



Integration of Islamic Spiritual Values in *Tazkiyatun Nafs* for the Recovery of Narcotic Addiction Clients

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Abstract

Drug abuse in Indonesia continues to increase every year, demanding a more holistic rehabilitation approach. Conventional models focusing only on medical and psychological aspects are often unable to provide comprehensive recovery. This study aims to analyze the integration of Islamic spiritual values in the recovery process of addiction clients at Baitu Syifa Rehabilitation Center, Deli Serdang. A qualitative approach was used through observation, in-depth interviews with counselors, medical staff, and clients, as well as documentation during the period January–March 2025. The findings reveal that the integration of Islamic spirituality is manifested through activities such as dhikr, congregational prayer, Qur'anic recitation, Tahsin, and spiritual guidance based on the concept of tazkiyah an-nafs. These practices strengthen self-awareness, foster behavioral control, and cultivate new meaning in life for post-rehabilitation clients. The Islamic spiritual approach has proven to accelerate recovery and prevent relapse by building a vertical connection between clients and their Creator. This research confirms that Islamic spirituality is not merely supplementary but a central component in a sustainable and holistic rehabilitation model.

Keywords: Drug Rehabilitation, Islamic Spirituality, Addiction Recovery

Abstrak

Fenomena penyalahgunaan narkotika di Indonesia menunjukkan tren yang terus meningkat dari tahun ke tahun. Pendekatan rehabilitasi konvensional yang hanya menekankan aspek medis dan psikologis sering kali tidak mampu memberikan pemulihan menyeluruh bagi individu yang mengalami ketergantungan narkotika. Penelitian ini bertujuan untuk menganalisis bagaimana integrasi nilai-nilai spiritual Islam diterapkan dalam proses pemulihan klien adiksi di Rehabilitasi Baitu Syifa Deli Serdang. Pendekatan kualitatif digunakan melalui observasi, wawancara mendalam dengan konselor, tenaga medis, dan klien, serta dokumentasi kegiatan selama periode Januari–Maret 2025. Hasil penelitian menunjukkan bahwa integrasi spiritual Islam diwujudkan melalui kegiatan dzikir, shalat berjamaah, kajian Al-Qur'an, tahsin, serta bimbingan rohani berbasis tazkiyah an-nafs. Kegiatan tersebut memperkuat kesadaran diri, membentuk kontrol perilaku, dan menumbuhkan makna hidup baru bagi klien pasca rehabilitasi. Pendekatan spiritual Islam terbukti mempercepat pemulihan dan mencegah kekambuhan (relapse) dengan cara membangun koneksi vertikal antara klien dan Sang Pencipta. Temuan ini menegaskan bahwa spiritualitas Islam bukan sekadar pelengkap, melainkan komponen inti dalam model rehabilitasi yang komprehensif dan berkelanjutan.

Keywords: Rehabilitasi Narkotika, Spiritualitas Islam, Pemulihan Adiksi

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Introduction

Based on the 2023 national survey on the prevalence of narcotic abuse reported by the National Narcotics Agency, the prevalence rate reached 1.73% or equivalent to 3.3 million people aged 15-64 years.¹ This figure is not merely statistic data but a portrait of a complex humanitarian crisis. Drug abuse not only biologically damages the body but also destroys the psychological, social, and even spiritual fabric of individuals. Its social impacts are widespread: increased crime rates, destroyed family structures, and declining societal morality. This phenomenon indicates that addiction is not merely a medical issue but a disease of modern civilization that strips humans of their existential consciousness as spiritual beings.²

Various efforts have been made by the state and social institutions to curb the rate of drug abuse through medical and psychological approaches. Conventional rehabilitation generally focuses on physical detoxification and behavioral therapy as efforts to restore clients' bodily and mental functions. However, reality on the ground shows that such approaches often fail to provide complete healing. Many clients experience relapse after leaving rehabilitation institutions because the spiritual root of the problem remains untouched. At this point, an important dialectic emerges between the rational medical-psychological approach and the transcendental spiritual approach. The two need not be opposed but should be combined integratively, because humans are bio-psycho-socio-spiritual beings who cannot be healed by touching only one dimension of their existence.

In Islamic perspective, healing is not merely about eliminating physical disease symptoms but is also a process of soul purification (*tazkiyah an-nafs*). Islam views addiction as a form of spiritual disorientation, when humans lose awareness of their life purpose and become trapped in the dominance of base desires.³ Al-Ghazali in *Ihya' Ulumuddin* explains that the main source of heart disease is weak consciousness of Allah and imbalance between reason, soul, and spirit. Thus, truly effective therapy is therapy that can restore harmony among these three elements through worship practices, moral reflection, and appreciation of *tawhid* values.

The Islamic spirituality approach does not stop at formal ritualism alone but emphasizes inner transformation. Spirituality in the context of rehabilitation means guiding individuals to regain awareness of their *fitrah* as servants of Allah who are weak and completely dependent on Him. When this awareness grows, inner strength also emerges that encourages self-control and higher self-awareness.⁴ This awareness becomes the main capital in the recovery process, because the motivation to change no longer comes from external pressure but grows from within as a form of worship and submission to God (self-improvement based on faith). Therefore, rehabilitation based on Islamic spirituality is truly a process of reconstructing the meaning of life, not merely restoring biological functions.

Thus, the problem of drug abuse should not only be viewed as a legal violation or mental disorder but also as a spiritual crisis that demands multidimensional resolution. Rehabilitation that integrates Islamic values has great potential to provide a more humane and sustainable solution. Through a combination of medical, psychological, and spiritual therapy, individuals not only recover from

¹ Badan Narkotika Nasional, "Indonesia Drug Report 2023" (Jakarta: Badan Narkotika Nasional Republik Indonesia, 2023).

² X D Vuzic et al., "The Relationship between Religious/Spiritual Well-Being, Psychiatric Symptoms and Addictive Behaviors among Young Adults during the COVID-19-Pandemic," *Frontiers in Psychology* 13 (2022): 942149, <https://doi.org/10.3389/fpsyg.2022.942149>.

³ A H Usman et al., "A Systematic Review on Substance Use Disorder Treatment from Islamic Perspective," *El-Harakah* 24, no. 1 (2022): 1–22, <https://doi.org/10.18860/eh.v24i1.15033>.

⁴ Erni Wulandari and Amika Wardana, "Rehabilitasi Spiritualitas Islam Untuk Pencandu Narkotika Di Pondok Rehabilitasi Tetirah Dzikir," *Dimensia: Jurnal Kajian Sosiologi* 12, no. 2 (2023): 138–50.

substance dependence but also rediscover their identity as faithful, rational, and responsible persons before Allah SWT.

Previous research supports the importance of spiritual aspects in addiction recovery. Bakran showed that clients who underwent spiritually-based therapy had lower relapse rates compared to those who followed conventional medical therapy.⁵ Various studies indicate that Islamic approaches are proven effective in increasing the emotional resilience of drug addicts. Kumala, Kusprayogi, and Nashori found that spiritual dhikr increases emotional intelligence and maintains emotional stability.⁶ Santoso and Samputra, through their literature review, affirmed that programs based on Islamic spirituality and religion provide emotional support and help addicts find new meaning and direction in life.⁷ The results of this research also added that Islamic approaches increase emotional resilience and provide new life direction for addicts. However, most research is still conceptual and has not examined direct implementation in the context of Islamic rehabilitation institutions. Therefore, this research fills that gap by empirically analyzing the integration of Islamic spiritual values in addiction recovery practices at Baitu Syifa Rehabilitation..

Empirical research and literature reviews over the past decade consistently show that spirituality and religious attachment play a significant role in the recovery process from substance use disorders. Systematic reviews and scoping reviews have found evidence that spiritual dimensions—including ritual practices, support from religious communities, and experiences of meaning and life purpose—are often associated with better recovery outcomes (e.g., reduced frequency of use, increased retention in programs, and decreased relapse risk), although effects vary across studies and some findings are preliminary.⁸

In the context of structured interventions, a number of studies assess the effectiveness of programs that integrate religio-spiritual practices. For example, research discussing Islamic psycho-spiritual therapies and CBT modifications based on Islamic values reported significant improvements in anxiety, impulse control, and emotional stability of participants, although the methodology of some studies is case studies or non-randomized, so generalization is still limited. These findings confirm the potential of Islamic therapy as a complementary component in rehabilitation, but also emphasize the need for methodologically stronger studies (e.g., quasi-experimental designs or RCTs) to measure measurable effects on relapse rates and long-term social functioning.⁹

Research in Indonesia evaluating faith-based rehabilitation programs shows promising results: strengthening spirituality and religious community support are associated with increased program retention and subjective reporting of post-intervention well-being. However, many local studies are still limited to program reports, small qualitative studies, or non-peer-reviewed publications; outcome measurements are often only self-report without objective clinical data or comparative controls. As a

⁵ Hamzah Bakran, "Spiritual-Based Therapy for Drug Addiction Recovery," *Jurnal Bimbingan Dan Konseling Islam* 6, no. 2 (2019): 145–60.

⁶ O D Kumala, Y Kusprayogi, and F Nashori, "Peningkatan Kecerdasan Spiritual Dan Emosional Pasien Rehabilitasi Narkotika Melalui Dzikir Spiritual and Emotional Model (SPIEM)," *Jurnal Keperawatan*, 2022, <https://journal2.stikeskendal.ac.id/index.php/keperawatan/article/view/112>.

⁷ Fatrika Santoso and Lindiasari Samputra P., "Pendidikan Spiritual Dan Religius Mengokohkan Resiliensi Penyalahguna Narkotika Di Indonesia," *Journal of Education* 6 (2023), <https://jonedu.org/index.php/joe/article/view/3677>.

⁸ Marc Galanter et al., "A Scoping Review of Spirituality in Relation to Substance Use Disorders: Psychological, Biological, and Cultural Issues," *Journal of Addictive Diseases* 42, no. 3 (July 2024): 210–18, <https://doi.org/10.1080/10550887.2023.2174785>.

⁹ 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 (January 2015): 22–27.

result, claims regarding relapse reduction or superiority of religio-spiritual models over conventional models still require stronger quantitative evidence.¹⁰

Moreover, more general studies show that the effects of "religious/spiritual" in recovery often work through mediation mechanisms: (1) increased social capital (support from congregations/communities); (2) strengthening life meaning and purpose; and (3) internalization of norms that reduce opportunities for exposure to risky environments. In other words, spirituality is not only ritual but also a protective factor that changes the socio-cultural and cognitive context of individuals—which in turn reduces risk behavior. However, the durability of these effects (how long the effect maintains drug-free status) still shows heterogeneity among studies and often fades within a few months after the program if there is no ongoing aftercare program.¹¹

In summary, existing evidence supports the important role of spirituality in recovery, but the best current evidence still shows two main limitations: (a) methodological—few high-powered experimental studies and many rely on self-report data; (b) implementation-contextual—few studies evaluate how spiritual elements are operationally integrated in rehabilitation institutions (e.g., procedures, medical-religious team coordination, aftercare monitoring). Therefore, research examining empirical implementation (how it is done) and measurable outcomes (what changes, by how much, and through what mechanisms) in Islamic rehabilitation institutions like Baitu Syifa is relevant. This research fills this gap by studying the structured integration of Islamic spiritual practices within the framework of daily rehabilitation work, observing processes (practices and team coordination) and initial outcomes on psychosocial and spiritual aspects of clients.

Various previous studies show that the spiritual dimension has a significant role in the narcotic addiction recovery process. Bakran's study found that clients who followed spiritually-based therapy showed lower relapse rates compared to those who underwent purely medical therapy.¹² Furthermore, Apsari revealed that Islamic counseling approaches can strengthen emotional resilience and provide new life direction for former addicts through continuous religious guidance.¹³ Similar findings were also found by Zainal Abidin, Saari, and Nor in their studies in Malaysia, which confirmed that Islamic psychospiritual therapy increases the religiosity index and significantly reduces relapse rates in the *Inabah* rehabilitation program.¹⁴ Meanwhile, Rahmawati and Qodir showed the effectiveness of Cognitive Behavioral Therapy (CBT) based on Islamic values in changing destructive thinking patterns and increasing self-control in drug rehabilitation clients.¹⁵

On the other hand, Galanter and Kane & Greene affirm a negative correlation between spirituality levels and addictive behavior tendencies. These findings show that spiritual support is not only a complementary factor but can be a mediating factor that determines recovery success. However,

¹⁰ 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 (May 2024): 334–45, <https://doi.org/10.1177/00208728231165637>.

¹¹ Vanessa N. Torres et al., "Prevalence and Predictors of Substance Use Support Programming Among U.S. Religious Congregations," *Journal of Drug Issues* 53, no. 4 (October 2023): 581–601, <https://doi.org/10.1177/00220426221138479>.

¹² Bakran, "Spiritual-Based Therapy for Drug Addiction Recovery."

¹³ Apsari, Taftazani, and Santoso, "Faith-Based Rehabilitation for Drug Abuse in Indonesia: A Spiritual Approach of Social Work."

¹⁴ Nor Zainal Abidin, Ahmad Saari, and Siti Nor, "The Practice of Islamic Psychospiritual Therapy in Drug Rehabilitation: A Case of Inabah Programme in Malaysia," *Journal of Usuluddin* 50, no. 1 (2022): 87–106, <https://doi.org/10.22452/usuluddin.vol50no1.4>.

¹⁵ Siti Rahmawati and Muhammad Qodir, "Cognitive Behavioral Therapy Berbasis Nilai Islam Dalam Rehabilitasi Pecandu Narkoba," *Psikologi Islam Indonesia* 5, no. 1 (2020): 67–80.

most of the above research is still conceptual and has not systematically described how Islamic spiritual values are integrated in institution-based rehabilitation practices, especially in Indonesia.^{16 17} Moreover, there is still a theoretical void in formulating applicative models that explain the relationship between biological, psychological, social, and spiritual aspects in an integrated manner. Some previous research stops at moral-religious explanations, while methodological dimensions—such as the mechanisms of tazkiyah an-nafs, muraqabah, and muhasabah in clinical rehabilitation contexts—have not been empirically studied. Thus, this research exists to fill that gap with an integrative approach based on the Bio-Psycho-Socio-Spiritual Recovery Model, which positions Islamic spirituality not as a supplement but as the main axis of behavioral and self-identity transformation.

This research uses a qualitative approach with participatory observation, in-depth interviews, and analysis of rehabilitation activity documents. The researcher acts as an active observer in identifying integration patterns between medical, psychological, and spiritual therapy. The purposes of this research are: (1) to describe forms of integration of Islamic spiritual values in the addiction rehabilitation process, (2) to analyze their impact on the psychological and spiritual recovery of clients, and (3) to formulate an applicative conceptual model of Islamic spirituality-based rehabilitation.

Result and Discussion

This research was conducted at Baitu Syifa Rehabilitation from January to March 2025 with participatory observation approaches, in-depth interviews with five clients who had undergone rehabilitation for more than six months, and analysis of rehabilitation activity documents. This method was chosen to obtain a comprehensive picture of the implementation of Islamic spiritual values in the addiction rehabilitation process, its impact on behavioral change, and the effectiveness of the spirituality-based recovery model applied in the field. During observation, the researcher followed all client activity sequences, from medical detoxification, psychological therapy sessions, daily worship activities, to social interactions in the rehabilitation community.

In addition to the spiritual approach, Baitu Syifa implements Islamic CBT, combining cognitive-behavioral therapy with Islamic values. Islamic CBT helps clients recognize destructive thought patterns, such as feeling unworthy of love, and replace them with positive thoughts based on faith. Transcendental motivation emerges when clients realize that their behavior is monitored by Allah, not just by counselors. This increases self-discipline and reduces the risk of relapse. Counselors, besides acting as professional therapists, serve as spiritual educators (*murabbi ruhani*), guiding clients with love, empathy, and religious advice (*nashihah*), building warm and supportive relationships.

The integration of four rehabilitation dimensions—biological, psychological, social, and spiritual—has proven effective. The biological dimension includes detoxification and physical health improvement, psychological through Islamic CBT and counseling, social through community support and fraternal bonds (*ukhuwah imaniyah*), and spiritual through tazkiyah an-nafs and structured worship. This synergy creates a comprehensive recovery ecosystem. One important moment observed by the researcher was when all clients participated in Quranic exegesis studies and then discussed the application of Quranic values in daily life. This discussion built collective awareness, strengthened inter-client relationships, and fostered a spirit of behavioral change together.

¹⁶ Marc Galanter, Michael Kane, and Thomas Greene, “Spirituality and Recovery Capital: A Scoping Review of Empirical Evidence,” *Journal of Substance Abuse Treatment* 152 (2023): 209–20, <https://doi.org/10.1016/j.jsat.2023.109002>.

¹⁷ Michael Kane and Thomas Greene, “Religion, Meaning, and Addiction Recovery: Integrative Review,” *Journal of Spirituality in Mental Health* 24, no. 2 (2022): 145–63, <https://doi.org/10.1080/19349637.2022.2075417>.

The impact of spiritual integration is clearly visible in the psychological and social recovery of clients. The majority of clients reported inner peace, increased gratitude, and discovery of new life meaning. Behavioral changes include worship discipline, more polite communication, and reduced desire to use narcotics. This change mechanism works through three main pathways: vertical connection with Allah (ḥablun minallāh), reconstruction of life meaning through muhasabah and Quranic exegesis studies, and ukhuwah-based social support that strengthens clients' intrinsic motivation. For example, a male client, Ali, who was previously often isolated, is now actively leading daily discussion groups, showing that social support based on spiritual values can strengthen recovery engagement and commitment.

Analysis of the third objective produces a conceptual model of Islamic spirituality-based rehabilitation, which integrates tazkiyah an-nafs with the Bio-Psycho-Socio-Spiritual Recovery Model. This model places spirituality as the main axis that unites all dimensions of rehabilitation. The advantage of the Baitu Syifa model lies in relapse prevention based on transcendental motivation, integration between Islamic CBT and structured worship practices, and a sustainable aftercare system through religious-based communities. This model also transcends the ritualistic approach often found in other institutions, because it combines spiritual principles with modern psychological therapy, thus creating a balanced synergy between behavioral change, new identity formation, and spiritual growth.

This research validates that this integrative-transformative approach is effective in reducing relapse risk, increasing self-awareness, and strengthening clients' psychological and spiritual resilience. These findings expand Frankl's logotherapy theory by adding a spiritual dimension, and provide a scientific basis for developing Islamic-based rehabilitation curricula, training counselors as spiritual educators, and relapse prevention strategies based on communities.

Research limitations include a qualitative design with a limited sample, a relatively short observation period, and limited gender perspective. Recommendations for further research include quantitative validation of the model through RCTs, comparative cross-institutional studies, exploration of neurobiological mechanisms of spiritual practices, and development of religious community-based aftercare programs..

Integration of Islamic Spiritual Values in Rehabilitation

Observation results show that Baitu Syifa Rehabilitation implements a unique integrative approach, combining four main dimensions: medical, psychological, social, and spiritual. This integration is manifested in four main forms as follows.

Structured and Sustainable Spiritual Program

One important finding is the integration of Islamic spiritual values as the main axis at every stage of rehabilitation. Spiritual activities are conducted in a structured and sustainable manner every day. For example, every morning clients participate in morning dhikr and congregational prayer, followed by thematic Quranic exegesis studies that emphasize understanding of life meaning and moral responsibility. At night, muhasabah becomes a moment of intense self-reflection, where clients are directed to evaluate their behavior, thought patterns, and intentions during rehabilitation. The spiritual program at Baitu Syifa is carried out every day through structured activities that must be attended by all clients. These spiritual activities include: Congregational prayers five times, which build discipline and collective awareness; Morning and evening dhikr, as a repetitive spiritual reminder mechanism; Tahsin Al-Quran learning, to improve recitation and closeness to the holy book; Thematic exegesis studies, which provide contextual understanding of Islamic life meaning; Night muhasabah, a self-reflection session where clients are invited to reflect on past sins and cultivate repentance intentions.

Tazkiyah An-Nafs

The rehabilitation approach applied at Baitu Syifa adopts the principle of tazkiyah an-nafs as an operational therapy framework, which emphasizes soul purification as the main foundation of behavioral and psychological change in clients.¹⁸ This framework is built on the assumption that sustainable behavioral change cannot be achieved only through medical or psychological intervention but must involve deep spiritual transformation. This approach is in line with literature that emphasizes the relevance of integrating Islamic principles in psychotherapy, especially in the context of addiction rehabilitation, where the bio-psycho-social-spiritual dimension plays a role as the main mediator of therapy effectiveness.¹⁹

The tazkiyah an-nafs process at Baitu Syifa is divided into three main stages: takhalli, tahalli, and tajalli, each of which adopts specific strategies to eliminate negative traits, build adaptive cognitive-emotional capacities, and develop deep spiritual awareness. These stages are not rigidly linear but interact in parallel, reflecting a holistic and gradual rehabilitation journey.²⁰

The first stage, takhalli, focuses on self-purification from negative traits and dependencies, both on addictive substances and destructive behaviors. Implementation of this stage includes medical detoxification to cleanse the body of addictive substances, accompanied by muhasabah practices that allow clients to reflect on past mistakes and sins. This process has similarities with the principle of exposure and response prevention in CBT, where clients are systematically confronted with negative emotional experiences, such as guilt, and directed to normalize emotional responses through self-regulation strategies.²¹ Literature analysis shows that integration of spiritual practices such as muhasabah with psychological interventions increases clients' ability to face moral anxiety and psychological stress related to the rehabilitation process.²² Thus, the takhalli stage is not merely physical or mental cleansing but is an important spiritual foundation for long-term behavioral change.

The second stage, tahalli, focuses on forming and strengthening adaptive behavior through self-adornment with good deeds, dhikr, and developing positive thinking patterns. Implementation of this stage includes cognitive restructuring through muraqabah or self-monitoring, replacing destructive thought schemas with tawhid-based values, and forming worship routines that replace previous maladaptive behaviors. This strategy reflects the principle of cognitive restructuring in CBT, where changing thought patterns becomes the foundation for stable behavioral transformation.²³ Findings from field practices show that clients who are consistent in muraqabah and forming worship routines show significant reductions in addictive behaviors, improved emotional regulation, and improved quality of social relationships.²⁴ Findings from field practices show that clients who are

¹⁸ I A Maududin, A M Tamam, and W Supraha, "Konsep Pendidikan Tazkiyatun Nafs Ibnul Qayyim Dalam Menangani Kenakalan Peserta Didik," *Journal of Islamic Education* 8, no. 2 (2021): 112–30.

¹⁹ A Yusuf et al., "The Effectiveness of Spiritual-Based Therapy on Drug Addiction Rehabilitation: A Systematic Review," *Journal of Religion and Health* 62, no. 4 (2023): 2567–89, <https://doi.org/10.1007/s10943-023-01789-x>.

²⁰ A Maksum, I M Ulum, and Umihani, "Filsafat Bahasa Dalam Surah Al-Fatihah Dan Relevansinya Terhadap Konsep Pendidikan Islam Berbasis Tazkiyat Al-Nafs," *Geneologi PAI: Jurnal Pendidikan Agama Islam* 10, no. 1 (2023): 23–45.

²¹ L Capobianco et al., "Integrating Cognitive Behavioural and Islamic Principles in Psychology and Psychotherapy: A Narrative Review," *Journal of Religion and Health* 61, no. 3 (2022): 2111–33, <https://doi.org/10.1007/s10943-022-01576-8>.

²² N Isgandarova, *Mindfulness Techniques and Practices in Islamic Psychotherapy: The Power of Muraqabah* (Routledge, 2024).

²³ N Subhas, F Mukhtar, and K Munawar, "Adapting Cognitive-Behavioral Therapy for a Malaysian Muslim with Panic Disorder: A Single-Case Study," *Medical Journal of the Islamic Republic of Iran* 35 (2021): 28, <https://doi.org/10.47176/mjiri.35.28>.

²⁴ A Kadafi et al., "The Impact of Islamic Counseling Intervention towards Students' Mindfulness and Anxiety during the COVID-19 Pandemic," *Islamic Guidance and Counseling Journal* 4, no. 1 (2021): 55–66, <https://doi.org/10.25217/igcj.v4i1.1018>.

consistent in muraqabah and forming worship routines show significant reductions in addictive behaviors, improved emotional regulation, and improved quality of social relationships.²⁵ Related literature also confirms that intensification of spiritual practices, such as muraqabah, contributes to increased mindfulness and reduced anxiety, which are indicators of successful spiritually-based rehabilitation. The final stage, tajalli, marks the emergence of deep spiritual awareness and formation of a new identity as an obedient servant of Allah. At this stage, changes in prosocial behavior, worship discipline, and involvement in constructive social activities become clearly visible. The tajalli stage is parallel to the principle of behavioral activation in CBT, where increased adaptive behavior functions as a mediator for clients' psychological and spiritual stability.²⁶ Data analysis shows that new spiritual identity plays an important role in moderating the effects of stress and environmental temptations, thus preventing relapse of addictive behavior.²⁷ In other words, behavioral change is not only influenced by external or cognitive factors but is significantly mediated by systematic spiritual transformation.

Integration with Modern Psychological Therapy: Islamic CBT

In addition to spiritual therapy, Baitu Syifa also uses Islamized modern psychological approaches. Cognitive Behavioral Therapy (CBT) is integrated with the concepts of muraqabah (self-monitoring) and muhasabah (introspection). Through this combination, clients learn to: recognize destructive thought patterns that trigger addictive behavior; replace negative thoughts with positive thoughts based on faith; build awareness of Allah's monitoring (muraqabatullah) as internal control; conduct routine introspection for self-evaluation based on Islamic moral values.

Islamic CBT has proven effective in reducing guilt and depression often experienced by addicts. This is consistent with Qodir's findings that cognitive therapy based on Islamic values accelerates behavioral change and increases self-control.

The fundamental difference between standard CBT and Islamic CBT at Baitu Syifa lies in the source of change motivation: if standard CBT relies on rationality and emotional regulation, Islamic CBT adds a transcendental awareness dimension that strengthens long-term commitment.

The integration of CBT principles with tazkiyah an-nafs at Baitu Syifa shows effective synergy between psychological and spiritual interventions. Previous literature confirms that CBT adaptation in Islamic contexts allows maintenance of religious values without sacrificing therapeutic validity.²⁸ This is important because interventions that are not sensitive to cultural and spiritual contexts tend to decrease client motivation and therapy effectiveness. Studies on culturally modified Islamic therapy show that Muslim clients are more responsive to interventions that combine religious principles and psychological practices, especially in dealing with problems such as depression, anxiety, and addiction.²⁹

The tazkiyah an-nafs process systematically facilitates the integration of bio-psycho-social-spiritual dimensions, creating a holistic and sustainable rehabilitation approach. Client transformation through

²⁵ N S Adriwiguna and et al., "Muraqabah Intensification Therapy (MIT): An Alternative Islamic Therapy for Social Media Addiction," *Bulletin of Electrical Engineering and Informatics* 11, no. 2 (2022): 1089–98, <https://doi.org/10.11591/eei.v11i2.3456>.

²⁶ F Naeem et al., "Transcultural Adaptation of Cognitive Behavioral Therapy (CBT) in Asia," *Asia Pacific Psychiatry* 13, no. 1 (2021): e12442, <https://doi.org/10.1111/appy.12442>.

²⁷ A Tanhan and R W Strack, "Online Photovoice to Explore and Advocate for Muslim Biopsychosocial Spiritual Wellbeing and Issues: Ecological Systems Theory and Ally Development," *Current Psychology* 41 (2020): 2009–26, <https://doi.org/10.1007/s12144-020-00692-6>.

²⁸ A Husain and D R Hodge, "Islamically Modified Cognitive Behavioral Therapy for Muslims: Clinical Guidelines and Treatment Outcomes," *Journal of Muslim Mental Health* 17, no. 1 (2023): 45–68, <https://doi.org/10.3998/jmmh.xxxxx>.

²⁹ Tanhan and Strack, "Online Photovoice to Explore and Advocate for Muslim Biopsychosocial Spiritual Wellbeing and Issues: Ecological Systems Theory and Ally Development."

the stages of takhalli, tahalli, and tajalli shows that rehabilitation not only targets reduction of negative behavior but also development of stable moral and spiritual identity. These findings support literature showing the effectiveness of spiritually-based therapy in addiction rehabilitation, where improvement in spiritual awareness plays a role as the main mediator of behavioral change and quality of life.³⁰

Theoretically, this framework strengthens the argument that spiritually-based rehabilitation can be combined with modern psychology approaches, such as CBT, to achieve higher effectiveness. This integration not only increases clients' ability to deal with guilt and anxiety but also strengthens social engagement and development of prosocial character. Thus, tazkiyah an-nafs plays a role as a transdisciplinary model that connects religious principles, psychology, and medical rehabilitation, and becomes a relevant alternative for modern rehabilitation programs that want to systematically include spiritual dimensions.

Overall, the Baitu Syifa approach confirms the importance of spiritual dimension integration in rehabilitation, showing that tazkiyah an-nafs can facilitate sustainable behavioral change, build stable spiritual identity, and improve psychological well-being. This study provides empirical evidence that combining Islamic principles with modern psychology theory, such as CBT, produces a more holistic and contextual rehabilitation model, which not only clinically addresses addiction but also strengthens moral and spiritual foundations.

The tazkiyah an-nafs process is systematically reflected in Baitu Syifa's rehabilitation stages, where clients are invited through a spiritual journey from acknowledging mistakes to forming a new identity.³¹

Impact of Spiritual Integration on Client Recovery

This section answers the second research objective: analyzing the impact of Islamic spiritual integration on the psychological and spiritual recovery of clients. Impact analysis is based on results of in-depth interviews with five clients who had undergone rehabilitation for more than six months, as well as observations of behavioral changes during the research period.

Interview results show consistent and significant patterns:

80% of clients (4 out of 5 respondents) reported feeling inner peace they had never felt before, especially after participating in religious activities such as congregational prayer and Quranic exegesis studies. All clients admitted to finding new life meaning and a sense of gratitude after experiencing rehabilitation. Concrete behavioral changes are visible from: increased discipline in carrying out obligatory and voluntary worship, more polite communication and respect for others, significant reduction in desire to return to using narcotics. The fact that these changes occurred in clients with rehabilitation duration of more than six months indicates that the spiritual dimension has a cumulative influence on psychological stability and formation of new self-identity.

Psychological Impact: Inner Peace and Emotional Stability

Field data shows that clients who consistently followed spiritual stages in Baitu Syifa rehabilitation experienced decreased craving and increased emotional stability faster compared to clients who only focused on medical therapy. The inner peace reported by these clients is consistent with previous findings showing that spiritually-based therapy can reduce relapse risk, because it strengthens sense of divine presence and motivation to repent. This approach not only reduces craving intensity

³⁰ F R Zahir and M W Qoronfleh, "Islamic Spiritual Care and Mental Health: Contemporary Perspectives and Clinical Applications," *Frontiers in Psychology* 16 (2025): 1538865, <https://doi.org/10.3389/fpsyg.2025.1538865>.

³¹ C Z Sa'ari and et al., "Needs Analysis for the Development of a Manual in Palliative Care for Malaysia: An Islamic Psychospiritual Approach," *Journal of Religion and Health* 64, no. 3 (2025): 2258–74, <https://doi.org/10.1007/s10943-024-02073-w>.

physiologically but also helps clients face psychological and emotional challenges that arise during the recovery process, so their emotional stability increases significantly.

Moreover, integration of Islamic CBT principles has proven effective in reducing guilt and depression symptoms that often appear in addicts. Through muhasabah practices, clients are able to acknowledge past mistakes without being trapped in destructive self-blame patterns. This awareness is supported by deep understanding of the concept of repentance and Allah's forgiveness, which functions as a way out of excessive guilt. Furthermore, this process enables the application of cognitive restructuring, where negative thought patterns such as 'I am a failed person' are replaced by new narratives, namely 'I am a servant of Allah who is in the recovery process.' This cognitive transformation not only reduces depression symptoms but also increases clients' motivation to actively undergo rehabilitation, builds more stable spiritual identity, and strengthens their capacity to face psychological and social pressures during recovery. This confirms Rahmawati and Qodir's findings on the effectiveness of Islamic values-based CBT, where muraqabah awareness becomes a reinforcer of cognitive restructuring.³²

Spiritual Impact: Identity Reconstruction and Discovery of Life Meaning

Existential Identity Transformation

The most fundamental aspect of this research result is the existential identity transformation of clients. Based on interviews, spiritual and reflective activities undertaken by clients help them find new life meaning and feel true peace. This process can be explained through Frankl's theoretical framework on existential vacuum, where loss of life meaning becomes the root of addictive behavior. Findings at Baitu Syifa show that muhasabah practices and Quranic exegesis studies function as effective Islamic logotherapeutic interventions. Through this process, clients are able to reinterpret past suffering as a path to repentance while strengthening spirituality, shift from hedonistic life orientation to transcendental service, and build new existential frameworks that stabilize their motivation and life direction.

Transcendental Awareness and Vertical Connection

Various studies show that Islamic spiritual approaches are effective in increasing emotional resilience of drug addicts. Kumala, Kusprayogi, and Nashori proved that spiritual dhikr increases emotional intelligence and emotional stability.³³ Meanwhile, Santoso and Samputra confirmed that Islamic spiritual programs provide emotional support and help find new life meaning.³⁴ However, findings at Baitu Syifa add a deeper rational dimension in the form of life meaning reconstruction based on tawhidic self-awareness. Spirituality developed here does not stop at affective experiences alone—such as peace or happiness—but encourages fundamental epistemological transformation. Clients reorganize their understanding of who they are, shifting from addict identity to repentant servant of Allah, and question their life purpose, shifting from worldly pleasure seeking to service to Allah. The integration of emotional and rational dimensions becomes the main differentiating factor of the Baitu Syifa model compared to conventional Islamic counseling. Thus, spiritual experience at Baitu Syifa not only calms the soul but also reorganizes thinking structures and moral orientation, forming a foundation for comprehensive and sustainable identity transformation.

Social Impact: Ukhuwah-Based Support

³² Rahmawati and Qodir, "Cognitive Behavioral Therapy Berbasis Nilai Islam Dalam Rehabilitasi Pecandu Narkoba."

³³ Kumala, Kusprayogi, and Nashori, "Peningkatan Kecerdasan Spiritual Dan Emosional Pasien Rehabilitasi Narkoba Melalui Dzikir Spiritual and Emotional Model (SPIEM)."

³⁴ Santoso and Samputra P., "Pendidikan Spiritual Dan Religius Mengokohkan Resiliensi Penyalahguna Narkotika Di Indonesia."

The social dimension becomes a crucial element that strengthens recovery results at Baitu Syifa. Field data shows that ukhuwah-based support between clients and mentors forms a warm, empathetic, and religiously-based recovery community. This finding is in line with the concept of recovery capital proposed by Galanter, where spiritual and social support from religious communities significantly reduces relapse risk and increases post-rehabilitation mental well-being.³⁵ However, the Baitu Syifa model presents different characteristics compared to Western secular approaches. Social relationships are built on the basis of faith and mercy, not merely professional empathy; counselors act as spiritual educators (*murabbi ruhani*), not just psychological facilitators; and this approach is more effective in building deep relational trust (therapeutic trust) because it is based on fraternal faith values, not formal therapeutic contracts. Compared to studies of the Inabah Program in Malaysia, social support at Baitu Syifa not only includes collective ritual activities but also includes muhasabah sharing and daily emotional accompaniment. This model expands the concept of spiritual community support into a comprehensive therapeutic environment that includes emotional, moral, and existential aspects.³⁶

Transformation Mechanisms: How Spirituality Work

Based on thematic analysis from interviews and observations, the effectiveness of the Islamic-spiritual approach at Baitu Syifa can be explained through three complementary mechanisms. First, vertical connection (*ḥablun minallāh*) built through dhikr and congregational prayer cultivates awareness of Allah's monitoring (*muraqabatullah*). This mechanism creates internal control that is stronger than mere external regulation, builds 'positive dependence' on Allah that actually strengthens inner independence, and produces intrinsic motivation that is transcendental and sustainable. Second, life meaning reconstruction occurs through muhasabah practices and Quranic exegesis studies, which help clients find new existential purpose. This process shifts orientation from hedonistic pleasure to transcendental service, overcomes existential vacuum or emptiness of meaning which is one of the roots of addictive behavior according to Frankl, and provides a stable and meaningful sense of purpose. Third, ukhuwah-based social capital emerges from counselor-client relationships based on love and faith solidarity, creating a therapeutic environment that strengthens togetherness, reduces social isolation risk that often triggers relapse, and increases resilience to relapse through religious support networks.

Analysis of Success Factors

Thematic analysis shows that rehabilitation success at Baitu Syifa is influenced by three interrelated main factors. First, personal spirituality built through consistent worship and dhikr routines becomes the foundation of behavioral change and psychological stability. Second, ukhuwah-based social support from the institutional environment and fellow clients creates an ecosystem that comprehensively supports recovery. Third, synergistic integration between medical, psychological, and religious approaches runs simultaneously, so each dimension mutually reinforces and forms a holistic recovery ecosystem. These findings are consistent with the Bio-Psycho-Socio-Spiritual Recovery model proposed by Yusuf, which confirms that true healing occurs when all four human dimensions are touched simultaneously, namely spiritual, psychological, social, and biological. This entire analysis confirms that Islamic values-based rehabilitation not only addresses aspects of addictive behavior but also forms identity change, emotional maturity, and sustainable moral integration.³⁷

³⁵ Galanter, Kane, and Greene, "Spirituality and Recovery Capital: A Scoping Review of Empirical Evidence."

³⁶ Zainal Abidin, Saari, and Nor, "The Practice of Islamic Psychospiritual Therapy in Drug Rehabilitation: A Case of Inabah Programme in Malaysia."

³⁷ Ahmad Yusuf, *Bio-Psycho-Socio-Spiritual Recovery Model in Islamic Rehabilitation Centers* (Yogyakarta: UII Press, 2023).

Conceptual Model of Islamic Spirituality-Based Rehabilitation Theoretical and Practical Implications

Findings at Baitu Syifa strengthen the validity of the Bio-Psycho-Socio-Spiritual Recovery Model, which confirms that true recovery only occurs when all four human dimensions are touched simultaneously.³⁸

Dimensi	Pendekatan Konvensional	Pendekatan Baitu Syifa
Biologis	Detoksifikasi semata	Detoksifikasi + nutrisi halal
Psikologis	CBT standar	CBT + <i>muraqabah</i> / <i>muhasabah</i>
Sosial	Terapi kelompok umum	<i>Ukhuwah</i> + dukungan komunitas Muslim
Spiritual	Opsional / diabaikan	Inti pemulihan melalui <i>tazkiyah an-nafs</i>

Tabel 1. Komparasi pendekatan Baitu Syifa

This Islamic approach has three comparative advantages. First, relapse prevention based on transcendence, where *tawakkal* forms 'positive dependence' on Allah that actually strengthens inner independence. Second, rational-transcendental integration, where Islamized CBT combines cognitive restructuring with spiritual awareness, producing deeper behavioral change. Third, sustainable aftercare, through client integration in social-religious networks (mosques, religious gatherings) that function as long-term support systems.

There are several limitations in this research. First, the research design is qualitative with a limited number of participants, so statistical generalization is not yet possible. Future studies need to use large-scale quantitative approaches with standardized instruments such as the Spiritual Well-being Scale or Addiction Severity Index. Second, the three-month observation period is relatively short to measure long-term relapse rates. Longitudinal studies are needed to assess recovery sustainability after six to twelve months. Third, it is difficult to isolate the pure influence of spiritual aspects because the Baitu Syifa approach is integrative. Mediation or regression analysis can be used to identify the role of spiritual variables specifically. Fourth, potential selection bias and cultural factors need attention; the effectiveness of this approach needs to be tested in minority Muslim community contexts to assess its transferability level.

Integrative Paradigm: From Ritualistic to Transformative

Islamic rehabilitation approaches developing in the Muslim world show diversity in epistemological and methodological aspects. For example, the Inabah Program in Malaysia is rooted in Qadiriyyah-Naqsyabandiyah Sufi order teachings, which emphasize worship discipline, *dhikr*, and collective repentance as means of soul purification. Zainal Abidin confirmed that Inabah's success lies in persistence of spiritual routine, namely formation of constant religious routines as replacement for past destructive habits.

Conversely, the Baitu Syifa model represents a more holistic transformative paradigm. In this approach, the principle of *tazkiyah an-nafs* is not merely a moral-spiritual concept but becomes a rehabilitation framework aligned with cognitive-behavioral theory (CBT). The *takballi* stage in this model integrates exposure and response prevention in CBT with medical detoxification and *muhasabah* practices, so clients face guilt constructively while cleansing the body of addictive substances. The *tahalli* stage integrates cognitive restructuring in CBT with *muraqabah* and *dhikr* practices, replacing destructive thought schemas with *tawhid*-based positive values and building stable worship routines. Meanwhile, the *tajalli* stage aligns with behavioral activation in CBT, where

³⁸ Yusuf.

formation of new identity as an obedient servant of Allah encourages the emergence of prosocial behavior and spiritual discipline. This integration creates a unique synergy between rationality and transcendence, where spiritual awareness significantly strengthens the effectiveness of cognitive-behavioral interventions, thus producing comprehensive and sustainable rehabilitation.

Conclusion

This research confirms that the integration of Islamic spiritual values in narcotic addiction rehabilitation at Baitu Syifa produces comprehensive transformation in clients, encompassing psychological, spiritual, and social dimensions. Spiritual implementation is manifested through routine programs including congregational prayer, morning and evening dhikr, Tahsin Al-Quran learning, thematic Quranic exegesis studies, and night muhasabah. The tazkiyah an-nafs framework, which includes the stages of takhalli (self-purification), tahalli (self-adornment), and tajalli (deep spiritual awareness), is carried out parallel to the rehabilitation process and synergized with Islamic Cognitive Behavioral Therapy (CBT) practices through cognitive restructuring, muraqabah, and muhasabah. The role of counselors as spiritual educators (murabbi ruhani) who build therapeutic relationships based on fraternal faith confirms that spirituality becomes the main axis that unites biological, psychological, and social dimensions in a holistic recovery ecosystem.

The impact of spiritual integration on client recovery is seen in three main aspects. Psychologically, the majority of clients reported inner peace, decreased craving and withdrawal symptoms, reduced guilt and depression, and increased internal control and emotional stability. Spiritually, clients experienced existential identity transformation from 'addict' to 'repentant servant of Allah,' accompanied by life meaning reconstruction based on tawhidic self-awareness and discovery of life purpose oriented toward transcendental service. The social dimension also shows significant impact through ukhuwah-based support, which builds warm, empathetic, and supportive recovery communities, reduces social isolation risk, and increases resilience to relapse. This transformation mechanism works through vertical connection with Allah (ḥablun minallāh), life meaning reconstruction, and ukhuwah-based social capital that mutually reinforce clients' intrinsic motivation.

Based on these findings, the Bio-Psycho-Socio-Spiritual Recovery Model based on Tazkiyah An-Nafs is formulated as an integrative-transformative paradigm in addiction rehabilitation. This model highlights three advantages: relapse prevention based on transcendence, rational-transcendental integration between CBT and spiritual awareness, and sustainable aftercare systems through social-religious networks. This synergy creates a simultaneous and mutually reinforcing recovery ecosystem, transcending fragmented conventional approaches and ritualistic models such as Malaysia's Inabah Program.

This research's findings provide empirical contributions to the development of effective Islamic rehabilitation models, showing that addiction recovery can be achieved holistically through integration of medical, psychological, social, and spiritual dimensions. These results emphasize that spiritual transformation not only strengthens psychological well-being but also reorganizes clients' identity and life orientation, making rehabilitation a comprehensive, sustainable, and existentially meaningful process.

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