

Religious Education in Mental and Spiritual Health Development for Drug Addicts: A Case Study at Pondok Tetirah Dhikr Berbah Sleman Yogyakarta, Indonesia

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Abstract

This research aimed to describe: (1) the concept of mental and spiritual health for drug addicts according to the views of the leaders of pondok; (2) the process of religious education for drug addicts; and (3) the meaning of religious education to strengthen mental and spiritual health for drug addicts. This research used a qualitative approach, the type of case research. The research was conducted at the Pondok Tetirah Dhikr Berbah Rehabilitation Institution, Sleman, Yogyakarta on February - May 2020. Informants of this research include: Islamic boarding school leaders and their staff, ustadz, and several former drug addicts who are currently undergoing therapy. Data were collected by observation, interviews, and documentation. The data were analyzed descriptively using the Yin (2011) model. The results of the research: (1) The concept of mental and spiritual health according to the leadership of the boarding school is to avoid a person from various disorders and mental illnesses because his life is based on a strong faith in Allah and His Messenger, followed by a high awareness to practice it and stay away from all His prohibitions, try hard achieve his life goals and put his trust in Allah swt., able to do good to others and to the universe; (2) The process of religious education at the pre-education stage: delivery of students, diagnosis, fostered counseling, and preparation of support for guardians of students. At the education stage: prayer, fasting, bathing in repentance, *qiyamul lail*. dhikr, and religious education as well as reading and writing the Qur'an. Post-recovery education stage: educating families to participate in monitoring the religious and social activities of students fostered at home; (3) The meaning of religious education experienced by fostered students is increasing the faith of fostered students to Allah swt and His Messenger, surrendering to God, wanting to repent from all evil actions due to taking drugs, and feeling that psychological aspects are functioning normally again.

Keywords

Religious Education, Mental and Spiritual Health, Drug Addict

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1. Introduction

Human is a creature that created by Allah in most shape perfect. Already be *sunnatullah* behind the perfection, humans have flaws and limitations. Therefore, it is not uncommon for humans to fall into black valleys, such as prostitution, using narcotics, psychotropic substances, and

addictive substances known as drug abbreviations. [1]

An individual's problem with himself is failure be disciplined and friendly with heart his conscience itself, namely the heart conscience which always invite, guide, and call for kindness and truth to God so attitude appears anxious, doubtful, prejudice bad, weak motivation, and no can be independent in doing everything. [2]

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In the context of a person's tendency to behave well and bad at least there two factors that affect it, namely: first, factor internal directing reason and control lustful desires, and second, external factors, namely in the form of conditions environment in the community, family, and social interaction daily. Second, these factors are mutually influence.

The recent occurrence of violence and juvenile delinquency is the phenomenon that often we watch. Even violence always adorns media information mass. The example is happening brawl between student, rape, murder, trade minors, circulation drugs, pregnancy in outside marriage, infanticide, or theft. That's some phenomena the moral crisis medium hit our nation. One of the causes of the crisis the multidimensional overwrite this nation is a moral crisis. This crisis happened because partly people do not want to heed guidance religion. Normatively, religion teaches its people to do good, leave immorality and evil. [3] Therefore, it is not surprising that various social problems and diseases arise, such as poverty, unemployment, and underdevelopment, because one cannot adapt to development dynamics era.

The phenomenon of globalization cannot be denied can have an impact on change mental attitude society, in particular in among children and teenager. This can be seen from various their style, good from the way dress, behave, and speak. Even life tendencies global glamorous and luxury make people lost control and hold yourself which results in conflict internally, the result is stress and frustration.

In various dimensions of deviant adolescent behavior is often associated with drug abuse, psychotropic and addictive substances or better known as drugs. [4] Drugs, as medicine dangerous, can lower threshold for controlling aggressive impulses physical and sexual. [5] This situation makes it easier for users to take actions that are out of control and on the contrary to religious values, moral norms, and law. According to Nata [6], usage drugs can continuously lead to dependence on the user. Such conditions can cause the spread of other psychological diseases, such as lazy to work, lazy to worship and even commit criminal acts to get ecstasy.

Peers also play an important role in the mechanism of drug abuse. Child introduction on drugs this can happen at first from peers and sooner or later child has a wish to try come back later become addicted or dependent on drugs. If it is already attitude appears dependence on drugs, then later if not filled with symptoms sakaw or sick can appears, that is the addiction continuously and hard to stop. Drug addicts in a state of despair feel can no longer stand and try with any way regardless of risk which can befall him for to gain back needs these prohibited items. [7]

Motivation for users' drugs, among others, prove courage to do things detrimental, against or fight authority, facilitate

distribution or sexual acts and mostly of those who use it are escape from frustrating problem and anxiety. [8]

Drug addiction, illegal drugs, and addictive substance another is the case that very troubling us, because of year user year this drug not getting decreased, even tends to increase. Research Hawari proves that on 1975 notes government shows there are 5,000 people involved in cases of drug users. On 1990 the amount has been reaching 8,500 people, in the year of 1995 has reach 13,000 people. On 1998 Hawari find "dark number" means each person drug users this is real have friends as much as 10 user drugs. So actual amount is 10 times fold from data that exists. [5]

The results of research by the National Narcotics Agency in collaboration with the Health Research Center, University of Indonesia, in 2008, drug abuse as much as 2.23% equal to 4 million people. Research result year 2011 show numbers prevalence of abuse drugs in Indonesian 2.2%, means there is decline. Decrease This indicates the success of the effort prevention and eradication of abuse and circulation dark drugs in Indonesia. [9]

The Indonesian government has made efforts to eradicate drugs by issuing Law no. 355 Th. 2009 on narcotics, formed the National Narcotics Agency (BNN), and also issue Instructions President No. 12 Th. 2011 about implementation JAKSTRANAS field Eradication of Abuse and Circulation Dark Drugs (P4GN) year 2011-2015 that push elements of the nation, central and local governments, stakeholders and the community to be more active and aggressive in fighting drug crimes.

The prohibitions and dangers of using drugs have often been conveyed well through lectures religion, media print or media electronics, but the use of and circulation drugs still keep going even getting worse. even though It is clear that Allah SWT forbids people who believe in drinking wine, gambling, sacrifice for idol, draw destiny with arrow by deed it is an act devil. (Al-Maidah: 90).

Liquor or khamr should be shunned. Thing this is similar with position drugs as substance that could intoxicating. Drugs have the power to make their users unconscious self, drugs also have the power to make addicted to its users.

Results 2009 National Narcotics Agency survey show that the average first age times abuse very narcotics young is 12-15 year, and the higher it is the level of education, the higher rates of drug abuse. [9].

Various prevention and awareness efforts continue to be carried out so that drug addicts return to the right path, and ultimately create a clean, peaceful, and happy life as a form of good life in Islam. Therefore, they must be guided to the straight path wisely so that they can grow awareness to

always behave and think positively.

Basically, a drug addict is a person who is suffering from mental illness and spiritual illness. On the psychological aspect, they are unrealistic, run away from reality, cannot adapt to their social environment, cannot optimize their psychological potential for the sake of their welfare, are stressed, and angry. On the spiritual aspect they are away from Allah SWT, less aware that he is a servant of Allah SWT who should obey all his commands and stay away from all his prohibitions. Therefore, they are people who are experiencing spiritual pain. A healthy person is someone who is physically, socially, mentally, and spiritually healthy.

The importance of spiritual health in health can be seen from the limitations of the World Health Organization (WHO) in 1984 which states that the religious (spiritual) aspect is one element of the understanding of complete health. If previously in 1947, in connection with the importance of the religious dimension in health, then in 1984 the World Health Organization (WHO) has added, the religious dimension as one of the four pillars of health; namely complete human health including: physically/physically healthy (biology), psychologically healthy (psychiatric/psychological), socially healthy, and spiritually healthy (spiritual/religious). In other words, a completely healthy human being is a religious human being and this is in accordance with human nature. [10]

Islamic religious education at the Tetirah Dhikr Berbah Sleman rehabilitation center for drug addicts is carried out in an effort to help them return to being human beings who always remember Allah SWT. Therefore, his spiritual health is restored. The results of initial observations indicate that religious education is done at the Rehabilitation refers to Act 222 of 1997 on article 49, which reads "that in addition to treatment and medical rehabilitation or treatment through peroses rehabilitation of drug addicts can be held by the public through a religious approach and traditional". Islamic religious education for addicts and former drug addicts is very important to eliminate the critical conditions faced by former drug addicts with various kinds of mental disorders due to the influence of consuming drugs. This education invites them to return to the right path through religious guidance with various methods and the most prominent among these practices is the practice of dhikr of the Qodiriah Naqsyabandiyah Order. Because the only way to return to being a noble human being in the sight of Allah is only to practice religion perfectly by following the sunnah of the Prophet Muhammad SAW.

The perfect practice of Islamic teachings used in educating drug addicts at the location of this research is to practice the practice of dhikr of the Qodiriah Naqsyabandiyah Order.

Therefore, this research is focused on the title "Religious Education in Mental and Spiritual Health Development for Drug Addicts: A Case Study at Pondok Tetirah Dhikr Berbah Sleman Yogyakarta, Indonesia".

The term religion in this research is religiosity. Referring to the opinions of several experts, according to Mokhlisi in Asraf [11], Religiosity is the degree to which an individual is committed to his/her religion. Religiosity is the degree to which a person is committed/faithful to his religion. According to Mansyur in Asraf [11], religiosity is not only related to visible activities, such as worship, muamalah (economic activity), muasyaroh (social activity), religious learning, da'wah (amar ma'ruf nahi mungkar), and jihad (defending religion), but also activities that are not visible or occur in one's heart (inner) such as faith and inner remembrance of Allah. Therefore, the religiosity referred to in this research is the level of one's commitment to his religion, namely Islam which is strengthened through the practice of dhikr of the Qodiriah Naqsyabandiyah Order.

Based on the results of the initial research, Islamic religious education activities carried out at Pondok Tetirah Dhikr went through three stages: first pre-education, secondly Islamic religious education covered the spiritual field which consisted of strengthening prayer, fasting, dhikr, *qiyamul lail*, bathing repentance, then in the field of education. includes religious lectures, prayers *masnunah*, motivation, learning of morals, fiqh, and reading and writing the Qur'an, and the third is post-recovery religious education.

The above phenomenon shows that in Panti Tetirah Dzikir Berbah has presented itself as a means of Islamic religious education for addicts and former drug addicts using the qodiriah naqsyabandiyah tarekat approach to shape the mental and spiritual health of drug addicts. Until now, there have been many teenagers who have been caught in drugs and have been cured in this cottage rehabilitation center. At the time of the initial research, there were 60 foster students (clients) who were undergoing Islamic religious education. Some of the training students who have succeeded are returned to their respective addresses and become religious and optimistic citizens, and some others serve in the cottage as volunteers to help Ustadz provide religious education to new fostered students.

The success of Panti Dhikr in minimizing the dangers of drugs among teenagers with religious education, especially through the practice of dhikr of the tarekat is *qodiriah naqsyabandiyah* interesting to research. This is because the efforts of this Panti and other Islamic boarding schools in helping drug addicts to remember Allah SWT through various means of religious education so that their spiritual health has now got a place in the world of health

commensurate with mental, social, and of course physical health.

This research focuses on the following questions: (1) What is the concept of mental and spiritual health for drug addicts in Pondok Tetirah Dhikr Berbah, Sleman, Yogyakarta, according to the views of the Pesantren Leaders; (2) how the process of religious education in the strengthening of mental and spiritual health for addicts, drug; and (3) how the meaning of religious education in the strengthening of mental and spiritual health for addicts drug Pondok Pesantren Tetirah Dhikr Berbah Sleman in Yogyakarta, Indonesia.

2. Research Method

This research used a case research qualitative approach. The research conducted in Rehabilitation Tetirah Dhikr Berbah Sleman Yogyakarta began in March 2020 until June 2020. The research subjects were taken purposive. They are: 1 pesantren leader and 1 staff; 1 secretary; 1 treasurer; Islamic Religion teachers (care and coaching section) 3 people; and 8 Drug Addicts who were undergoing therapy and were declared cured but still not allowed to pick up their families. The data were collected by interview, observation, and documentation. The data analysis used the Yin model. [12].

3. Research Results and Discussion

1. Mental and Spiritual Health according to the Leader of the Pondok

Research findings showed that according to the leadership and *ustazd* (teacher) of the Brebah Sleman remembrance boarding school, a healthy mental and spiritual concept is to avoid a person from various mental disorders and diseases because his life is based on a strong faith in Allah and His Messenger, followed by high awareness to practice the commands of Allah and His Messenger and stay away from all His prohibitions, strive maximally in achieving his life goals, put his trust in Allah SWT, able to do good to others and to the universe.

The concept of mental and spiritual health is in line with the opinion of Daradjat [15] which suggests that mental health is the avoidance of people from symptoms of mental disorders (neurose) and from symptoms of mental illness (psychoses). The leader of the lodge and the *ustazd* added that because his life is based on a strong faith in Allah SWT. This meant that if a person's faith is fragile, then he can have the potential to be mentally or mentally disturbed, possibly stressed, depressed, psychosomatic, and more extreme can be "suicide". This situation can occur because one's life is not

based on strong faith in Allah SWT. and His Apostle. There is no place to complain and pray. As a result, the person concerned carries out escape activities known as self-defense mechanisms, including blaming others, rationalizing, consuming drugs to obtain momentary pleasure.

Lack of faith in Allah SWT. can also cause a person to suffer from mental illness, unrealistic, which in everyday terms we know tilted, crazy and so on. [13] This kind of fostered students can also be found at the Berbah dhikr retreat lodge in Sleman.

The belief that physical and spiritual progress in this world and the hereafter can only be obtained through good deeds and behavior accompanied by a peaceful, calm, solemn heart, which is imbued with a solid faith in Allah SWT, must be the belief of all the students who are fostered. Therefore, the coaches continue to instill faith into the hearts of the fostered students, so as not to be infiltrated by the attitude of doubt, hypocrisy, arrogance which is the main cause of rampant liver disease. No matter how big the sins of humans and the dangers that can be caused by humans whose hearts are diseased, Allah is Most Gracious and Most Forgiving if His servant sincerely repents. Allah SWT. has made medicine to cure the disease of the heart that is by *dhikr* (remembrance) of Allah. It can be concluded that the disease of the heart that pervades humans – including all students of the boarding school – is due to forgetting Allah because their hearts and memories have been filled with other than Allah, for example wealth, glory, rank, position, praise and flattery. By always remembering Allah SWT., will automatically cut off our bad memories other than Allah. [14]

Daradjat [15] also provides an alternative understanding of mental and spiritual health which emphasizes the importance of faith and devotion to Allah SWT. Mental health is marked by the realization of a genuine harmony between mental functions and the creation of self-adjustment between the individual and himself and his environment based on faith and piety and aims to achieve a meaningful and happy life in this world and the hereafter.

The ability to do good to others and to the universe is one indicator of a person having healthy spiritual health according to the leadership of the boarding school and the coaches of the santri as stated above. This is in line with the opinion of Hungelmann et al, [16] that spiritual health or spiritual well-being is "a sense of harmony and closeness between oneself with other people, nature, and with the highest life". Also in line with the opinion of Thomas as stated by Pratiwi [17], which suggests that spiritual health is a person's ability to build spiritually to be full of potential and ability to know the basic purpose of life, to learn to experience love, compassion, peace., and well-being and

ways to help oneself and others to reach their highest potential.

This is in line with the concept of mental health according to WHO which defines positive mental health as the development of health and well-being and the effectiveness of individual functions in society, so as to enable them to realize their abilities, be able to cope with stress, live normally, have the ability to satisfaction, and strong relationships with others. [18].

Stewart-Brown and colleagues [19] also emphasize the importance of the ability to relate to others as an indicator of one's mental and spiritual health. As stated, that mental and spiritual health is a subjective experience of happiness and life satisfaction, as well as good psychological function, being able to relate to others, and being able to realize oneself,

Based on the above research it was clear that the concept of mental and spiritual health understood by the leaders of the boarding school supports the concept of health mental health proposed by Daradjat [15], is also in line with the concept of Rahmat [19], and the concept of spiritual health Hungelmann *et al.* [16].

Research findings indicated that one of the indicators of mental and spiritual health according to the leadership of the boarding school is to put your trust in Allah SWT. This is in line with the opinion of Rahmat [19] in his book "Psychology of Religion" he argues that: "Mental health is an inner condition that is always in a calm, safe and peaceful state, and efforts to find inner peace can be done, among others, through self-adjustment. in resignation, that is, complete surrender to God. This concept is more inclined to the meaning of spiritual health.

The findings of the research indicated that according to the leadership of the lodge, one of the mental and spiritual indicators of a person being said to be healthy is having a high awareness to practice the commands of Allah and His Messenger and stay away from all His prohibitions. This indicator is clearly more likely to be an indicator of spiritual health than mental health, because a high awareness to practice the commands of Allah and His Messenger is a form of harmonious human relationship with God Almighty, which is the main indicator of spiritual health. The command to pray only if it is carried out with full awareness will ward off immoral acts. As the word of Allah SWT. In QS Al-'Ankabut: 45.

Given the importance of the function of prayer in warding off evil and evil deeds, one form of religious therapy developed at the Berbah Sleman remembrance lodge is to enforce prayers, both obligatory and sunnah.

2. *The Process of Religious Education in Strengthening Mental and Spiritual Health for Drug Addicts.*

Research findings indicated that the process of religious education in strengthening mental and spiritual health for drug addicts at the Berbah Sleman remembrance boarding school is carried out in three stages, pre-education, educational process, and post-recovery education. In pre-education there are two main activities, namely diagnosis and counseling. At the education stage, education on prayer, fasting, qiyamul lail, dhikr, bathing repentance, religious lectures, and education on morality, fiqh, and reading and writing of the Qur'an is carried out. Meanwhile, at the post-healing education stage, educating families to participate in monitoring the religious activities of the fostered students at home and monitoring the social interactions of the fostered students. In addition, periodically, ex-students and their families are invited to attend Islamic boarding schools to participate in activities *manaqiban*.

The findings of this research indicate that in the process of healing drug addicts and people with mental illness, *dhikr* is one of the main education factors that determine the success of the healing process. In the Sufism teachings of the Order *Qadiriyyah wan Naqsabandiyah*- as adopted by the Sleman Berbah Dhikr Islamic Boarding School - *dhikr* is one of the main learning materials, besides that there is perfection of *mysticism*, the morals of the students, and *muraqabah*. [20].

Byietymology dhikr come from *dhikr* means remembering, I pay attention, remembering, I took lessons, recognize or understand and remember. [21] In the Sufism dictionary *dhikr* is a word used to designate any form of concentration of mind on God, *dhikr* is also the initial principle for someone who walks towards God or mysticism. [22].

Spencer [23] defines *dhikr* as remembrance or spiritual practice aimed at express the presence of God while imagining his form or a method used to achieve spiritual concentration by chanting the name of God rhythmically and repeatedly. Therefore, *dhikr* is a human effort to get closer to Allah by remembering Allah, remembering His majesty. This means that it is not limited to tasbeeh, tahlil, tahmid and takbir problems, but all human activities that are intended for Allah SWT.

Ibn Atha'allah As-Sakandi divides *dhikr* into three parts, namely: (1) *Dhikr jali* (real, clear) is an act of remembering Allah SWT. in the form of oral speech which contains the meaning of praise, gratitude and prayer to Allah SWT. in a clear voice; (2) *Dhikr khafi* (dim *dhikr*) is *dhikr* that done solemnly' by the memory of the heart, whether accompanied by oral *dhikr* or not; (3) *Dhikr Haqiqi* (real *dhikr*) is the highest level of *dhikr*, which is carried out by the whole body

and soul, physically and spiritually, anytime and anywhere. [24].

Why is dhikr a mandatory practice in the healing process of drug addicts and mental illness at Pondok Tetirah Dhikr Berbah Sleman? Because according to Amin [21] those who do *dhikr* can get various benefits as follows:

- a. *Dhikr* is a stipulation and condition for guardianship. That is, lovers Allah is usually always *istiqomah* in *dhikr* to Allah. On the other hand, whoever forgets or stops *dhikr* his, he has released him from that noble degree.
- b. *Dhikr* is the key to otherof worship. In *dhikr* contained the key to unlocking the secrets of other evil. It was acknowledged by Sayyid Ali Al-Mursifi that there was no other way to treat or cleanse the hearts of his students except to continue to do *dhikr* to Allah; (3) *Dhikr* is a requirement or intermediaries to enter the Divine Presence God is Substances That He did not can be approximated byexcept those that sacred anyway.
- c. *Dhikr* can open the walls of the heart (*hijab*) and create sincerity perfect heart.
- d. Sending down the mercy of Allah, as the Messenger of Allah (SAW) said, "People sitting to meditate, angel around them, God bestow His grace, and God too to mention (to boast) them to angel in surroundings."
- e. Eliminate heartache. Tribulation occurs because of forgetting God. Soften the heart, as explained by Al-Hakim Abu Muhammmad At-Turmudzi "*dhikr* to God can wet the heart and soften it. Otherwise, if heart empty of *dhikr*, it will be hot by lust and the fire of passion so that his heart gets dry and hard. Members of the body difficult (reject) to invite obey God." In addition, *dhikr* can also eliminate various kinds of heart diseases, such as pride, joy, *ujub*, and likes to cheat. Deciding on the devil's immoral invitation and stopping the lust of lust.
- f. *Dhikr* can resist disaster. Dzun Nun Al-Mishri, Sufi figure famous, once said, "*who is dhikr*, God is alwaysikeepingiof allthings."
- g. Research findings indicated that one form of therapy for fostered students, both drug addicts and mentally ill, is to take a repentance bath. This activity begins in the early hours of the morning at 02.00 WIB in order to provide a freshness effect for the body of the fostered students. After taking a bath, the bina students are required to perform sunnah prayers such as repentance, *tahajjud*, *tasbih*, and *witr* prayers until dawn. The students must remain in the place of prayer to always *dodhikr* led by *Mursyid (Ustadz* or coach from the cottage).

The religious approach with thetarekat *Qodiriyah wa-*

Naqsabandiyah which was applied at the Tetirah Dhikr Berbah Sleman Islamic boarding school was indeed relevant for religious education for drug addicts in various other Islamic boarding schools. As Rohman [25] found that several practices of thetarekat *Qodiriyah wa-Naqsabandiyah* were relevant to be applied in the implementation of spiritual education for drug addicts at the As-Stressiyah Islamic Boarding School Darul Ubudiyah Sejati Sejomulyo Juwana Pati. The practices of the tarekat include: Bathing Repentance, *Manaqiban*, Prayer, *dhikr*, *Tasawwur al-Shaikh*, and *Riyadhah*.

Muhtar [26] found that the Inabah Islamic Boarding School in Surabaya also carried out social rehabilitation for victims of drug abuse that prioritized Islamic spiritual aspects sourced from the Qur'an, al-Sunnah, and fatwas of ulama, especially the scholars of the *Qodiriyah wa-Naqsabandiyah Order*, which is one of the approaches. in the drug abuse rehabilitation system. This Islamic spiritual approach is also referred to as "Islamic Psychotherapy", namely as a process of treatment and healing for mental, spiritual, moral and physical disorders/diseases victims of drug abuse through guidance and guidance from Allah SWT, the Prophet/Rasul, and His.

The importance of taking a night bath, *dhikr*, obligatory and sunnah prayers, reading the Koran, and religious education in the therapeutic process found in this research is in line with Lestari's findings [27] which show that the guidance and awareness of victims of drug abuse is carried out through the method *Zikrullah*, which is meant as an effort to calm the heart, cure all liver diseases, cleanse the heart, and as a means of increasing faith in Allah. Rehabilitation materials include night baths or repentance, obligatory and sunnah prayers, *dhikr*, reading the Koran, *riyadlah*, weekly and monthly recitations, and learning about scientific matters such as *fiqh*, monotheism, morality, and *tashawuf*.

Ali [28] through his literature research explores three models of drug addiction prevention from an Islamic theological perspective, two of which are prevention models based on societal understanding rooted in the culture of shame, while the third model, called "Millati Islami", practiced in the United States, is based on the Islamic understanding of *tawba* (repentance). It's just that Ali did not explain how repentance according to Islamic theology was carried out, however, Ali's findings strengthen this finding where one of the therapeutic steps carried out at the location of this research is a repentance bath. Therefore, repentance is an obligation for students to be fostered at the Berbah Sleman remembrance boarding school to get closer to Allah SWT who in principle admits his mistakes and is determined not to repeat them.

The importance of a religious approach to the rehabilitation

of drug addicts was also found by Al-Omari, Hamed, & Abu Tariah [29] who found that religion not only helps during the recovery process, but is also considered a protector from drug and alcohol abuse in the future.

The results of Rajab's research [30] at the Suryalaya Islamic Boarding School reinforce that the Islamic approach with Qodiriyah wa Naqsyabandiyah Sufism is an effective Islamic psychotherapy model to foster drug addicted patients until they recover. Sufism is a way to get closer to God. If patients realize that God answers their prayers through worship, then the guilt and guilt will gradually disappear. The pesantren has applied Islamic psychotherapy with the Sufism approach. Through this approach, the patient made a complete recovery.

Aminah's findings [31] strengthen the findings of this research in terms of the effectiveness of the religious approach in the rehabilitation of drug addicts. He found that Islamic meaning therapy based on the Koran can be seen as a broader and more comprehensive therapy than Viktor E. Frank's method of meaning therapy. In overcoming the global human crisis, logo therapy is not closed to religion, but provides an opportunity for everyone to fully realize religious values as a source of meaning in life. It is important to note that the logotherapy view that recognizes the spiritual dimension as one of the characteristics of human beings is the first step towards an assessment of the religious spiritual dimension, which has so far been untouched and even neglected by contemporary secular psychology. In addition, Islamic meaning therapy education can overcome the crisis for global humans through submission to Allah SWT. By being completely submissive to Allah one will be able to adequately cope with conflicts, stress, and frustration, by adapting, getting achievements and producing things because he believes that humans are only implementers, and the final stipulation is Allah. By believing in God, patience, sincerity with God's willing and thanking Him, the balance of neurotransmitters in the brain can always be maintained, so the soul can remain healthy. In all conditions of health or illness, global humans are recommended to be guided by the holy book of life, namely the holy book of the Qur'an because the values of the Qur'an are the best solutions that can respond to all problems in human life in time and situation. any.

The results of Alhamuddin's research [32] on "Caring for the Soul Maintaining Tradition: Dhikr and Charity of Tariqah Qadiriyyah Naqshabandiyah in Rehabilitation of Drug Victims as Therapists Ala Islam Nusantara" found that rehabilitation of victims of drug abuse at Pondok Inabah VII Suryalaya was developed with a Sufism approach with the implementation stages: (1) Takhalli, purify oneself from sins that pollute the soul, both physically and spiritually; (2) Tahalli, adorning oneself with good behavior, both physically and mentally; (3) Tajalli, the result of takhalli and tahalli. Tajalli is the ultimate

goal of rehabilitation. Furthermore, the three concepts are applied in three core activities: bathing repentance, praying and dhikr. Alhamuddin's findings strengthen the findings of this research, except that tarekat activities are classified into three activities, *takhalli*, *tahalli*, and *tajalli*.

The use of an Islamic teaching approach to rehabilitate drug addicts is not only monopolized by Islamic boarding schools. Bakri and Barmawi's findings [33] show that the implementation of rehabilitation at BNN Aceh Province is carried out with da'wah, the activities are participating in religious learning activities, listening to spiritual da'wah (religious lectures), praying together, reading the Koran, especially short letters, and every Monday doing prayer together after the congregational Isha prayer. This finding reinforces that the effectiveness of using an Islamic religious approach to rehabilitate drug addicts is recognized by various groups, including BNN.

The findings of Mulkiyan [34] also strengthen the findings of this research where an Islamic religious approach is used as the final stage in the rehabilitation process of drug addicts. He found that the rehabilitation of drug addicts carried out at the Baddoka Makassar BNN Rehabilitation Center was carried out through four stages, namely detoxification, psychological, social, and religious stages.

Rohman's findings [25] also strengthen the findings of this research, he found that several tarekat practices were relevant to be applied in the implementation of spiritual education for drug addicts at the As-Stressiyah Islamic Boarding School Darul Ubudiyah Sejati Sejomulyo Juwana Pati. The practices of the tarekat include: Repentance, Manaqiban, Prayer, *Dhikr*, *Tasawwur al-Shaikh*, and *Riyadhah*.

The findings of Asror, Kusnawan, & Fajar [35] also strengthen the findings of this research, its finding that the concept of religious therapy in Inabah Garut uses a religious approach or religious therapy and the practice of Sufism in rehabilitating victims of drug abuse. The application of the concept of religious therapy in Inabah Garut is carried out by carrying out religious practices for oneself, instilling awareness of the relationship between the servant and the Creator and restoring divine faith that can open the door of truth and light of guidance, taking into account the effectiveness of religious therapy used in Inabah, the victims Drug abusers can look and feel much better than before.

1. The findings of Noegroho, et al. [36] also strengthens the findings of this research. The results showed that the prevention and rehabilitation of drug abuse is not only supported by law enforcement, medical and psychological rehabilitation, but also social, herbal and spiritual rehabilitation through religious counseling as an informal education approach. Religious counseling as an informal

education approach is quite effective for rehabilitation through prayer, dhikr, recitation, rukyah, spiritual cleansing, nature cultivation, religious tourism and herbal therapy which aimed to prevent drug dependence that damages both physically and mentally. Then the process is continued with strengthening faith and devotion, restoring human identity who always worships, does good, prevents evil and gives blessings to all nature.

2. Hawi [37] combines a religious approach with a medical approach in the rehabilitation of drug addicts. He found that the rehabilitation process for adolescent drug addicts at the Narcotics Rehabilitation Panti Pondok Pesantren Ar-Rahman Palembang, was carried out by integrating a medical-based physiological therapy model, a psychology-based psychotherapy model and a spiritual-based moral therapy model, followed by the development of social interaction skills, provision of mental immunity in the face of the negative influences of the new social environment, as well as life skills as a provision for them to live post-rehabilitation life.
3. Hawi's findings complement the findings of this research, where although Hawi's research was conducted in a pesantren complex, it turns out that drug addicts still use medical, psychological, social, and new religious approaches to rehabilitate drug addicts. Even the coaching students are also provided with skills so that later after returning to the community they can be productive and independent.
4. The findings of this research indicated that the efforts of the Berbah Sleman dhikr rehab rehabilitation center in the rehabilitation of drug addicts at the post-recovery education stage are carried out by educating families to participate in monitoring the religious activities of fostered students at home and monitoring the social interactions of fostered students. Besides that, periodically invite former students of coaching and their families to Islamic boarding schools to participate in manaqiban activities. This effort was made because the attention of the parents or guardians of the fostered students towards the rehabilitation process of the fostered students was very lacking. In addition, the community around the santri bina house is reluctant to accept the bina santri as part of the community even though it has been declared cured. The community is afraid of relapse and affecting other community members. As Machsun's findings [38] that the obstacles in the process of Islamic education in the rehabilitation of drug addicts at Pondok Pesantren Tetirah Dzikir Berbah Sleman Yogyakarta are: (a) Lack of attention from the client's parents or guardians; (b) lack of government support; (c) Isolated location; and (d) the community around the client's house is reluctant to accept the client as part of the community even though the client has been declared

cured. The community is afraid of relapse and affecting other community members.

3. *The Meaning of Religious Education in Strengthening Mental and Spiritual Health for Drug Addicts at Pondok Panti Tetirah Berbah Sleman in Yogyakarta.*

The findings of the research indicated that the meaning of religious education experienced by santri fostered at the Berbah Sleman remembrance boarding house starting from *pentalqin*, prayer, fasting, bathing *tabat*, *qiyamul lail*, *dhikr*, to religious lectures and education in fiqh, morality, and reading and writing the Koran is an increase students' faith in Allah SWT. and His Messenger, they surrendered (*tawakkal*) to Allah, they repent of all evil deeds due to consuming drugs. All potentials that were previously uncontrollable are now functioning normally, emotions are no longer easily angered, not easily explosive, and thoughts are always positive, not easy to have negative prejudices towards others.

The findings of this research indicated that the process of religious education for drug addicts with the Tareqat Qadiriyah Naqsabandiyah (TQN) Sufism approach carried out by the Tetirah Dhikr Berbah Sleman lodge is quite successful. Since in TQN-based education a murshid (teacher/ustazd) teaches and trains students (santri bina) in order to achieve the expected goals, namely tazkiyat al-Nafs (purification of the soul), tasfiyah al-qalb (purification of the heart), and taqarrub ila Allah (purification of the soul). approach yourself to Allah SWT.). Purification of the soul (Tazkiyah al-Nafs) and cleansing of the heart (Tasfiyah al-qalb) are efforts to condition the soul and heart to feel calm and peaceful and happy to be close to Allah SWT. [39] All of the students who have been relatively healed and interviewed, as described above, stated that the closer they are to Allah, the happier and more peaceful they are, and that their souls and hearts are clean of all impurities caused by drugs. Every day I am used to taking a repentance bath every 02.00 am followed by qiyamul lail (tahajut prayer), then dhikr until the Fajr prayer in congregation. Santri bina are also accustomed to running obligatory fasting and sunnah.

The findings of the research indicated that the educational value of religious education at the Berbah Sleman remembrance boarding school for former drug addicts is that thanks to prayer (prayer) and dhikr and other religious activities they truly regret their actions, they repent and become diligent in carrying out Allah's commands. According to Hawari [40], prayer and dhikr from the point of view of mental medicine or mental health are psychiatric therapies at a higher level than ordinary or general psychotherapy. This is because prayer and dhikr contain elements of divine spirituality that can raise life expectancy (hope) and self-confidence in someone who is sick.

Dzikiri and prayer is one of the efforts to reduce dependence on drug victims. By feeling pleasure in dhikr and prayer, it is hoped that the victim will be able to forget the drug. This is done continuously and repeatedly in the daily life of drug addicts in Islamic boarding schools. Therefore, it is very natural if drug addicts are brought closer to religious knowledge. Because, indeed, most of the causes of drug addiction are they do not know enough about religious knowledge and are not able to practice Islamic teachings seriously. In addicts who are from their great curiosity, from trial and error to dependence, it is appropriate if by getting closer to Allah SWT they feel peace and calm.

The religious approach used by the leadership of the Berbah dhikr boarding school in Sleman in helping drug addicts to recover their mental health is also in line with James [41], who argues that religion has a central role in determining human behavior. The religious drive in humans, according to James, is at least as attractive as the other drives. Therefore, religion needs received attention in every discussion and wider social research. He believes that the best therapy for mental health is faith in God. Faith in God is one of the forces that must be fulfilled to guide a person in this life. Between humans and God there is an unbreakable bond, so that truly religious individuals will be protected from unrest and always maintain balance.

4. Conclusion

The concept of mental and spiritual health in the view of the leadership of the lodge is the avoidance of a person from various mental disorders and diseases because his life is based on a strong faith in Allah and His Messenger, followed by a high awareness to practice the commands of Allah and His Messenger and stay away from all His prohibitions, strive to achieve maximum goals. purpose of life and put his trust in Allah swt., able to do good to others and to the universe. The concept of mental and spiritual health understood by the leaders of this cottage does not separate mental health from spiritual health and the concept is more likely to support the concept of mental health proposed by Daradjat [15], also in line with the concept of mental health Rahmat [19], and spiritual health Hungelmann et al. [16],

The process of religious education for drug addicts at Pondok Tetirah Berbah Sleman Yogyakarta can be grouped into three stages, first pre-education, second religious education, and third post-therapy education. First, the pre-education stage, the activities carried out are: (1) the delivery of fostered students by their guardians or parents and/or community representatives to the caretakers of the boarding school; (2) diagnosis (3) pentalqin; and (4) Preparation of support for guardians or parents or community representatives in charge of

fostering students, both support for rehabilitation funds and support for prayer, and providing an adequate environment when students are in charge of the rehabilitation process. Second, the stage of religious education with education: (1) Prayers, both obligatory prayers 5 times a day and sunnah prayers followed by daily dhikr after prayers; (2) Fasting; (3) The bath of repentance; (4) Qiyamul Lail; (5) Dhikr; (6) Religious Lectures; and (7) Education of Akhlak, Fiqh, and Reading and Writing of the Qur'an. Third, the post-recovery education stage, including: (1) asking family members to participate in monitoring the religious activities of the fostered students at home and monitoring the social interactions of the fostered students; (2) incidentally with family members to socialize to the environment around the family of the fostered students that the fostered students have recovered and need social support from their neighbors so as not to relapse; (3) Periodically invite former bina students and their families to Islamic boarding schools to take part in manaqiban activities.

The meaning of religious education experienced by students who are fostered at the dhikr boarding house of Berbah Sleman starting from pentalqin, prayer, fasting, bathing tabatah, qiyamul lail, dhikr, to religious lectures is the increase in the faith of the students who are fostered to Allah and His Messenger, they surrender (tawakkal) to God, they want to repent from all evil deeds due to taking drugs. All potentials that were originally uncontrollable are now functioning normally, emotions are no longer impulsive, not easily explosive, and thoughts are always positive, not easy to have negative prejudices towards others.

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