



Islamic Religious Education in the Formation of Spiritual Resilience in Drug Users: A Systematic Review of the Literature

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Abstract

Keywords:

Islamic
Religious
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Drug
Rehabilitation;
Sufism; Virtual-
Inabah

This study aims to explore the role of Islamic Religious Education and spirituality in the recovery process of drug addicts. with the Systematic Literature Review (SLR) approach. Through spiritual approaches such as dhikr, prayer, meditation, and introspection, Islamic education provides emotional support, improves mental health, and strengthens the psychological resilience of addicts. Several countries such as Uzbekistan, the United States, and Malaysia have implemented a spiritual-based rehabilitation approach that has proven effective, by adapting local values. In Indonesia, the Inabah method applied in Islamic boarding schools has succeeded in helping thousands of addicts in their recovery. In addition, the use of technology such as the Virtual-Inabah application increases the accessibility and effectiveness of spiritual-based therapy. These findings suggest that the integration of religious education and Islamic psycho-spiritual approaches can improve the quality of life of addicts and reduce the risk of relapse.

Abstrak:

Kata Kunci:

Pendidikan Agama Islam;
Rehabilitasi Narkoba;
Sufisme; Virtual-Inabah.

Penelitian ini bertujuan untuk mengeksplorasi peran Pendidikan Agama Islam dan spiritualitas dalam proses pemulihan pecandu narkoba. dengan pendekatan Systematic Literature Review (SLR). Melalui pendekatan spiritual seperti dzikir, shalat, meditasi, dan introspeksi, pendidikan Islam memberikan dukungan emosional, meningkatkan kesehatan mental, serta memperkuat ketahanan psikologis pecandu. Beberapa negara seperti Uzbekistan, Amerika Serikat, dan Malaysia telah menerapkan pendekatan rehabilitasi berbasis spiritual yang terbukti efektif, dengan menyesuaikan nilai-nilai lokal. Di Indonesia, metode Inabah yang diterapkan di pondok pesantren berhasil membantu ribuan pecandu dalam pemulihan mereka. Selain itu, penggunaan teknologi seperti aplikasi Virtual-Inabah meningkatkan aksesibilitas dan efektivitas terapi berbasis spiritual. Temuan ini menunjukkan bahwa integrasi pendidikan

agama dan pendekatan psiko-spiritual Islam dapat meningkatkan kualitas hidup pecandu dan mengurangi risiko kekambuhan.

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1. Introduction

Humans were created by Allah as the most perfect creatures (*akhsan al-taqwim*). However, in Sunnatullah, even though humans have perfection as God's creation, they still have shortcomings and limitations. This often makes people slip into bad behavior. The problem that individuals face with themselves is the inability to be disciplined and not listening to their inner voice, which always directs and guides them towards goodness and truth before God. As a result, feelings of doubt, negative prejudice, loss of motivation and inability to act independently in carrying out various things arise.¹ In the context of good and bad individual behavior, there are two main factors that play a role, namely: first, internal factors that guide thoughts and desires, and second, external factors that include social environmental conditions, family, and daily interactions. These two factors interact with each other and influence each other.²

The phenomenon of globalization clearly has an impact on changes in attitudes and mentality in society, especially among teenagers and the younger generation. Its impact can be seen from various aspects, including their style of dress, attitude, and way of speaking.³ The tendency to live a glamorous and luxurious life in a global context can cause them to lose control, which has the potential to cause internal conflict and negative interactions.⁴ On the one hand, they try to fulfill the desires triggered by the social environment, while on the other hand, social values that are still strong can trigger stress and frustration. Deviant behavior among teenagers is often related to the abuse of narcotics, psychotropics, and addictive substances more commonly known as drugs.⁵ Drugs, as a dangerous type of drug, can reduce the ability to control aggressive urges, both physical and sexual.⁶ This condition makes users more vulnerable to uncontrolled actions that are contrary to religious norms, morality, and law. Continuous drug use can cause dependence, which can lead to other

¹ Irvan Bachtiar, "REHABILITASI BAGI PECANDU NARKOBA DI YAYASAN AN-NUR BALAI PENGobatan/WISMA REHABILITASI KH SUPONO MUSTAJAB KABUPATEN PURBALINGGA" (IAIN, 2018).

² Toha Machsun, "Model Pendidikan Agama Islam Dalam Rehabilitasi Pecandu Narkoba Di Pondok Pesantren Tetirah Dzikir Sleman Yogyakarta," *EL-BANAT: Jurnal Pemikiran Dan Pendidikan Islam* 10, no. 1 (2020): 109–127.

³ Nur Islamiah, "Dampak Negatif Budaya Asing Terhadap Gaya Hidup Remaja Kota Makassar," *Jurnal Berita Sosial* 7, no. 1 (2022): 61–72.

⁴ Koriatul Sadea, Nelson Nelson, and Karlana Indrawari, "Implementasi Pendidikan Agama Islam Bagi Klien Panti Rehabilitasi Narkoba Yayasan Dharma Wahyu Insani Rejang Lebong Dalam Membentuk Karakter Religius" (Institut Agama Islam Negeri Curup, 2023).

⁵ Muslikhah Indah Utari, "Implementation Implementation Of Multikultural Education In Forming The Moral Knowing Of Drugs Administrates In Padepokan Gema Qolbu Prigen," *Jurnal Mu'allim* 4, no. 2 (2022).

⁶ Bachtiar, "REHABILITASI BAGI PECANDU NARKOBA DI YAYASAN AN-NUR BALAI PENGobatan/WISMA REHABILITASI KH SUPONO MUSTAJAB KABUPATEN PURBALINGGA."

psychological problems, such as loss of motivation to work, lack of enthusiasm for worship, and even involvement in criminal acts in order to obtain drugs.⁷

Drug addiction is widely recognized as one of the most destructive phenomena contributing to the deterioration of mental health and the escalation of addictive psychological disorders. Its impact extends beyond individual users, generating multidimensional consequences that affect families, communities, and broader social structures. From a biomedical perspective, prolonged substance abuse causes significant physiological damage, disrupting vital organs and impairing neurological functioning, particularly in brain regions responsible for cognition, emotional regulation, and decision-making. These neurobiological disturbances alter neurotransmitter systems and neural pathways, leading to diminished self-control, heightened impulsivity, and persistent dependency behaviors. Psychologically, drug addiction undermines emotional stability, intensifies anxiety and depressive symptoms, and weakens coping mechanisms, thereby exacerbating mental vulnerability.⁸ Moreover, at the spiritual and existential level, addiction erodes inner balance, moral awareness, and a sense of meaning in life, resulting in profound disorientation and alienation. Consequently, drug addiction represents not merely a medical or behavioral issue, but a complex mental, psychological, and spiritual crisis that demands an integrative and holistic approach to prevention and intervention.

Indonesian teenagers should be the main pillars in the development of the nation in the future, as the backbone that will carry the ideals and hopes for the progress of the country. However, what is happening is very concerning, where many teenagers are trapped in drug use. According to the Results of the 2021 Drug Abuse Prevalence Survey conducted by the National Narcotics Agency (BNN) in collaboration with the Center for Community and Cultural Research of the National Research and Innovation Agency (BRIN), the prevalence rate of drug abuse in one year of use increased by 0.15% from 1.80% in 2019 to 1.95% in 2021. This increase is significant when viewed from the absolute number, which estimates that around 3,662,646 people aged 15-64 years have abused drugs in the past year, an increase of 243,458 people compared to 2019 (3,419,188 people). Meanwhile, the prevalence rate for drug abuse that has ever been used also increased by 0.17%, from 2.4% in 2019 to 2.57% in 2021. In terms of absolute numbers, an estimated 4,827,616 people aged 15-64 years have used drugs, an increase of 292,872 people compared to 2019 (4,534,744 people). This increase in prevalence rates indicates an increase in drug circulation in the community, which has caused the number of drug users to increase in just two years.⁹

Teenagers who should be acting as agents of positive change are now trapped in a dark circle that can damage their future and the nation as a whole. According to the head of the National Narcotics Agency (BNN), until 2019, the number of victims of drug abuse in Indonesia had reached 3.6 million users, with an increase of between 24 and 28 percent among teenagers involved in drug use. In a report released in 2022, BNN noted that the number of drug abusers in

⁷ Nurhadio Nurhadio, "Internalisasi Nilai-Nilai Pancasila Dalam Upaya Membentuk Pelajar Anti Narkoba," *Jurnal Pendidikan Ilmu Sosial* 23, no. 2 (2016): 44.

⁸ Dr. Abrar Hasan Jaber and Haitham Mays Qandil, "Spiritual Therapy in Treating Drug and Psychotropic Substance Addiction," *International Journal of Social Science and Education Research* 6, no. 2 (2024): 39–45.

⁹ BNN, "Press Release Capaian Kinerja Akhir Tahun 2022 Bnn Provinsi Diy," *Bnn Diy* (2022): 22, <https://yogyakarta.bnn.go.id/konten/unggah/2022/12/PRESS-RELEASE-AKHIR-TAHUN-2022.pdf>.

Indonesia reached 4.5 million people in 2019 and increased to 4.8 million people in 2021, with an age range of 15-64 years.¹⁰

Islamic Religious Education, as an important element in the formation of character and morals,¹¹ has a strategic role in helping individuals develop spiritual resilience, namely the ability to survive and recover from stress or trauma through the strength of faith and religious values.¹² Islamic Religious Education for drug addicts and ex-addicts is crucial to help them overcome the critical conditions caused by various mental disorders due to drug use. The idea behind the importance of this religious education is that the only way to return to being a noble individual before Allah is to practice religion fully and follow the sunnah of the Prophet Muhammad SAW.

Through this education, they are invited to return to the right track with religious guidance, using various methods that are in accordance with sharia. It is hoped that this spiritual resilience can be a key factor in the success of drug user rehabilitation, giving them the strength to overcome addiction and prevent relapse in the future. In general, religion and spirituality have been shown to provide benefits to an individual's mental health and are associated with increased well-being, better quality of life, and decreased levels of depression, anxiety, and suicide risk.¹³

Indonesia as a country with a majority Muslim population, there are already several rehabilitation centers that use Islamic methods. Religious teachings as a method to help drug addicts recover from their addiction such as the Suryalaya Islamic Boarding School and the At-Tauhid Islamic Boarding School. Several Islamic boarding schools in Indonesia have been converted into Islamic boarding schools as rehabilitation centers for drug addicts.¹⁴ By using the Inabah method at the Suralaya Islamic Boarding School, the success rate of this method in curing addicts from drug addiction reaches 80 to 92 percent, while at the At-Tauhid Islamic Boarding School, the method of education or providing understanding to students, night bath therapy for detoxification, electromagnetic, spiritual study, and wisdom therapy. Assisted by 1000 flavors of water, in the form of prayer water, the success rate of the rehabilitation program at the At-Tauhid Islamic Boarding School reaches 95%.¹⁵

This article aims to explore the role of Islamic Religious Education in the formation of spiritual resilience in drug users through a systematic review of the literature. This approach was chosen to provide a comprehensive overview of previous studies that have discussed spirituality-based interventions in the context of drug rehabilitation. In addition, this article also seeks to identify gaps in

¹⁰ PUSLITDATIN, "IDR-2022" (2022).

¹¹ Hayatunnisa Hayatunnisa et al., "Konsep Etika Dan Moralitas Sebagai Materi Dalam Pembelajaran Pendidikan Agama Islam," *ALFIHRIS: Jurnal Inspirasi Pendidikan* 2, no. 2 (2024): 77–84.

¹² Eem Munawaroh and Esya Anesty Mashudi, *Resiliensi; Kemampuan Bertahan Dalam Tekanan, Dan Bangkit Dari Keterpurukan*. (CV. Pilar Nusantara, 2018).

¹³ Samuel R. Weber and Kenneth I. Pargament, "The Role of Religion and Spirituality in Mental Health," *Current Opinion in Psychiatry* 27, no. 5 (2019): 358–363.

¹⁴ Nurliana Cipta Apsari, Budi Muhammad Taftazani, and Meilanny Budiarti Santoso, "Faith-Based Rehabilitation for Drug Abuse in Indonesia: A Spiritual Approach of Social Work," *International Social Work* 67, no. 2 (March 12, 2024): 334–345, <https://journals.sagepub.com/doi/10.1177/00208728231165637>.

¹⁵ Andri Winjaya Laksana et al., "THE SUFISM HEALING AS AN ALTERNATIVE REHABILITATION FOR DRUG ADDICTS AND ABUSERS," *Qudus International Journal of Islamic Studies* 11, no. 1 (2023): 149–176.

the existing literature and offer new insights into the integration of religious education in drug treatment and rehabilitation strategies.

Through this review, it is expected to find evidence that supports the importance of Islamic Religious Education in building spiritual resilience as one of the key components in drug rehabilitation therapy. The findings of this study are also expected to contribute to the development of a more holistic and contextual intervention model, especially in a society that makes religion an integral part of everyday life.

2. Methods

This research is qualitative descriptive research of the systematic review type.¹⁶ The reason for choosing a systematic review is because this approach can reveal certain scientific streams and synthesize theoretical contributions into a fresh new concept configuration. Systematic review uses research methods that are strict, transparent, explicit, accountable, and can be justified. The stages of this systematic review follow the pattern developed by Naska Goagoses and Ute Koglin with the following six steps:¹⁷

a. Data search design.

The data search design is based on the formulation of the problem, namely the basic questions that want to be answered through various literature. It is expected that the answers obtained can develop or synthesize into a new theory. The basic question in this systematic review is how Islamic Religious Education contributes to the formation of spiritual resilience in drug users.

b. Article criteria

- 1) Relevant to the topic being investigated, namely Islamic religious education in the formation of spiritual resilience in drug users.
- 2) Published in accredited national and international journals, both in the fields of health, psychology, religion, social humanities and Islamic education.
- 3) The time span of relevant articles investigated is the last 5 years, namely 2019 to 2024

c. Development of search strategy in Web of Science, Scopus.com and Google Scholar databases

The search for data sources in this systematic review was conducted using key terms to answer the basic research questions that had been previously determined. This literature search technique refers to the method developed by Dickson, namely by entering keywords and controlled terms, using "substitute words" (the * sign in the database), and the Boolean operators "or" and "and". Explicitly, the keywords used to search for data in international journals are: Islamic Education AND Spiritual Resilience AND Drug Users, Islamic AND Spiritual AND Rehabilitation.

d. Article selection (article screening)

The article selection or data screening process is carried out to ensure that the articles reviewed are relevant to the research topic appropriately. All articles that have the potential to be used in this systematic review were obtained through searches in electronic databases, and duplicate articles were removed. Initial screening was carried out on the title and abstract, so that all

¹⁶ Michael Kerres and Svenja Bedenlier, *Systematic Reviews in Educational: Methodology, Perspectives and Application* (Germany: Springer VS, 2020).

¹⁷ Naska Goagoses; Ute Koglin, "The Role of Social Goals in Academic Success: Recounting the Process of Conducting a Systematic Review," in *Systematic Reviews in Educational Research* (Germany: Springer Link, 2020), 145–161.

articles that were not relevant to both automatically did not meet the selection criteria. Furthermore, articles that passed the selection criteria will undergo a check through a backward reference list. In this process, the titles of articles in the reference list were screened, resulting in the addition of several new articles. Reference list checking is considered an important component in the search strategy according to various guidelines for systematic reviews. Figure 1 shows the flow of data selection or screening in this systematic review which has been adapted from Moher et al.¹⁸

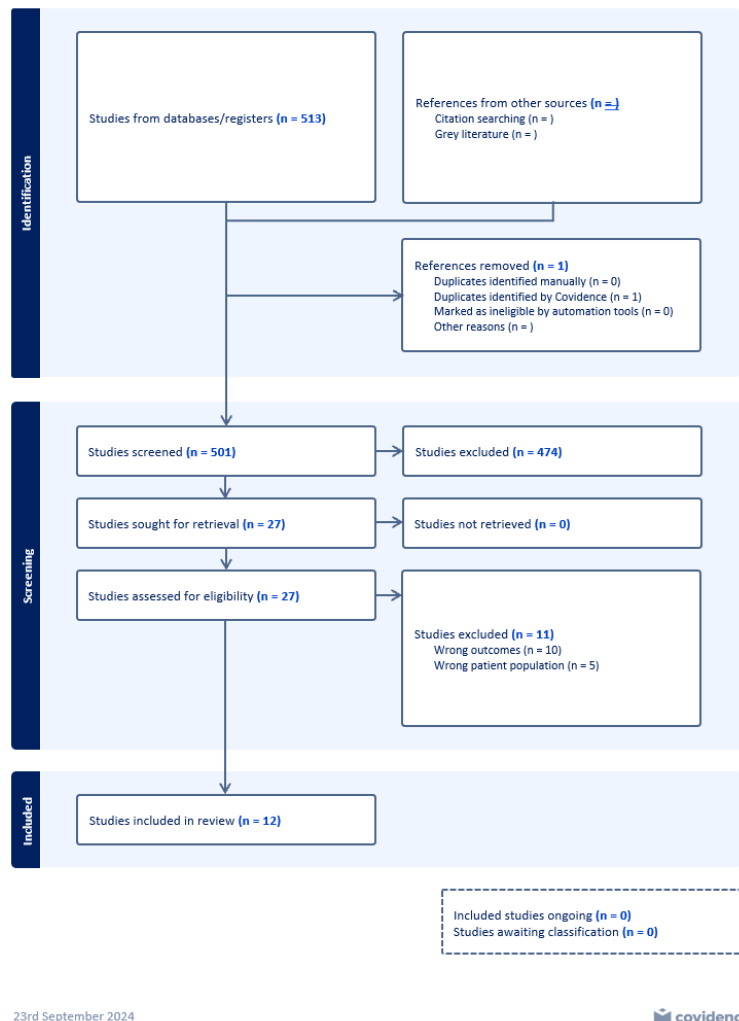


Figure 1. Data filtering selection flow using the PRISMA model.

¹⁸ & The PRISMA Group Moher, D., Liberati, A., Tetzlaff, J., Altman, D., "Preferred Reporting Items for Systematic Reviews and Meta-Analyses: The PRISMA Statement," *PLoS Med* 6, no. 1 (2009): e1000097.

3. Result and Discussion

In terms of keyword analysis, Figure 2 shows that Islamic education is the central theme followed by other keyword variables. Keyword analysis in Figure 2 was conducted using VosViewer. Figure 2 shows that keywords related to Islamic education and drugs produce 4 clusters. With the following explanation:

a. Red Cluster:

Words such as "Islamic education," "drug abuse," "education," "spirit," "character education," and "adaptability" indicate a strong relationship between Islamic religious education and character education in the process of overcoming drug abuse. Religious education, especially character education, plays a role in building adaptability and spirituality for drug users. This theme is relevant to efforts to build spiritual resilience in the context of drug users through Islamic-based education.

b. Blue Cluster:

Words such as "drug use," "Islamic teaching," and "spiritual health" highlight the relationship between drug use, Islamic teachings, and spiritual health. This suggests that Islamic teachings may play a direct role in the recovery of the spiritual health of drug users, which is part of the focus of your research. The connection is how Islamic teachings can help in the recovery process and build spiritual resilience among drug users.

c. Green Cluster:

Words such as "resiliency," "social support," "systematic review," "patient," and "life" indicate a relationship between spiritual resilience, social support, and the lives of drug users. Spiritual resilience, which is the main focus of your research, is often strengthened by social support and various psychological strategies and life experiences of users. This suggests that in addition to religious aspects, social support and quality of life also play an important role in shaping spiritual resilience.

d. Light Blue Cluster:

Words such as "anxiety," "depression," and "effectiveness" link mental health problems such as anxiety and depression to the effectiveness of recovery approaches, especially during a pandemic or in a crisis situation. This may also suggest that drug users who suffer from mental health problems may benefit from spiritual resilience-based approaches and Islamic religious education.

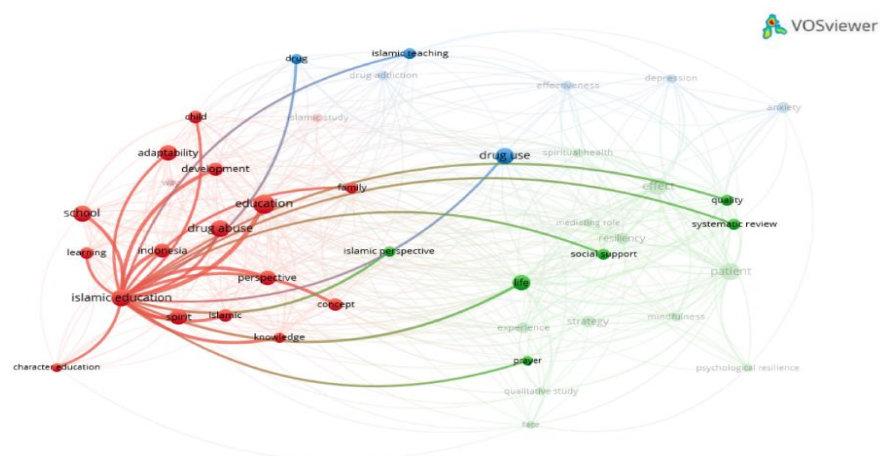


Figure 2. Relationship of keywords with other keywords in the research theme.

Overall, the results of this visualization indicate that Islamic religious education, especially in the form of character and spirituality teaching, plays an important role in the formation of spiritual resilience for drug users. It also highlights aspects of social support and quality of life as important elements that influence the recovery of drug users.

Regarding the integration of religious education in drug treatment and rehabilitation strategies. This study is based on three premises, namely basic concepts, implementation and intervention results. Basic concepts include the theoretical basis and main principles underlying religious education interventions in the rehabilitation of drug users. This involves an understanding of how Islamic teachings (or other relevant religions) view drug dependence, the concept of spirituality, and resilience. Implementation includes the process of implementing religious education interventions in rehabilitation programs. This can be in the form of religious teaching methods, spiritual guidance, religion-based counseling, and the involvement of religious figures or religious institutions in supporting the recovery process of drug users. Intervention results refer to the evaluation and real impact of the implementation of religious education on drug users. This can include behavioral changes, increased spiritual resilience, reduced relapse, and improved psychological and social well-being of users after participating in a religion-based rehabilitation program.

Table 2: Data analysis and explanation of articles used for SLR analysis.

Author	Title/ Year	Keyword	Findings
Andri Winjaya Laksana, Bobur Sobirov	<i>Comparative Study of Criminal Law Enforcement Against Drug Addicts Through Religious Rehabilitation Between Indonesia and Uzbekistan (2024)</i>	<i>Islam; Narcotics; Rehabilitation</i>	The religion-based rehabilitation approach in Uzbekistan can be adopted in Indonesia, especially strengthening the spiritual aspect as part of the recovery of drug addicts. ¹⁹
Parvaneh Amlakian, Mehdi Amiri, Elham Taheri.	<i>The mediating role of psychological hardiness in the relationship between spiritual well-being and religious commitment with vitality in people with substance abuse disorder. (2019)</i>	<i>Psychological hardiness, Religious commitment, Spiritual well-being, Substance abuse disorder, Vitality</i>	This study found that psychological hardiness played a significant mediating role in the relationship between spiritual well-being and religious commitment with sense of vitality in individuals with substance abuse disorders. In addition, there was a significant positive relationship between spiritual well-being and religious commitment with sense of vitality in the group. ²⁰

¹⁹ Laksana et al., "THE SUFISM HEALING AS AN ALTERNATIVE REHABILITATION FOR DRUG ADDICTS AND ABUSERS."

²⁰ Parvaneh Amlakian, Mehdi Amiri, and Elham Taheri, "The Mediating Role of Psychological Hardiness in the Relationship between Spiritual Well-Being and Religious Commitment with the Vitality in People with Substance Abuse Disorder," *Journal of Fundamentals of Mental Health* 22, no. 1 (2019): 21–30, <http://eprints.mums.ac.ir/18068/>.

Dini Farhana Baharudin, Melati Sumari, Suhailiza Md. Hamdani.	<i>Shame Transformation Using an Islamic Psycho-Spiritual Approach for Malay Muslims Recovering from Substance Dependence. (2019)</i>	<i>Shame, Substance dependence, Recovery, Muslim, Malaysia.</i>	This article examines the role of shame transformation using an Islamic psycho-spiritual approach in substance dependence recovery among Malay Muslims. This approach includes practices such as muhasabah (self-introspection), tawbah (repentance and forgiveness), constructing a new narrative about oneself, and strengthening relationships with Allah (<i>Hablum Min Allah</i>) and other human beings (<i>Hablum Min Annas</i>) as the basis for recovery. This study highlights that although shame can be a barrier to recovery, when properly managed, shame can be a motivator for recovery. ²¹
Benaouda Bensaid, Salah ben Tahar Machouche, Mustafa Tekke.	<i>An Islamic Spiritual Alternative to Addiction Treatment and Recovery (2021)</i>	<i>Muslim spirituality, addiction, recovery, treatment, management.</i>	This article highlights how Islamic spirituality can play a significant role in preventing, treating, and recovering from addiction. The study suggests that Islamic spirituality can help individuals cope with compulsions, relapse, and recovery by providing meaning, self-discipline, motivation, and support. Spirituality is seen as a crucial instrument in addiction treatment programs, but it is not considered the sole method, but rather as part of a holistic approach. ²²
Samuel R. Weber, Kenneth I. Pargament	<i>The Role of Religion and Spirituality in Mental Health (2019)</i>	<i>Religion; Spirituality; Mental Health</i>	Research shows that religion and spirituality can improve mental health through positive religious coping and community support. However, negative religious coping can be detrimental to mental health, such as increasing anxiety and depression. ²³
Brian J. Grim, Melissa E. Grim	<i>Belief, Behavior, and Belonging: How Faith is Indispensable in Preventing and Recovering from Substance Abuse. (2019)</i>	<i>Faith; Religion; Substance Abuse; Recovery</i>	Studies have found that about 73% of rehabilitation programs in the US include elements of spirituality. Faith-based approaches have been shown to be effective in preventing and recovering drug users. Faith-based programs save the US economy up to \$316.6 billion annually. ²⁴

²¹ Claude Hélène Mayer and Elisabeth Vanderheiden, *The Bright Side of Shame: Transforming and Growing through Practical Applications in Cultural Contexts*, *The Bright Side of Shame: Transforming and Growing through Practical Applications in Cultural Contexts* (Springer International Publishing, 2019), http://dx.doi.org/10.1007/978-3-030-13409-9_14.

²² Benaouda Bensaid, Salah Ben Tahar Machouche, and Mustafa Tekke, "An Islamic Spiritual Alternative to Addiction Treatment and Recovery," *Al-Jami'ah* 69, no. 1 (2021): 127–162.

²³ (Weber & Pargament, 2019)

²⁴ Brian J. Grim and Melissa E. Grim, *Belief, Behavior, and Belonging: How Faith Is Indispensable in Preventing and Recovering from Substance Abuse*, *Journal of Religion*

Dr. Abrar Hasan Jaber, Haitham Mays Qandil	<i>Spiritual therapy in treating drug and psychotropic substance addiction (2024).</i>	<i>Spiritual therapy; addiction treatment; drug addiction; psychotropic substances</i>	Spiritual therapy involving prayer, meditation, and reflection on religious teachings is effective in helping drug addicts recover. A faith-based approach can prevent relapse and strengthen the emotional and mental balance of drug users. ²⁵
Pei Lin Lua, Abdul Manam Mohamad, Mokhairi Makhtar, Nurul Afiedia Roslim	<i>Virtual-Inabah Versus Conventional Inabah Therapy for Persons With Substance Use Disorders. (2024)</i>	<i>Psychosocial, Islamic-based programme, Inabah programme, Drug addiction, Mind</i>	The study showed that Virtual-Inabah (V-Inabah) had higher positive perceptions compared to conventional Inabah therapy in terms of content intensity, comprehensiveness, setting, accessibility, delivery method, and overall satisfaction. Participants were satisfied with the engaging content, supported by photos and videos, and privacy offered by V-Inabah. The use of Malay language in the application was also highly accepted. The interactive features and ease of use in one's own time increased user engagement. V-Inabah also provided similar guidance to conventional Inabah to help participants track their daily activities, empowering them to take control of their own health and routines. ²⁶
Mansor, A. B. A., Yassin, K. M., & Ahmad, S.	<i>Islamic Psychospiritual Approach in Drug Rehabilitation Therapy Based on Inabah Philosophy. (2024)</i>	<i>Islamic Psychospiritual Therapy Drug Rehabilitation Inabah Tarekat Qodiriyah Naqsyabandiyah</i>	The results of the study showed that the psychospiritual approach applied in drug recovery therapy at Pondok Remaja Inabah had a positive impact on the psychospiritual development of the participants. This therapy not only helps in the process of recovery from drug addiction, but also improves the quality of their spiritual and mental lives. The methods used in this therapy include dhikr practices, religious learning, and therapeutic communication that support the rehabilitation process holistically. ²⁷
Karim Mitha	<i>Sufism and Healing. (2019)</i>	<i>mental health, religion, spirituality, Sufism, well-being</i>	Sufism plays a vital role in mental healing through spiritual practices such as dhikr, meditation and other Sufi rituals. This approach is in line with the holistic principles of psychological well-being. In addition, the author highlights

and Health, vol. 58 (Springer US, 2019), <https://doi.org/10.1007/s10943-019-00876-w>.

²⁵ Jaber and Qandil, "Spiritual Therapy in Treating Drug and Psychotropic Substance Addiction."

²⁶ Pei Lin Lua et al., "Virtual-Inabah Versus Conventional Inabah Therapy for Persons With Substance Use Disorders," *Malaysian Journal of Medicine and Health Sciences* 20, no. 3 (2024): 119–125.

²⁷ Abu Bakar Ahmad Mansor, Khairiah Mohd Yassin, and Shukri Ahmad, "Islamic Psychospiritual Approach in Drug Rehabilitation Therapy Based on Inabah Philosophy," *Pakistan Journal of Life and Social Sciences (PJLSS)* 22, no. 1 (2024): 166–182.

			how the Sufi approach can be integrated with the Western medical model, especially in mental health. ²⁸
Vivia Zahira Afiani, Muhammad Ruhayat Haririe	<i>Sufism and Mental Health: Application of Sufism Principles in Mental Well-Being. (2024)</i>	<i>Sufism, mental health, well-being</i>	The principles of Sufism such as reading the Qur'an, praying, associating with pious people, fasting, and dhikr can help reduce stress, anxiety, and depression, as well as increase happiness and resilience. ²⁹
M. Saiful Amri Zainal Abidin, M. Zohdi M. Amin, Abdulloh Salaeh, W. Fatimah Zahra' W. Yusoff, Salmah Fa'atin	<i>The Practice of Islamic Psychospiritual Therapy in the Treatment of Drug Addiction at Rehabilitation Centres in Malaysia. (2022)</i>	<i>Drug addiction, Islamic psychospiritual therapy, rehabilitation</i>	Islamic psychospiritual therapy is applied in drug rehabilitation centers in Malaysia with a religious-based approach such as dhikr and prayer to help the patient's recovery process. ³⁰
Andri Winjaya Laksana, Hartiwining Sih, Hari Purwadi, Anis Mashdurohatun Supriyadi, dan Jannah M.	<i>The Sufism Healing as an Alternative Rehabilitation for Drug Addicts and Abusers. (2023)</i>	<i>Abusers, Addicts, Narcotics, Rehabilitation, Sufism A. Introduction</i>	The results of the study indicate that Sufism as a rehabilitation method for drug abusers is effective in providing psychological and emotional support, as well as helping individuals in the recovery process with a holistic approach that integrates spiritual and mental aspects. In addition, community involvement and support from the social environment based on Sufi values contribute significantly to the success of rehabilitation. This study uses a qualitative approach with a phenomenological method to understand the experiences of individuals undergoing rehabilitation through Sufism. ³¹

3.1 The Role of Islamic Religious Education in Addiction Recovery

The role of Islamic education in the recovery of drug addicts is not only to strengthen the individual's resilience to addiction, but also to create a deep relationship with God and the surrounding community. Benaouda highlights how Islamic spirituality provides strong meaning and motivation in dealing with

²⁸ Karim Mitha, "Sufism and Healing," *Journal of Spirituality in Mental Health* 21, no. 3 (2019): 194–205, <https://doi.org/10.1080/19349637.2018.1464423>.

²⁹ Vivia Zahira Afiani, "Sufism and Mental Health: Application of Sufism Principles in Mental Well-Being" 4, no. 1 (2024): 103–118.

³⁰ M. Saiful Amri Zainal Abidin et al., "The Practice of Islamic Psychospiritual Therapy in the Treatment of Drug Addiction at Rehabilitation Centres in Malaysia," *Jurnal Akidah & Pemikiran Islam* 24, no. 2 (December 31, 2022): 143–168, <https://ejournal.um.edu.my/index.php/afkar/issue/view/2161>.

³¹ Laksana et al., "THE SUFISM HEALING AS AN ALTERNATIVE REHABILITATION FOR DRUG ADDICTS AND ABUSERS."

addiction. The study also underlines that practices such as prayer and meditation, as well as religious learning, help addicts overcome feelings of helplessness and strengthen their psychological resilience.³² Grim also supports these findings, where they found that spiritually-based rehabilitation programs in the United States save up to \$3166 billion per year by helping to significantly reduce addiction rates. Over 73% of rehabilitation programs in the US include a spiritual element indicating that spirituality, regardless of cultural context, is an important tool in addiction recovery.³³

A study by Samuel R. Weber also revealed that positive religious coping through spirituality can improve mental health and prevent relapse in drug addicts, while negative religious coping can increase anxiety and depression. This means that understanding and implementing spirituality correctly is very important in the recovery process. In dealing with substance addiction, many rehabilitation and treatment institutions in Malaysia have implemented an Islamic psycho-spiritual approach, which includes understanding the five pillars of Islam, performing prayers, dhikr, and developing piety (taqwa) as part of their recovery framework.³⁴ Some examples of these institutions include the Malaysian Cure and Care Rehabilitation Centers (CCRC), Pondok Remaja Inabah Malaysia, and a number of private drug rehabilitation centers. Previous studies, such as those described in the works of Ghani et al. (2017), Dara Aisyah et al. (2013), Khalid (2008), Mohamed and Marican (2017), and Muhamad et al. (2015), have shown positive results when the Islamic psycho-spiritual approach is applied in these institutions.³⁵ This approach helps drug addicts recover through Islamic principles that encourage individuals to surrender to Allah and recognize human weakness.³⁶ In this process, shame is encouraged to be expressed through worship and spiritual practices, as a way to atone for past wrongs.

Uzbekistan with its rehabilitation program has had a positive impact in reducing the number of drug users. Rehabilitation based on the Islamic approach in Uzbekistan combines spiritual values in the process of recovery from addiction. Uzbekistan, as a country with a Muslim majority population, has several institutions that offer drug rehabilitation programs with a religious approach based on Islamic principles.³⁷

In Indonesia, the Islamic-based rehabilitation approach continues to develop. For example, in several Islamic boarding schools such as Suralaya Islamic Boarding School and At-Tauhid Islamic Boarding School, the spiritual approach through dhikr, prayer, and religious counseling has shown very positive results. Suralaya Islamic Boarding School uses the Inabah method which has successfully helped up to 92% of drug patients in their recovery process. While at At-Tauhid Islamic Boarding School, they use the education method or providing

³² Bensaid, Machouche, and Tekke, "An Islamic Spiritual Alternative to Addiction Treatment and Recovery."

³³ Grim and Grim, *Belief, Behavior, and Belonging: How Faith Is Indispensable in Preventing and Recovering from Substance Abuse*, vol. 58, p. .

³⁴ Tahereh Seghatoleslam et al., "Achieving a Spiritual Therapy Standard for Drug Dependency in Malaysia, from an Islamic Perspective: Brief Review Article," *Iranian journal of public health* 44, no. 1 (2015): 22.

³⁵ Amin Al Haadi Shafie et al., "The Effectiveness of a Drug Abuse Prevention Module Based on Self-Assertiveness, Spirituality and Belief in the Detriments of Drug Abuse (MPDASK)," *Islamic Guidance and Counseling Journal* 6, no. 2 (June 19, 2023).

³⁶ Rozeeda Kadri et al., "Addiction and Islamic Based Therapy in Malaysia," *Man in India* 97, no. 26 (2017): 233–239.

³⁷ Laksana et al., "THE SUFISM HEALING AS AN ALTERNATIVE REHABILITATION FOR DRUG ADDICTS AND ABUSERS."

understanding to students, night bath therapy for detoxification, electromagnetic, spiritual recitation, and wisdom therapy. Assisted by 1000 flavors of water, in the form of prayer water, the success rate of the rehabilitation program at At-Tauhid Islamic Boarding School reaches 95%.³⁸

The role of Islamic education in the recovery of drug addicts has been proven to have a significant impact through a deep spiritual approach. By combining religious values such as dhikr, prayer, and religious learning, Islamic-based rehabilitation methods not only help addicts strengthen their resilience to addiction, but also guide them towards a more holistic spiritual recovery. Successful examples such as at Pondok Pesantren Suralaya and At-Tauhid show that this approach is able to provide extraordinary results with a high success rate. This confirms that religious and spiritual approaches, when applied properly, can be an effective solution in supporting recovery from drug addiction and preventing relapse of addiction in the future.

3.2 Religion-Based Rehabilitation Approaches in Different Countries

The religion-based rehabilitation approach has been implemented in various countries with variations in approach according to cultural context. For example, in Uzbekistan, the religion-based rehabilitation approach focuses on strengthening Islamic spirituality as an important part of drug addict recovery. According to Andri Winjaya Laksana, this rehabilitation model can be adopted by other countries such as Indonesia to strengthen the existing drug rehabilitation system.³⁹

On the other hand, Brian J. Grim shows that a religious belief-based approach in the US is able to reduce the economic burden of drug addiction, while providing a supportive environment for addicts to find meaning in life through spiritual practices.⁴⁰ This comparison between countries with faith-based approaches reveals that spirituality can be adapted to local values to enhance rehabilitation success.

M. Saiful Amri also highlighted the success of Islamic psychospiritual therapy in rehabilitation centers in Malaysia, where practices such as dhikr and prayer are used to help patients achieve mental and emotional balance. The study emphasized the importance of integrating spiritual therapy in drug addiction rehabilitation, which showed very positive results in recovery.⁴¹

Faith-based rehabilitation approaches have been proven successful in many countries, with adjustments based on local cultural values. Strengthening spirituality, especially in the context of Islam, plays an important role in recovering drug addicts, whether through the practice of dhikr, prayer, or the integration of other religious principles. The success of rehabilitation models in Uzbekistan, the United States, and Malaysia shows that spiritual approaches not only help restore patients' mental and emotional health, but also contribute to reducing the economic burden of addiction. By adapting spiritual approaches to local contexts, countries such as Indonesia can strengthen existing rehabilitation programs, creating more holistic and sustainable recovery outcomes.

³⁸ Laksana et al., "THE SUFISM HEALING AS AN ALTERNATIVE REHABILITATION FOR DRUG ADDICTS AND ABUSERS."

³⁹ Laksana et al., "THE SUFISM HEALING AS AN ALTERNATIVE REHABILITATION FOR DRUG ADDICTS AND ABUSERS."

⁴⁰ Grim and Grim, *Belief, Behavior, and Belonging: How Faith Is Indispensable in Preventing and Recovering from Substance Abuse*, vol. 58, p. .

⁴¹ Zainal Abidin et al., "The Practice of Islamic Psychospiritual Therapy in the Treatment of Drug Addiction at Rehabilitation Centres in Malaysia."

3.3 The Use of Technology in Psychospiritual Therapy

The use of technology in psychospiritual therapy provides a new and more flexible way to access rehabilitation programs. Pei Lin Lua's study of Virtual-Inabah (V-Inabah) showed that technology provides increased content intensity, ease of access, and better privacy compared to conventional methods. Users feel more engaged because of the interactive features that make it easier to track daily activities and empower them to take control of their own health and routines.⁴²

Weiss supports the view that technology can increase the accessibility of mental health and rehabilitation services, especially in remote areas. Technology-based applications such as Virtual-Inabah can reach more people and provide flexibility in time and place, allowing patients to attend therapy without having to leave their comfortable environment. This is important in the Indonesian context, where geographical challenges often hinder access to conventional rehabilitation services.⁴³

The V-Inabah website was designed by Code Mega Enterprise in collaboration with a research team from the Faculty of Informatics and Computing, Universiti Sultan Zainal Abidin (UniSZA) located in Terengganu, Malaysia. The content, format, and technical issues were outlined and reviewed consistently through regular meetings between the research team and experts in the Inabah therapy and religious testing modules. The platform was developed using the Malay language as the target is the local population in Malaysia and to ensure that the instructions and information provided are easy to understand. The website was designed to meet two main functional specifications, namely: 1) to facilitate daily treatment monitoring and 2) to offer treatment guidelines that include hydrotherapy, prayer, and dhikr. Facilitators from Inabah will monitor participants to ensure that they are carrying out the treatment therapy with reference to the V-Inabah guidelines.⁴⁴

The possible long distance to Inabah facilities, as well as the cost of transportation and registration, are sometimes also burdensome for those who are in dire need of medical assistance but are limited by these limitations. On the other hand, professionals and civil servants face challenges in finding suitable times, as well as difficulties in maintaining confidentiality if face-to-face care must be registered. Given these limitations, efforts to increase access to Inabah are clearly needed. In addition, the rapid development of technology through mobile devices makes it very suitable for providing personalized assistance in implementing health interventions, due to its widespread use, portability, and technological capabilities.⁴⁵ Therefore, V-Inabah was developed through the adaptation of existing Inabah modules, with the aim of increasing its accessibility and usability for the drug addict population in need. V-Inabah contains well-structured modules consisting of qiyam al-layl (waking up early); bathing

⁴² Lua et al., "Virtual-Inabah Versus Conventional Inabah Therapy for Persons With Substance Use Disorders."

⁴³ Esther L Meerwijk, Mario Mikulincer, and Sandra J Weiss, "Psychometric Evaluation of the Tolerance for Mental Pain Scale in United States Adults," *Psychiatry research* 273 (2019): 746–752.

⁴⁴ Lua et al., "Virtual-Inabah Versus Conventional Inabah Therapy for Persons With Substance Use Disorders."

⁴⁵ Caroline Free et al., "The Effectiveness of Mobile-Health Technology-Based Health Behaviour Change or Disease Management Interventions for Health Care Consumers: A Systematic Review," *PLoS medicine* 10, no. 1 (2013): e1001362.

(hydrotherapy); talqin (special teachings); solat (fardhu prayer and many sunat prayers; rawatib and nawafil); zikir (zikir jahr and zikir khafi) and khataman, adab, dua and irsyad (supervision) in an attractive and easy-to-understand format to serve people from all backgrounds. In addition, the digitization of the Inabah approach can create new ways of treating addiction, fostering good behavior and helping drug addicts to be free from drugs. Thus, the purpose of the current study was to assess the perception of a website dedicated to V-Inabah and the conventional Inabah program among individuals currently receiving Inabah therapy.

In the context of faith-based rehabilitation, digital applications and technologies that emphasize spiritual approaches allow individuals to stay connected to religious sources through content that can be accessed at any time. In doing so, these technologies enrich the spiritual experience and improve long-term recovery outcomes.

3.4 Sufism as an Alternative Holistic Therapy

Sufism offers a holistic therapeutic approach that is very suitable for mental recovery and addiction. In their article Karim Mitha and Vivia Zahira Afiani,⁴⁶ Sufism is described as an approach that uses spiritual practices such as dhikr, meditation, and introspection as a means to achieve psychological and emotional well-being. These practices help individuals cope with anxiety, depression, and stress, which are often the main causes of relapse in addiction.

Mansor added that the Sufi approach applied at Pondok Remaja Inabah, a rehabilitation center in Malaysia, is not only effective in recovering from drug addiction, but also in improving the quality of spiritual life of patients. This method includes the practice of dhikr, religious learning, and therapeutic communication that support the rehabilitation process holistically.⁴⁷

Furthermore, research by Andri Winjaya Laksana states that Sufism plays an important role in creating a supportive recovery environment, where support from the Sufi community based on spiritual values greatly helps addicts in undergoing a more meaningful recovery process. Sufism offers a combination of social support and spiritual recovery that not only focuses on physical healing but also provides the inner peace needed for long-term recovery.⁴⁸ Sufism offers a holistic therapeutic approach that is highly relevant in addiction recovery, integrating spiritual and social dimensions. Sufi practices such as dhikr, meditation, and introspection not only help individuals cope with anxiety, depression, and stress, but also strengthen their spiritual quality of life. The success of Sufism-based rehabilitation programs, such as the Pondok Remaja Inabah in Malaysia, shows that deep spiritual support can create a more meaningful and sustainable recovery environment. By combining social support and spiritual healing, Sufism focuses not only on physical healing, but also provides the inner peace that is essential for successful long-term recovery.

4. Conclusion

The results of this systematic review indicate that Islamic Religious Education and spirituality approaches have a very important role in supporting the

⁴⁶ Afiani, "Sufism and Mental Health : Application of Sufism Principles in Mental Well-Being."

⁴⁷ Mansor, Yassin, and Ahmad, "Islamic Psychospiritual Approach in Drug Rehabilitation Therapy Based on Inabah Philosophy."

⁴⁸ Laksana et al., "THE SUFISM HEALING AS AN ALTERNATIVE REHABILITATION FOR DRUG ADDICTS AND ABUSERS."

recovery process of drug addicts. Through spiritual practices such as dhikr, prayer, and introspection, addicts can strengthen their mental and spiritual resilience, thus providing the holistic support needed to overcome addiction. This approach not only helps in physical recovery, but also improves emotional and psychological health. In countries such as Uzbekistan, the United States, and Malaysia, religious and spirituality-based approaches have proven effective, especially when adapted to the local cultural context. In Indonesia, the Inabah method applied in Islamic boarding schools such as Suryalaya and At-Tauhid has also succeeded in showing a significant level of success in the recovery of drug addicts.

In addition, technological innovations such as the Virtual-Inabah application further strengthen the effectiveness of spiritual-based rehabilitation programs by providing easier and more flexible access for addicts, especially in remote areas. With the ability to stay connected with spiritual sources at any time, addicts receive more comprehensive support, which helps accelerate recovery and prevent relapse. Therefore, the integration of Islamic spirituality approaches in drug rehabilitation programs needs to be expanded and strengthened as part of a comprehensive strategy to support long-term recovery, especially in Muslim-majority countries like Indonesia.

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