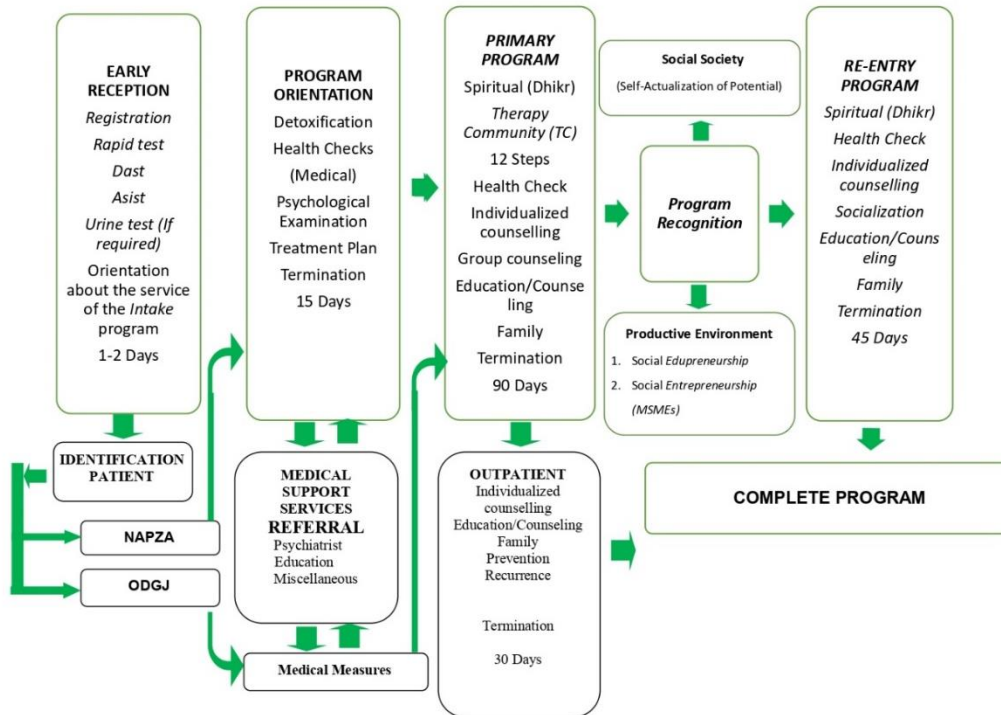
Yogyakarta, namely conducting regular assessment activities according to indicators of progress achieved in the victim rehabilitation process. drugs from BNN. In this assessment activity aims to measure the level of individual development routinely and periodically for all treatments carried out in curing victims of drug abuse. Besides these activities, in daily life I provide counseling and assistance to each individual related to all the problems faced by the individual as well as provide reinforcement and motivation and provide suggestions to individual victims of drug abuse to be able to recover from dependence on drugs. The assistance also aims to provide strengthening of career paths, socio-pedagogical, socio-community for victims of drug abuse so that after being declared cured in rehabilitation activities they can organize their careers well and be accepted among the community.

The success of this method program has 3 indicators: The first indicator, namely during a period of 3-4 months rehabilitation individuals with stable emotional maturity. The second indicator is that drug victims are not addicted to addictive substances. The third indicator relates to the ability of drug victims in the process of interaction and socialization in social life. The use of medical treatment methods in the target range of rehabilitation only targets physical healing, and has not been able to reach spiritually (De Meo et al., 2021). Based on Maton and Wells' research, the therapy and healing process requires three stages, namely first changing wrong cognitions in depth (changing ways of thinking), secondly sharing feelings suffered by mutual trust (emotional elements), thirdly changing behavior, namely following changes in cognition and emotion (Yee, 2000).

D. DISCUSSION

Based on research studies on six drug rehabilitation Islamic boarding schools in Indonesia which both use spiritual therapy or religious therapy in healing their students who are victims of drug addiction, it can be described as follows:

Figure 01. Design Model of Religiosity Power Therapy for Drug Victims



Based on the figure above, the flow of the religious therapy model for drug victims can be described as follows:

1. Initial Acceptance

At the initial reception of the patient, the patient is identified in advance regarding the inclusion criteria, the level of drug dependence and the substances used. In the initial treatment of patients, they are asked when to use the drug, when was the last time it was used and what substance was used. When the client enters, a screening/assessment or client selection is carried out. This assessment is carried out to group levels abuse drugs, as well as to determine hospitalization. On initial admission the client is asked to register and identify cluster the level of drug use and the ODGJ category first, after completing registration the client will be asked to take a rapid test (during the Covid-19 pandemic) and a urine test if needed depending on the client's level of drug use. In this initial acceptance, an orientation is also carried out regarding the intake program service for 1 to 2 days so that the client knows all the programs that will be carried out during the rehabilitation period.

2. Orientation

On programs, this orientation begins with the poisoning or stabilization of the students which are separated from 7 days to 14 days. Detoxification is one of the initial medical processes that drug addicts must undergo when they are about to join another rehabilitation program. The detoxification process is carried out with the aim of removing toxins that are in the body of drug addicts, so that drug addicts can follow the next processes. The purpose of detoxification itself is to encourage the immune system to work effectively, restore energy and cleanse the blood. The liver as the central organ of detoxification will first change the toxic nature of the toxin to be neutral. After that, the neutralized toxin is converted into water-soluble compounds and then excreted through urine, sweat or bowel movements. Toxification is done as an observation of the client at the initial time. This activity is carried out for 1 (one) week to 2 (two) weeks. Activities since the morning in one day there are sports activities, rest and others, by checking their health. At this stage mild patients are alone 3 to 7 days or 10 days. Patients are placed in empty rooms, special rooms and monitored by doctors, psychologists and counselors. They are also motivated by interviews for: assistance by the staff on duty, prevelage in the form of privileges that will be obtained during the program. They were given explanations. In the next stage, the patient can join the program, which is to take part in a rehabilitation program after the body/physical and emotional are ready to participate.

3. Primary Program

In this phase of activity, the client is also monitored for strange, uncontrolled, or uncontrollable behavior; all of which fall into the realm of the educational process. If you have uncontrollable behavior, medical therapy is taken to a psychiatrist. Rehab hospitalization 3 months to 4 months is referred to as the Primary stage. At this stage the patient is required to participate in the following activities: a) Community Therapy. This therapy is to build a change in patient behavior. This therapy model adopts the therapy model built by BNN and the Ministry of Social Affairs. This therapeutic model has been described in the description above. b) Medical Therapy. Medical therapy carried out is symptomatic (as needed). c) Social Therapy Social therapy is carried out by accustoming patients to participate in every daily cleaning of the room they live in or weekly cleaning activities together with other patients and local residents. d) Spiritual Therapy. The spiritual process is the most important thing while participating in the rehabilitation process at the Palembang Ar-Rahman Drug Rehabilitation Center. This spiritual process

aims to build a stronghold for drug addicts about the importance of self-approaching the Creator so that drug addicts will always be protected and controlled from actions that are prohibited by Allah SWT, such as consuming drugs and committing crimes. At this primary stage counseling is also carried out for the patient's family, this is done so that the family also understands the patient's progress every week. And also so that the family understands and understands how to accompany patients later when the program is complete so they don't return to using drugs again. This spiritual process aims to build a stronghold for drug addicts about the importance of self-approaching the Creator so that drug addicts will always be protected and controlled from actions that are prohibited by Allah SWT, such as consuming drugs and committing crimes. At this primary stage counseling is also carried out for the patient's family, this is done so that the family also understands the patient's progress every week. And also so that the family understands and understands how to accompany patients later when the program is complete so they don't return to using drugs again. From this explanation, this also includes the area of education. Outpatient This stage is only carried out for clients/patients who do not choose to join the primary program and prefer to be outpatient. Similar to the primary stage, the client is also given facilities in the form of spiritual, medical and psychological therapy without community and social therapy. Automatically the spiritual therapy is very different from clients who take part in the primary program because the intensity of the client's arrival is only once a week. And this outpatient program is only carried out for 1 month or approximately 30 days after the client does the program orientation.

4. Program Recognition

Program recognition aims to strengthen the self-confidence of former drug users in their abilities to be able to contribute to the social life of the community through self-actualization of potential. Then to maximize self-actualization of potential for former drug users, in the rehabilitation process it is necessary to encourage them to be involved in a productive environment. This productive environment aims to create a habit (habbit) that encourages the actualization of further and sustainable self-potential development. In this productive environment stage, provision of socialization is carried out to become productive individuals and can create jobs for many people. So that in the early stages socialization was given through social edupreneurship which contained tips on building the economy independently and the ability to do entrepreneurship through social

entrepreneurship. After going through the rehabilitation process, it is hoped that individuals can independently build and create their own economies and contribute to building MSME centers according to their respective abilities and creations.

5. Re-Entry Program

Then the advanced stage for 1 month to 2 months as the Re-entry stage the client will be given skills both soft skills and hard skills so that after completing the program they can have positive activities and forget about the effects of the drugs they previously used. Collaboration with the Occupational Training Center is a solution for rehabilitation cottages to be able to develop the skills of their patients both from sewing, screen printing or other activities. This program takes approximately one and a half months or 45 days after the client completes the primary program.

6. Complete Program

Complete program criteria consist of various things determined by the counselor. This criterion has guidelines and is strengthened from the results of general observations, namely the existence of positive behavior changes towards clients. So for the criteria the client was declared cured after an assessment was carried out to be able to go home.

E. CONCLUSION

Ar Rahman Rehabilitation Islamic Boarding School Palembang, Yogyakarta Tetirah Dzikir Rehabilitation Islamic Boarding School, Al-Islamy Kulonprogo Islamic Boarding School, Yogyakarta Hafara Rehabilitation Institution, Ainul Yakin Gunung Kidul Rehabilitation Islamic Boarding School and Utsman bin Affan Qur'anic Healing Indonesia Islamic Boarding School Riau are examples of educational institutions which provides solutions to community problems, one of which is the rehabilitation of victims of drug abuse in Indonesia. These six Islamic boarding schools seek to combine the concept of medical rehabilitation with the consumption of drugs for physical healing and Islamic ritualization to restore the spirit of religiosity that has been uprooted from the inside of drug victims. The forms of Islamic ritualization are: qur'anic healing, dhikr jahr, night prayers, congregational prayers, safar, pilgrimage, repentance baths, inner riyadhoh, seminars and religious motivation. The sociopedagogical forms of therapy using the religious power model that are practiced in these six Islamic boarding schools start from initial acceptance which includes registration and identification of classifications, rapid tests, urine tests and service orientation of the intake program. Then proceed with the program orientation with

detoxification or stabilization, exercise, rest, and health checks. In the next stage, the patient can join the program, namely joining the rehabilitation program from community therapy, spiritual therapy, psychological therapy, social therapy, and medical therapy. Or after the detoxification is complete, you can also choose another alternative, namely outpatient care. The next program is the re-entry program by providing skills, both soft skills and hard skills.

Theoretically and practically, the results of this study contribute to the importance and practice of collaborative therapy between medical, religious-practice, and pedagogical for drug victims. For drug policy makers, it can be considered as a consideration for providing moral and material support to the educational institution "Drug Rehabilitation Pondok" so that the community institution can function more actively in solving problems related to ZAPZA.

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