The Repentant Bath of Abah Anom's Inabah: A Hydrotherapy for Drug Addicts in Muslim Society

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Abstract
The repentant bath of Abah Anom's Inabah is hydrotherapy, and many parties admit its success in curing drug addicts. However, many parties have yet to understand bathing repentance in the concept and implementation process. This paper described the concept and implementation of the Abah Anom's Inabah. In addition, this article is also projected to explain the impact of the repentance bath on drug addict patients. This study used a qualitative descriptive research method with a phenomenological approach. The results of this research are conceptually the Abah Anom's Inabah as a form of internal and external hydrotherapy to heal drug addicts is based on the postulate of the Qur'an and hadith. Such as concerning water as the primary source of life for God's creatures, concerning bath as a way to purify both physical and mental conditions, the benefits of water in purifying physical and mental states, concerning water from the sky (rain) as a purifier and the prohibition of khamr (which is intoxicating). The implementation of the Abah Anom’s Inabah is like the janābah bath or the bath performed after having major ḥadaś by reading special intentions and prayers. It is carried out in the last third of the night every morning at around 02.00 am in stages: the preparation, the implementation, and the closing. Based on the data, it was concluded that Abah Anom's Inabah positively impacts patients through self-awareness, body cleanliness from toxins, and peace of soul.

INTRODUCTION
Drug addiction is a chronic relapsing disorder characterized by a series of behaviors that entail a failure to self-regulate drug use (Di Benedetto, 2022). Narcotics are poisons that can damage someone physically and non-physically, resulting in an addiction to the user, eliciting their need for constantly increasing doses (Constitution Number 35, 2009). As a consequence, if the addict does not find narcotics, his body will have a painful reaction such as vomiting, constipation, convulsions, and even the body will shiver, which is known as the addiction effect (Al-Ghifari, 2003), and psychologically, mental disorders such as depression, paranoia, attempted suicide, and commit acts of violence and others occur (Fadhli, 2018), because of disruption of the nerve-conducting signal functions (neurotransmitter) in the central nervous system (brain) nerve cells.
Using such social perspectives, the drug abuse problem must be appropriately addressed to create better social welfare in the community. In this regard, one of the social segments is vulnerable and affected by drug abuse in adolescents. Accordingly, the Law of the Republic of Indonesia (2009) Number 40 article 1 states that adolescents are Indonesian citizens entering a critical period of growth and development, with the age of sixteen to thirty years old. The National Narcotics Agency (Badan Narkotika Nasional) reported 851 cases of abuse of narcotics and drugs (drugs) in Indonesia in 2022. This number has increased by 11.1% compared to the previous year, which amounted to 766 cases (Widi, 2023).

In Islam, this condition is analogous to a heinous act and satanic behavior (an-Nisa [4]: 90) because it causes hatred, enmity, and worship negligence (forgetting to remember Allah and pray) (Hawari, 2008). Thus Islam views the condition as sick or unhealthy, both physically and mentally. (Sussman & Ames, 2008). The existing mental illness essentially causes disease condition; as Prophet Muhammad saw said, “physical pain (the whole body) depends on health and illness of one’s soul” (Hadith narrated by Bukhari), in the sense that a person’s moral and personal damage, in turn, can damage the soul (psyche), and even physical (soma) which is commonly called psychosomatic disease (Kharisudin, 2005). The right way to heal these two diseases (physical and mental) is by purifying the soul ‘tazkiyat al-nafs’ (Hawari, 2008) from diseases or impurities of the heart so that it is always close to Allah and it grows awareness of Allah’s presence inside it. One of the stages in the ‘tazkiyat al-nafs’ process is to carry out repentant bath therapy. Repentant bath is believed to have the ability to detoxify various toxins in the human body through more effortless blood flow in the blood vessels (El Bantanie, 2010), and repentant bath can repair the disturbed body waves through the atoms and subatomic particles of water in the body (Emoto, 2006).

Sedate clients are generally youth to adulthood, aged 17-23 for a long time. Presentation to drugs is caused by social imbalances conjointly the association of freak behavior in themselves and within the environment, instruction, family, and closest relatives. The restorative and social restoration forms frame a new solid worldview at the turning point of the lives of medicate client inhabitants. During the restoration preparation, they are instructed with different exercises to alter their freak behavior into exemplary, inside and remotely. The alter in inner behavior incorporates the capacity to oversee the mental condition well, tirelessly revere, and advance sound physical condition. Moreover, the alter in outside behavior incorporates the increasing sensitivity toward others (Hasbi et al., 2020). The social conduct of drug-addicted patients is a crucial factor in understanding and controlling addiction problems and could be a key figure in understanding and controlling compulsion issues (Fararouei et al., 2012). It appears suitable to arrange the advanced mental work with competitors and drug-addicted individuals – organize the psychotherapeutic bunches on sort (T-group), psychodynamic bunch, and Gestalt treatment bunches. A proposal to work with sedate dependent individuals can be defined as the taking after assignments composing a composition “My biography”, “What is the reason for my life,” “How ought to I change” and other mental works out (Zentsova & Leonov, 2013).

The Inabah became a method for rehabilitation programs for drug addicts, delinquent teenagers, and people with mental disorders. Caring for victims of protecting drugs and juvenile delinquency is to return people from behavior that is always against God's will or immoral to following God's will or obedience. From the point of view of Sufism, drunk people whose souls are shaken and disturbed, so a method of recovery (Inabah) is needed. The Inabah method, both theoretically and practically, is based on the Qur'an.

Inabah is the name of a rehabilitation center for drug addicts, centered at the Suryalaya Islamic boarding school in Tasikmalaya, West Java, and has several branches in the surrounding area. In Inabah, one of the ways to cure the drug addict is by using cold water to heal as a process of hydrotherapy, which is called a repentant bath. The effectiveness and efficiency of taking repentant baths in healing drug addicts have been proven through several studies conducted by experts in their fields, with an 80% success rate achieved (Kharisudin, 2005), and in another study, the success rate reached 93,1% (Inabah, 2020).

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Several previous studies regarding Inabah include: *First*, the research that describes the recruitment process of addiction social workers at Inabah XV Pondok Pesantren Suryalaya as an institution that receives mandatory reports from the Ministry of Social Affairs (Alfariz & Nulhaqim, 2020). The second research describes the Curriculum for rehabilitating drug abuse victims at Pondok Inabah VII developed based on the tasawwuf (mysticism) approach. Stage of curriculum implementation are as follows: Takhalli, Tahalli, and Tajalli (Alhamuddin, 2016). The third research about Interpersonal Communication of Inabah II Putri Pesantren Sirnarasa Management in the Process of Social Rehabilitation for Victims of Drug Abuse found that gentle interpersonal communication, trust in each other, and full of patience help smoothen their healing process (Lusiawati & Legiyawati, 2021). The fourth research was conducted to obtain an overview of the stress level experienced by the assisted students who are undergoing the rehabilitation process of drug abuse at Inabah Pondok Pesantren Suryalaya Tasikmalaya. The results showed that drug abusers experienced moderate stress while undergoing rehabilitation. This phenomenon can be seen based on the scores on the three aspects of stress: physiological, emotional, and behavioral. Of the three aspects, stress on the emotional aspect shows the highest score (Alfariz & Taftazani, 2020). Reusin investigated the impact of Low-level laser therapy and hydrotherapy on joint pain. It is just that this therapy is used for non-human animals. Both physical therapies showed better pain scores, joint motion, and muscle movement results (Reusing et al., 2021). Zarghami, in his research, carried out an eight-week hydrotherapy experiment for staff at the Bid Boland gas purge company of Omidiyeh City. Based on her research, she found that hydrotherapy performed in a swimming pool by doing some aerobic exercises had a positive effect on mental health. Due to low levels of hormones like epinephrine, serotonin, and dopamine in the body, a person suffering from depression and anxiety (Zarghami et al., 2012), Felten conducted an in-depth analysis of the impact of hydrotherapy on recovering patients. There were twelve critical patients treated with hydrotherapy. The researchers found that the patients felt comfortable in the water, had good movement, and felt a positive impact after carrying out hydrotherapy. Therefore, the recovery room for critically ill patients must provide and prepare facilities for hydrotherapy. (Felten-Barentsz et al., 2018), and research about Benfield researched pregnant women who did hydrotherapy and linked the therapy to cultural beliefs regarding hydrotherapy. The results show that pregnant women feel calm after doing therapy. They also experienced reduced pain during menstruation. The researchers also concluded that belief in oral culture regarding the benefits of hydrotherapy for pregnant women has a positive impact on reducing pregnant women in the face of labor (Benfield et al., 2018).

Based on various related research articles, both from national and international journal articles, it was not found to specifically research and explain hydrotherapy for drug addicts related to an Islamic point of view, especially regarding the concept of repentance bathing carried out at Inaab. In addition, many residents of the Suryalaya Thariqah Qodiriyah Naqsyabandiyah Islamic Boarding School do not yet understand in depth the concept of taking repentance baths with cold water, the process, and the impact of repentance baths on mental health. Therefore, this article tries to explore and examine the concept, implementation, and impact of the therapeutic bath at Abah Anom’s Inabah.

**METHODS**

This study is descriptive qualitative research to describe a phenomenon contextually and develop a specific understanding, which comes from a person, activities, and place as sources of both primary and secondary data (Creswell, 2012). Data collected through interactive (face-to-face) and non-interactive observation techniques (documents observation), and in-depth interview with four informants including therapist, therapist assistant, and two patients. Authors are looking for data based on research objects, including the basic concepts, the implementation, and the impact of Inabah. This research was conducted in three Inabah Centers from June 2022 to February 2023. There are Inabah 15 at Cipicung Pagerageung Tasikmalaya, Inabah 20 at Puteran Pageraggeung
Tasikmalaya, and Inabah 17 at Rawa Sukahening Tasikmalaya. Data analysis techniques was Miles and Huberman's analysis techniques used, namely data reduction, data display, and conclusion/verification. Data analysis has started when the researcher begins to collect data, by sorting out which data is actually important or not. The size of importance or not refers to the contribution of the data in an effort to answer the research focus. Implementation of data analysis in this study through the process of searching and systematically compiling data obtained from interviews, field notes, and other materials, so that it can be understood easily, and the findings can be informed in the discussion section of this paper.

RESULTS AND DISCUSSION

A Brief of Repentant Bath of Abah Anom’s Inabah

The repentant bath conceptually in Islamic law uses water as media to increase one’s faith and devotion because, in Islam views, water is a source of human life (Al Karaimeh, 2019). It means that with water, humans can live; with water, humans can reach the level of faith and piety, and with water, humans can live healthily, physically, and spiritually. The utilization of water to achieve this purpose is done in various ways, including ablution, bathing, cleaning dirt (purification), drinking, and so on.

Bathing is one of the vehicles used in Islam to cleanse from various impurities that stick to a person’s body by sprinkling and soaking oneself in water. Repentant means returning. Returning from his sins (turning away and withdrawing from sins) (Mamat et al., 2012). It means returning to the initial condition of all innocent human beings. In other words, repentance is an effort to earnestly cleanse oneself and one’s soul from various impurities caused by behavior and actions contrary to Islamic law. Thus the bath of repentant is an effort made in earnest to cleanse oneself physically and spiritually from various impurities that exist in the body and soul due to one’s actions and behavior by pouring water all over the body or immersing oneself in water.

Bathing and repentance are essentially purification ‘tahārah’. Bathing is purification from unclean ‘najis’ and ḥadaš by washing the whole body without missing any spot by flushing the whole body with water on the hair and skin. Physically, bathing can cleanse all kinds of dirt from the body and physiologically can relax muscle tension and nerves; it also gives clarity to the mind. (MD & Black, 2013). Meanwhile, repentance is cleansing oneself and the heart from all sins committed, whether consciously or not (Saebani et al., 2009). Furthermore, al-Gazālī divides purification into four levels. The first level purifying the body from all ḥadas, dirt, and disgusting object. The second level purifies every limb of the body from all evil deeds and sins. The third level purifies the heart from despicable actions, character (behavior), and vile and accursed qualities. The fourth level purifies sirr ‘secret of the soul’ from anything except Allah. It is the perfect level of purification, with the primary goal being to reveal the glory and majesty of Allah within himself (Zuhri, 2011). It level is purification of the prophet, ṣiddiqīn, and sufis (Dajani & Khalidi, 2013).

According to al-Gazālī, the substance of those four levels of purification contains two things: takhlāliyah and taḥāliyah. Takhāliyah means soul emptying or cleaning, and taḥāliyah means soul decorating (Kukkonen, 2016). Thus, apart from having to rid themselves of bad traits, purified people must adorn themselves with commendable deeds. In addition to cleansing the soul from sin, we must adorn ourselves with obedience. Therefore, do not think what is meant by cleanliness is only external cleanliness (Hauser-Schäublin & Harnish, 2014). Also, going through the four levels of purification can be challenging, and in a short time, someone will not get to the fourth level before passing the previous three levels.

Repentant bath is carried out in the same way as janābah bathing, bathing caused by major ḥadas (the release of semen and the meeting of the two genitals), i.e., washing the whole body from the top of the head or the tip of the hair to the feet (Rifa‘ī, 2006). Therefore, bathing in repentance is purification from ḥadaš, uncleanness, and purification from sin. As stated in the holy Quran that Allah loves those who repent and purify themselves, i.e., bathing, which is done by washing all parts of the body from head to toe to purify oneself from all existing dirt.

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and *najis* (unclean) (physical purification) and from all sins that have been committed (spiritual purification).

### The Religious and Scientific Foundation of Abah Anom’s Inabah

The repentance bath therapy is one of the alternatives to heal drug addicts in Inabah and has received recognition from the government and private sector and has been proven by researchers. The repentant bath’s implementation is based on religious and scientific foundations. Among verses related to the benefits of water for the life of creatures, physically and mentally (spiritually), are the al-Anbiya Surah verse 30, an-Nisa Surah verse 43, and al-Anfal Surah verse 11.

The first verse explains that water is the primary source of life, as in contemporary interpretations, one of which is the interpretation of Quraish Shihab regarding the Quran Surah Al Anbiya [21] verse 30 that when the Earth’s crust crystallizes due to cold, and through the process of several larval eruptions that occur after that, Earth obtains large amounts of water vapor and carbon dioxide due to surplus flowing larvae. One of the factors that helped form fresh oxygen in the air afterward was the activity and interaction of sunlight through the assimilation of light with earlier generations of plants and grasses (Shihab, 2015a). Therefore Allah provides water for the life of His creatures as much as 90% of the Earth’s entire surface, and most of the human body consists of water. It ranges from 70% - 75% for infants, 65% - 70% before puberty, and 50% - 60% of body weight for adults, and all of that comes from 28% of food intake and 78% of drink (Santoso et al., 2011). This illustration shows that water is the main factor in the human body, so people who lack water (dehydration) will experience weakness and cannot carry out activities. Even if humans can survive without food for up to 14 days, if there is a lack of water, they can only last up to 4-5 days. So, it is clear that humans, with a very dominant amount of water in their bodies, make water the central aspect of the body.

The second verse explains that drunkenness in Islam is a prohibited act. Therefore it is not permissible to pray in such conditions, and this verse becomes the basis for prohibiting anything intoxicating. Every intoxicant is *khamr*, and every *khamr* is *ḥarām* (hadith narrated by Muslim number 2003 from Ibu Umar Abu Dawud number 3679). Every intoxicant is *ḥarām* (Hadith narrated by Bukhari number 4087, 4088, 5773, Hadith narrated by Muslim number 1733), and every *khamr* agreed by the leading scholars for various rent reasons. Hanafi scholars said *khamr* is *ḥarām* because it is an act of satan (*rijsun*) as stated in the holy Quran "*Rijsun is an act of Satan*" (al-Maidah [5]: 90); Maliki scholars said *khamr* is *ḥarām* because it is intoxicating. Syafi’i scholars said *khamr* is *ḥarām* because it is intoxicating and an act of Satan, and it is equated with *najis* of blood flowing. Lastly, Hambali scholars said *khamr* is *ḥarām* because it is intoxicating and eliminates one’s reasoning. As for the interpretation of the Quraish Shihab regarding Quran Surah al Maidah verse 90 is that drinking intoxicating liquor, gambling, herding stones as a basis for slaughtering sacrifices to get closer to the revered statue, releasing arrows, pebbles, or leaves to find out the unseen provisions, all it is nothing but soul filth, which is a ruse of Satan for the culprit. So, leave it all so that everybody can get victory in the world with a glorious life and in the hereafter with the pleasures of heaven (Shihab, 2015c).

The drunkards in the Sufism perspective are classified as "unclean," both physically and mentally. Physically because his body has been smeared with an unclean drink that has flowed in his bloodstream, and mentally is caused by the body that has been filled with unclean things, i.e., an attitude or character resembling a dirty animal’s character. Therefore, the "unclean" person should not pray to be aware of all his actions, and in the Sufistic perspective, bathing can be used to purify this condition, a repentant bath, like *janābah* bath. As for Wahbah az-Zuhaili, an expert on jurisprudence and commentary from Syria interpreted the Qur’an in Surah An Nisa verse 43. If everybody does not find water on the road, take soil or stones from the earth’s surface to purify it, then wash the face and hands up to the elbows with the soil. Both for small and big *ḥadaš*. Verily, Allah is Most Forgiving by providing convenience and ease for everyone, and Most Forgiving for negligence and mistakes (Az-Zuhaili, n.d.). The revelation of this verse is because of the story of
‘Abd al-Rahman Ibn ‘Auf, who was in a state of janābah while he had a wound which, when he used water, the wound got worse. Then the verse was revealed (Sulaymān, n.d.). An-Nisa Surah verse 43 is also known as the surah about tayammum (Maimoen & Alfi, 2021).

The third verse explains more about the benefits of rainwater, as in the Quraish Shihab's interpretation of the Al Anfal Surah verse 11 that Allah sends down rainwater from the sky so that everybody can purify himself with it and drive out the whispers of Satan. Allah has strengthened everybody's hearts with His help. With the rainwater, the ground becomes solid and strengthens the feet that stand on it. Water can: purify; eliminate satanic disturbances; strengthen the heart, and strengthen steps when walking (Hutchinson et al., 2018). Water, in this case, is rainwater. It is a gift and a blessing from Allah that helps purify various impurities or najs physically and mentally (Shihab, 2015b). Water can also eliminate the disturbance of the devil because "indeed the devil walks in the human body through the bloodstream" (Hadith narrated by Muslim) by drinking, wudhu ‘holy wash’, or bathing to make oneself calm, serene, and courageous when facing enemies and rainwater can also strengthen one's feet when walking. As in the interpretation of Ath-Thabari Volume 19 regarding the Qur’an, Surah Al Furqan verse 48 explains that Allah sends the winds that blow as a spreader of life and the rain that falls on His servants (Ath-Thabari et al., n.d.). These three verses are the foundation that shows water has a good effect on human health both physically and mentally by drinking, wudhu, or bathing because water is a basic need for every living creature, including humans (Gleck, 2009), and because its function of it for the human body is very vital, among these functions are a) as a building block for cell and body fluids; b) as a body temperature regulator; c) as a solvent; d) as a bearing lubricant; e) as a transport medium; f) as a medium to eliminate toxin and the products of metabolic wastes (Santoso et al., 2011).

Another foundation of repentant baths is hydrotherapy, the changes in blood vessels when the body is washed by water, such as bathing. Hydrotherapy through bathing can constrict capillaries (Haryanto, 2015). It helps narrow the skin's blood vessels, facilitating blood flow to the brain, heart, lungs, liver, and kidneys and giving these organs more blood delivered than usual. As a result, the liver will work more smoothly in carrying toxins in the body to be removed by the kidneys (Hawi & Syarnumbi, 2018), and metabolic remnants that are no longer needed by the body because blood contains 82% of water. As a result, the disposal of toxins or detoxification and the remnants of metabolism will be smooth.

**Abah Anom’s Inabah as a Hydrotherapy for Drug Addicts**

Hydrotherapy is derived from two Greek Words, “hudor” which means water, and “therapeia” which means healing (Calthrop, 1931). In conclusion, hydrotherapy is healing illness by using water. Hydrotherapy uses water, ice, steam, and hot and cold temperatures to improve or maintain health. The use of water in any form (solid, liquid, vapor) for the treatment of disease or the maintenance of health; primarily influences the nervous, circulatory, and skin. Hydrotherapy is a healing method that uses water for therapeutic effects, and the methods of treatment and healing by using water for therapeutic effects. Hydrotherapy is applied to the use of plain or fresh water in any form, including ice and steam, either internally or externally, to heal illness.

There are two types of hydrotherapy, namely, internal and external. Internal hydrotherapy is the administration of fluids orally, like drinking water (Irmachatshalihah & Alfiyanti, 2020). There are two goals of internal hydrotherapy by drinking water. First is drinking water because of the body’s demands for water fulfillment with 1.5 liters. Every day, even a body physiology researcher recommends that the body’s daily need of water is a minimum of three liters in average temperature and more than three liters in specific temperature conditions (Gleck, 2009). Therefore, the lack of water can cause various health disorders, such as feeling weak throughout the body, headaches, difficulty urinating, defecation disorders, and others. Second, hydrotherapy for the healing effects of physical and mental illness. Hydrotherapy, in terms of physical healing, is not only to eliminate thirst alone but also helps facilitate the removal of toxic substances from the body. That being said, consuming large amounts of water, especially in the morning before eating on an empty stomach,
can facilitate the expulsion of metabolic wastes that are not needed by the body because the stomach wall can absorb water quickly and then flow into the intestines. Meanwhile, hydrotherapy for mental healing effects, such as stress, depression, and demonic disorders (Quran [8]: 11) is drinking water that has been recited with a prayer from the Quran by the Musryid, on the other hand, it is called *ruqyah al-Qur'ān* (Ihsan, 2016).

Another form of hydrotherapy is external hydrotherapy. The forms of external hydrotherapy include towel baths, foot baths, half baths, hot and warm full baths, full cold baths, and neutral baths. A bath is a form of external hydrotherapy that has an impact on the physical aspect as well as on the psychological aspect (MD & Black, 2013). During a bath, water is absorbed through the skin's surface, thus helping it return to its original normal condition, especially after activities. Moreover, in the drug-addicted state, a bath helps cool down one's body temperature because the higher temperature and the lower humidity will increase fluid loss, and the lower temperature and the higher humidity will reduce the amount of fluid loss (Santoso et al., 2011).

In addition, biological-medically, cold baths can constrict the capillaries, stimulate the cardiovascular system, and tame the nerves of the skin and the nerves of the internal organs of the skin (Calthrop, 1931). The bathing process for drug addicts would help constrict the skin’s blood vessels. This constriction will facilitate blood flow to the brain, heart, lungs, liver, and kidneys so that these organs get more blood. Therefore, the liver will work smoothly to destroy more narcotics toxins in the body and will be immediately removed by the kidneys. As a result, the cold water bath can help to remove the narcotics toxins, which will make drug addicts healthy (Hawi & Syarnubi, 2018).

In addition to taking a bath, the patients also have to repent for the sins they have committed. Repentance is essential in bathing therapy in Inabah, because addicts are people who have committed sins. The addicts must intend to regret their mistakes and return to the path that Allah has blessed by obediently carrying out all his orders so that while undergoing coaching or rehabilitation at Inabah, they undergo external purification and spiritual purification. Repentance is one of the healing therapies for drug addicts because repentance therapy has psychological values, such as awareness, confession of sins, and regret because the function of repentance as a means of cleaning black spots in the heart, strengthening thoughts and feelings, and increasing the development of human potential (Yulianti, 2017). One of the implementations of repentance in the healing process of drug addicts in Inabah is carried out by taking a repentant bath.

The repentant bath is carried out as such as *janābah* bath, that is, the whole body must be washed with water, which is done by the patients every morning starting at 02.00 am after sleeping, beginning with the intention of repenting from all sins and mistakes that have been committed and returning to the path that Allah blesses. Why is the repentant bath done at 02.00 am and after sleeping? Because when someone wakes up, the skin and flesh are relaxed, but the nerves are tense, then washed with cold water, the skin and the flesh will shrivel, and the nerves will return to their proper position so that the body feels fresh (Muhajir & Masanah, 2022).

Generally, the reactions that occur when drug addicts are bathed are shivering and even screaming in pain, especially for patients still in a state of addiction. Some even react as far as fainting, but some have mediocre reactions. This reaction occurs as a form of reaction by the patient’s body, showing that there are still remnants of drugs because, naturally, drug addicts are afraid of water and rarely take a bath (Muhajir and Hasanah, 2022: 563). However, as the rehabilitation progresses, finally, the patients get used to the repentant bath. With full awareness, they do it every morning without the coach or builder, or other people helping. This reaction is evidence that one of the four objects of the repentant bath is mental, spiritual, moral, and physical. The physical is being cleansed of impurities flowing in the blood, and the mental condition is returned to its initial states, such as a state of shivering, tantrums, and screaming when the addiction relapses, will disappear and become calm after being bathed by the coach or builder.
The Implementation of Abah Anom’s Inabah Hydrotherapy for Drug Addicts

The main goal of repentance therapy which patients in Inabah have carried out is to purify all impurities in the body during the rehabilitation process for at least forty days. The purification process is none other than the process of restoring nerve cells that have long been affected by the negative effects of drug use so that if it is carried out regularly for a certain period, the patients will have a new awareness about themselves and their future (Hawi & Syarnubi, 2018). The implementation of repentant bath therapy in Inabah has the following conditions: First, The repentant bath is carried out like janābah bath or bathing because of major hadaš. The term bath ‘al-guslu’ means to drain water on something to remove dirt (Arfain et al., 2020). It means distributing water throughout the body in a special way or submerging it in water so the whole body can be drowned. Second, The repentance bath is carried out in the last third of the night at around 02.00 am.

Here are two reasons for bathing repentance as therapy is carried out at around 02.00 am or the last third of the night. The two reasons are 1) the virtue of the last third of the night; and 2) The temperature of the water in the last third of the night. Allah said, “Get up (for prayer) at night, except for a small part, (i.e.) half or less of it, or more than half of it and recite the Quran slowly” (al-Muzammil [73]: 2-4) and Rasulullah said, “Indeed, at night there is a time that no Muslim servant gets when he asks Allah for the goodness of the affairs of the world and the hereafter, but He gives it to him, and it lasts all night” (Hadith narrated by Muslim). From the two texts above, it is described that the night, in this case, is the last third of the night. The third last night is a special time for someone to pray to Allah, to repent to Allah from all sins (Suhrowardi, 2023) and Allah would grant all requests surely (Nurhidayat, 2022) and bathing at 02.00 am more benefits for the patient, the body feels more comfortable, the mind becomes calmer and relaxed (Hilman, 2022). In astronomy calculations, the time of the last third of the night is less than half of the night or one-sixth of the night, which is 01.37 am – 03.37 am or one-sixth of the end of the night, which is 03.37 am – 05.37 am which is the special time, Allah will grant all prayers and requests. Therefore, the drug addicts in Inabah are required to take a bath while repenting for forgiveness.

The temperature of water depends on the temperature of the surrounding air, meaning that the colder the air, the colder the water around it will be. Likewise, the night temperature will be more relaxed than the daytime temperature because there is no sunlight as a heat source at night. The average temperature during the day is 22°C – 24°C, and the night temperature around 15°C – 19°C. In mountainous areas, the air temperature is even lower than that. Therefore, the temperature at night is perfect for a repentant bath, especially for drug addicts. Bathing repentance at night has a different psychological impact from bathing during the day. The reason being when bathing at night, the water temperature will be colder and cold water will have a psychological impact, especially for drug addicts; namely, the result of blood circulation on the surface of the skin very quickly causing a decrease in the body temperature, so that the psychological condition of drug addicts will be more relaxed and calm (MD & Black, 2013).

The steps of the repentant bath process are as follows. The first is the preparation stage. The therapist prepares all the properties and materials of the repentant bath, wakes all of the patients, then reads a prayer before entering the bathroom; by reading /Allāhumma inni‘a‘üzubika min al-khubūš wa al-khabā‘īš/ ‘Verily, I seek Your protection from (temptation) male devils and female devils’. The second is the implementation stage. Several steps must be taken in carrying out the repentant bath of Abah Anom's Inabah; namely: (1) Clean the genitals and rectum, genitals and rectum are two areas in the human body that are prone to najis, therefore, before carrying out the repentant bath, the patients are asked to clean both areas, so that when they take a bath, both areas are clean of dirt, (2) chanting the Intention to take the repentant bath, Intention is the root of all actions in the worship performed by every Muslim, and it is circumcision to say even though the real Intention is in the heart. The sound of the Intention to take a bath of repentance is /nawaitul gusla li taubah‘i ‘an jami‘i žunubi lillahi ta‘ālal ‘I intend to bathe in repentance from all sins because of Allah’. Patients who are new and have not memorized the sound of intentions that must be said...
when taking a bath are usually guided by the coach, and those who have memorized are invited to chant their intentions. (3) Reading the prayer of repentant bath. Praying is the command of Allah "…pray to Me, I will allow it for you …" (al-Mukmin [40]: 60). People who do not want to pray are enraged by Allah. Prayer has the value of worship and is the essence of worship and has the noblest position with Him (Sunan at-Tirmidzi, chapter Prayer 12/263). Additionally, prayer also has a psychological effect. Therefore, reading a prayer while taking a repentant bath, a repentant bath has meditation value and hypnotic suggestions (Kharisudin, 2005). For the patients, this is implied by the sound of the prayer that is usually recited by the patients themselves, which reads: Ḳrabbī anzilnī munzalan mubārakan wa anta khairul munzilīn/ ‘Oh my God, put me in a blessed place because You are the best of blessing/positions’. The prayer opened a glimmer of hope for a new, better environment and world. This condition will prevent all negative forms of frustration, like a withered tree starting to blossom again. (4) Bathing, during the bath, patients are situated in a squatting position, making it easier for the coach/deputy coach to pour cold water using a dipper right at the crown of the patient's head. This process is the primary process of repentant bathing, which begins with watering the patients just above the crown of their head 7 (seven) times. Then the patients take a bath on their own as usual, using toiletries until they finish bathing; except for patients who do not have full awareness due to the influence of drugs, the coach/deputy coach will bathe them from the beginning of the process until the end of the bath.

After that, two-stage, then the third, the closing stage. The patients are asked to dry their bodies with a towel and cover their genitalia and do ḡuḍū ‘ablution’. As advised by the prophet Muhammad, before cleaning himself from major ḥadaš, one is circumcised to purify oneself from minor ḥadaš first through ḡuḍū. ḡuḍū performed sincerely, solemnly, precisely, and consistently can foster positive perceptions and motivations and avoid stress reactions. ḡuḍū not only cleanses the outside of the body but also has a psychological effect and the nobility of the spirit of a Muslim, such as feeling peace and harmony in their souls (Pallawa & Masbukin, 2019). Then the patients leave the bathroom after reading a prayer to step out.

The Impacts of Abah Anom’s Inabah Hydrotherapy for Drug Addicts

A repentant bath of Abah Anom's Inabah therapy has a psychological impact, as explained above, especially when the patient does it in the early morning because the patient becomes a drug victim and suffers from mental disorders, such as stress and unconsciousness. Among some of the psychological impacts are:

Self-Awareness

According to Nurhidayat, one of the therapists at Inaba 17th, through an interview on August 7th, 2022, usually, teenagers who come or are brought by their families to Inaba are unconscious due to drunkenness or other reason (Nurhidayat, 2022). Therefore they need to be made aware first. According to him, of all the prospective patients who come in this condition, after being bathed, the prospective patient is aware and aware of himself; for example, he knows where he is and who he is with. One of the former patients, Hilman, confirmed this condition through an interview on September 18th, 2022, when he had just arrived drunk and immediately washed and noticed another patient addicted to being bathed (Hilman, 2022).

Philosophically, this behavior change occurs because a patient's body is drunk or intoxicated in a hot condition due to the influence of devils made of fire with the characteristics of evil, rebellious, treacherous, immoral, and disobedient. At the same time, water has cold characteristics, especially in the early morning, around 02.00. So, a mediocre body condition due to the influence of fire can be cooled by watering all over the body evenly from the crown to the feet. That was explained by Dudin interview on September 7th, 2022, and Nurhidayat as patients.
**Body Cleanliness from Toxins**

Repentant bath therapy as a form of hydrotherapy using cold water has a different impact from warm or hot water therapy. The benefits of water therapy, especially the repentant bath, are seen as a form of detoxification of various toxins in the body through the blood flow on the skin's surface. Because in the early morning, after waking up from the bad and taking a bath, the skin and the flash shrink, and the nerves return to their original position so that blood circulation on the surface of the skin is swift and causes a decrease in body temperature, this condition makes drug addicts more relaxed and calm.

Practically was explained by Anwar, a therapist Inaba 7th Rawa, through an interview on August 20th, 2022; according to him, the more often the patient takes a repentant bath in the early morning using cold water, apart from being forgiven for all sins that have been committed (Anwar, 2022). Also, the body filled with drug substances or toxins becomes clean, and all poisons are excreted through the bloodstream and other excretory channels slowly and gradually. Therefore, the patient needs some time to participate in the coaching process at Inaba, depending on the levels of drug substances or poisons in the body.

**Peace of Soul**

Repentant bath is a therapy and process of prevention and treatment for mental health, one of which is an anxiety disorder. The benefits of water therapy for the human body and its effectiveness in healing patients are based on the fact that it consists of 60% water. Also, cold water therapy can strengthen the nerves and increase beta-endorphins (analgesic effects and a feeling of pleasure) in the bloodstream, affect the body's metabolism, and increase concentration.

This condition means that cold water therapy has a very profound effect on the condition of the body and soul of the patient. Practically explained by Anwar, the behavior of the patient after undergoing bath therapy gradually, their behavior is getting calmer daily, showing respectful behavior, not rebelling, happy behavior, and carrying out coaching activities at Inaba with full awareness without having to be told. All of these conditions describe the patient's calm mental or mental condition ‘ta’tmainnul qulb’ (Anwar, 2022).

Several articles in the scientific journal discuss the impact experienced by patients with scientific findings regarding hydrotherapy therapy for drug addictions. Based on the Asian Medicine journal, Keiko Daidoji's research examines a variety of practices that involve water cures in Japanese medical history, describes how water cures were applied for many symptoms and include listening, washing, bathing in hot water, spitting, imbibing, soaking and immersion. Hirano's text about the application of water cures referenced Japanese and Chinese classical literature but also incorporated Western ideas of hydrotherapy—another source of traditional beliefs about the purifying effect of water. In the case of 'washing', water can cure skin diseases, and 'affusion' to cure mental disorders. As well as being physically cooling, water may have the effect of symbolically purifying the patient. In the ancient and medieval periods, illness was viewed in Japan as 'impure', and water was applied to 'purify' it. The use of water cures for mental disorders and leprosy (and possibly for other severe skin diseases, too) is probably to be attributed not only to the empirical cleansing of the skin's surface or the cooling of the mind but also to the pursuit of purification, which seems to have been fuelled by the stigmatization of those afflictions in the popular view (Daidoji, 2009). Other research about the effect of eight weeks of hydrotherapy exercises on mental health has shown that hydrotherapy positively affects mental health and its dimension. Since the level of hormones such as nor epinephrine, serotonin, and dopamine is low in the body of someone who is suffering than depression and anxiety. Hydrotherapy exercise could increase the level of these hormones. The Person who suffers from depression and anxiety decreases depression and anxiety, and other disorders do hydrotherapy exercise in the swimming pool with the intensity of optimal aerobic exercise that the researcher suggested. In addition, when exercise is done in water, the persons have at least pressure on their joints in comparison with doing exercise out of the water and also have a good feel (Zarghami et al., 2012).
CONCLUSION

Based on the description and analysis of the repentant bath of Abah Anom’s Inabah as a hydrotherapy for drug addicts, we can sum up as follows that the repentant bath is the purification process from ḥadas, unclean things ‘najas’ and sins that have been committed by washing the whole body using cold water from head to toe with the intention of repenting. Conceptually, the repentant bath as a form of internal and external hydrotherapy is based on the postulate of the Qur’an and hadith, concerning water as the primary source of life for God’s creatures, concerning bath as a way to purify both physical and mental conditions, and the benefits of water to purify physical and mental state, such as demonic disturbances, and concerning water from the sky (rain) as a purifier and the prohibition of khamr (which is intoxicating) and about satan flowing through the human bloodstream. The repentant bath is a process of prevention and treatment of mental health in three steps: preparation, implementation, and closing. It has several impacts on the patient of Inabah: self-awareness, body cleanliness from Toxins, and peace of soul. The impact experienced by patients who receive healing therapy using bathing is also discussed in scientific findings regarding hydrotherapy therapy for people with mental disorders. For further research, it is suggested to research repentance bath therapy based on various traditions and local activities in various places or other institutions and analyze it by exploring its Islamic characteristics.

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