

Ṭibbun Nabawī as a Drug Recovery Strategy: Rebuilding Norms and Self-Identity

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Abstract

Recovery from drug addiction is a complex process that requires a holistic approach that encompasses physical, mental, social and spiritual aspects. This research explores *Ṭibbun Nabawī*, a prophetic medicine approach derived from the teachings and practices of the Prophet Muhammad, as an effective rehabilitation strategy for victims of drug abuse at at *Yayasan Pengasih Insan Karima* (YAPIKA), Indonesia. Unlike conventional rehabilitation methods, *Ṭibbun Nabawī* integrates spiritual healing with physical and psychological recovery, which plays an important role in rebuilding social norms and personal identity. This research used a qualitative approach with a case study method. Data collection methods include in-depth interviews, observation, and document analysis. The analytical technique utilized is the source triangulation analysis method, which incorporates principles from spiritual-based recovery and social identity theory. The research findings reveal that the integration of Islamic values in rehabilitation strengthens individuals' motivation to overcome addiction. Spiritual practices such as Qur'an memorization, *azān* therapy, and Islamic studies significantly enhance spiritual awareness, while group therapy and social skills training help rebuild social relationships. This study contributes to the discourse of faith-based rehabilitation by mapping *Ṭibbun Nabawī* as a structured and holistic addiction recovery strategy. The findings offer practical recommendations for policy makers, rehabilitation centers, and communities to implement a more effective and sustainable recovery framework. Ultimately, this study highlights the importance of integrating Islamic teachings in social rehabilitation, which paves the way for further research on the effectiveness of faith-based approaches in treating addiction.

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INTRODUCTION

Addiction to narcotics, psychotropic substances, and other addictive substances is a serious problem, not only threatens physical health, but also damages the mental, spiritual, and social balance of individuals. Data from the National Narcotics Agency (BNN) shows the number of drug abusers in Indonesia continues to increase from year to year, with the prevalence of drug use reaching 1.95% of the total population by 2023. Stress, past trauma, and identity crisis are often the main triggers for drug abuse (Azaman et al., 2023; K et al., 2023). Recovery from these injustices requires a comprehensive and holistic approach, which can restore individual wellbeing. One approach that is gaining increasing attention is *Ṭibbun Nabawī*, a treatment method based on the teachings and health practices of the Prophet (Machfudloh et al., 2022; Priani, 2021; Rigeo, 2021).

Ṭibbun Nabawī not only focuses on physical healing but also includes spiritual and mental aspects, which are very important in the recovery efforts of drug victims (Asiyah & Lutfi, 2023; Lisminingsih, 2022). By integrating the principles of faith and natural medicine taught in Islam, *Ṭibbun Nabawī* seeks to restore balance to individual lives (Arni, 2021). This approach emphasizes the importance of rebuilding positive norms and self-identity, which can help drug victims break away from the cycle of dependence and lead them towards a healthier and more meaningful life (Dewi Indriani & Patuti, 2024; Munirah, 2023; Viva Febrya & Maryulis, 2022). In addition, the

cultural implications of these practices, which show that they foster a sense of community and shared values among practitioners.

Recent studies have shown that the integration of spiritual approaches in drug rehabilitation can increase the effectiveness of long-term recovery. Asiyah & Lutfi found that *Ṭibbun Nabawī*-based therapy was able to provide inner peace and strengthen individuals' motivation to quit dependence (Asiyah & Lutfi, 2023). In addition, Lisminingsih's research also revealed that this method can help drug victims develop healthier coping mechanisms through improving the quality of worship and closeness to religious values (Lisminingsih, 2022). Socially, this approach also encourages the formation of a supportive community that can help individuals maintain positive changes in the long term (Arni, 2021).

Recovery from drug abuse is not just about stopping taking addictive substances, it is also about rebuilding a new self. *Ṭibbun Nabawī* provides a strong framework for this process (Nurfauzi, 2022). In this process, it can heal the onset of illness with a disturbance or imbalance in one's temperament (Mujeeb, 2017). In this context, *Ṭibbun Nabawī* offers a framework rooted in spiritual values and holistic health, which can support the rehabilitation process of individuals by strengthening the balance of body and soul (Ashraf et al., 2024; Hamdan et al., 2024; Rawabdeh & Abbas, 2023). In addition, various self-development activities such as reading, writing and discussion, help individuals to explore their potential and interests (Munthe et al., 2022; Rahmawati & Zahria Arisanti, 2022). Community support is also an important pillar, where individuals can share experiences, strengthen each other, and feel less alone in their recovery journey (Mylanda et al., 2021; Zulkipli et al., 2023). Community-based approaches have been shown to be effective in increasing the sustainability of recovery, especially when individuals receive consistent and structured social support (Meyer et al., 2022; Roque et al., 2024). Providing adequate life skills makes individuals better able to face life challenges and make healthy choices (Mohd Noor et al., 2022; Rosidin & Sulthon, 2021).

However, although various studies have highlighted the benefits of Prophetic *Thibbun*, there are gaps in its implementation and academic studies. Most studies are still limited to conceptual aspects without in-depth exploration of how this approach can be effectively integrated in broader drug rehabilitation programs. In addition, there are not many studies that specifically examine the impact of *Ṭibbun Nabawī* on the process of reconstructing social norms and self-identity of drug victims. Therefore, this study aims to fill the gap by analyzing how *Ṭibbun Nabawī* can be applied as a comprehensive recovery strategy. This study was located at the *Yayasan Pengasih Insan Karima* (YAPIKA), Cianjur, Indonesia. Since 1995 the foundation has used the *Ṭibbun Nabawī* method and named it the *Taubat Nasūhā* Method which was guided and expanded directly by *Ṭabīb* Musa Sungkar, as a form of attitude to play an active role in saving the nation's children from dangers including narcotics, psychotropic substances, and other addictive substances and realizing a better quality of life for schizophrenia sufferers. In this case, what makes the difference is how the foundation uses community-based training with the *Ṭibbun Nabawī*, Psycho, Social, and *aqidah* 'faith' deepening approaches involved in it.

This research used a qualitative approach with a case study method on individuals who have undergone *Ṭibbun Nabawī*-based rehabilitation. Data will be collected through in-depth interviews, observation, and document analysis to understand how this method helps individuals in rebuilding their norms and self-identity post-rehabilitation. Spiritual-based recovery theory emphasizes that spirituality and religious aspects play an important role in the recovery process from drug abuse.

Spiritual practices such as prayer, meditation, and involvement in religious communities, can help them rediscover their purpose in life, increase their resilience, and provide ongoing moral and emotional support (Kelly et al., 2012; Laudet, 2003). Social identity theory (Tajfel & Turner, 2004), explains how individuals construct and maintain their identity within a social group. In the context of rehabilitation, this theory suggests that individuals recovering from drug abuse need to form a new, more positive identity by joining a community that supports their recovery.

The results of this study are expected to provide theoretical contributions in the development of spiritual-based rehabilitation models and offer practical recommendations for rehabilitation institutions and policy makers in dealing with drug problems more holistically. Academically, this research contributes to the development of studies on Islamic values-based rehabilitation, which has not been widely explored in the context of drug recovery. Thus, this research has novelty value in terms of the approach used and the focus of the study on social norms and self-identity of drug victims in an Islamic perspective. Based on this explanation, this study proposes the hypothesis that the application of *Ṭibbun Nabawī* in drug rehabilitation contributes significantly in rebuilding social norms and individual self-identity, which ultimately supports the success of long-term recovery.

METHODS

This research used a qualitative approach (Moleong, 2018) with a case study method conducted at *Yayasan Pengasih Insan Karima* (YAPIKA), Cianjur, Indonesia. This location was chosen because it applies *Ṭibbun Nabawī* as part of the rehabilitation program for drug victims. This selection was based on the strong commitment of the local community to holistic well-being, which is reflected in the rehabilitation approach that focuses not only on physical healing but also on mental and spiritual aspects. Second, this location integrates herbal medicine as part of the recovery therapy, with the use of medicinal plants in accordance with the principles of *Ṭibbun Nabawī*. In addition, sustainable agricultural practices are also part of the rehabilitation program, where participants are taught to plant and process herbal plants as a form of therapy as well as economic empowerment. Furthermore, there are various educational programs and workshops that emphasize the principles of *Ṭibbun Nabawī*, including life skills training based on Islamic values, educational sessions on healthy lifestyles according to *Ṭibbun Nabawī*, and spiritual activities that strengthen the emotional and psychological balance of rehabilitation participants such as archery. The case study method allows researchers to explore in depth the dynamics, interactions, and effectiveness of the approaches used in this spiritually-based rehabilitation. The qualitative approach in this study aims to understand the experiences of research subjects holistically and contextually.

The research data were collected through in-depth interviews, observation, and document analysis (Safrudin et al., 2023). Interviews were conducted with six participants, namely two counselors, two *santris* 'students', and two foundation managers. In-depth interviews aimed to explore their experiences and perceptions regarding the effectiveness of *Ṭibbun Nabawī* in the recovery of drug victims. The interview process was semi-structured to allow for a broader exploration of the participants' experiences and views. Observation is carried out directly by observing various activities of *santriwan* 'boy student' and *santriwati* 'girl student' during the rehabilitation process, including the practice of *Ṭibbun Nabawī*-based therapies such as cupping therapy, *ruqyah*, herbal consumption, prayer therapy, and other worship activities. This observation is carried out in a participatory manner to gain a deeper understanding of daily practices and how this approach is applied in the lives of *santri* at YAPIKA (Creswell, 2013; Smith, 2015). In addition beside interviews and observations, this research also used document analysis in the form of daily records of *santri* development recorded by the counselors. These records are an important source in understanding the dynamics of changes in behaviour, motivation, and individual spiritual and social development during the rehabilitation process. This data analyzed to assess the effectiveness of the program and design recommendations for improving rehabilitation based on *Ṭibbun Nabawī*.

Data analysis was carried out with a thematic approach (Vaismoradi et al., 2013), where the data obtained was categorized into main themes related to the effectiveness of *Ṭibbun Nabawī* in building the community, social norms and self-identity of drug victims. This technique involves several stages, starting from data transcription, coding, grouping data into thematic categories, and interpreting the meaning of data based on relevant theories. The theories used in this study are recovery theory and social identity theory (Hogg et al., 1995). Spiritual-based recovery theory emphasizes aspects of faith and religious practices contribute to increased resilience and sustained

recovery from drug abuse (Abramova & Unuchek, n.d.; Tiemblo & Molina-Fernandez, 2023). Meanwhile, social identity theory explains how individuals reshape their identities within a social context that supports rehabilitation (Gluecker et al., 2022; Mitchell et al., 2020; Wessells, 2016).

The main categories analyzed in this study include spiritual experiences in rehabilitation, changes in social behaviour, and challenges in implementing the *Ṭibbun Nabawī* method in the rehabilitation environment. To ensure data validity and reliability, this study applied source, method and theory triangulation. Source triangulation was conducted by comparing information from various participants to get a more comprehensive perspective. Triangulation was conducted by combining interviews, observation and document analysis to enrich the research findings. Meanwhile, theoretical triangulation was used to compare the research results with relevant theories on spiritual-based rehabilitation and drug recovery.

RESULTS AND DISCUSSION

Implementation of *Ṭibbun Nabawī*-based Rehabilitation

Ṭibbun Nabawī-based rehabilitation at YAPIKA Cianjur Indonesia is a recovery approach that integrates Islamic healing methods with modern rehabilitation strategies. The program aims to help individuals who experience drug abuse recover physically, mentally, and spiritually. In its implementation, rehabilitation through *Ṭibbun Nabawī* involves several main stages, including initial observation, detoxification, recovery therapy, and social reintegration.

Observation Stage

At this stage, the initial rehabilitation process begins with a thorough observation and assessment of the individual's condition. In the context of the *Ṭibbun Nabawī* method, this observation is carried out by paying attention to the physical, mental, social, and spiritual aspects of a person. The aim is to deeply understand the situation faced by *santriwan* 'boy student' and *santriwati* 'girl student', including their background, habits, mindset, and existing strengths and weaknesses. It is known that the observation carried out by YAPIKA is adjusted to seven stages. First, students will be directed to an assessment test with ASI (Addiction Severity Index). In this first observation stage, the counselor conducts an ASI test and conducts interviews with students. The interview conducted by the counselor is used as a written measurement tool which will later become a weekly report on the *santri's* family. Aa said:

This is an example, well we made a journal during the interview, he made it from high school, right at the age of 18 he also graduated from school. So we let him tell the story and then we wrote down what his problems were and then he used drugs and marijuana (Aa, 2025).

The observation process carried out at YAPIKA in addition to using assessment as a program guide, observation is carried out with morning shower therapy and mandatory prayers. This is done to see the intellectual and cognitive development of students who will later be selected whether students can follow the recovery program or students only follow a healthy lifestyle. Bb as a manager 37 years old said:

Psychotic so we do screen who can indeed enter the therapy. But it is a different example with mental disorders that are already unproductive so we just making sure his lifestyle is healthy. Now the group therapy restores him to a good recovery (Bb, 2025).

The implementation of seven stages of observation, which include assessment tests, morning bath therapy, mandatory congregational prayers, *tahajud* prayers, *tadārus* 'reciting' the Qur'an, and *ḍuḥā* prayers, function as assessment tools for managers and counselors in assessing the abilities of students who experience chronic brain health disorders. This selection is used to adjust the level of student productivity, so that rehabilitation strategies can be more effective. Each stage is designed

with a holistic approach that combines medical therapy, spirituality, and self-discipline to optimize participant recovery. The YAPIKA Foundation provides an operational manual that systematically describes these stages, including their objectives, implementation procedures, and success indicators. This document is the main reference for therapists in implementing therapy methods to comply with established standards.

These seven stages of observation are generally carried out consistently in each rehabilitation session, but still consider flexibility based on the results of the initial assessment. In some cases, therapists can adjust the observation stages to the physical and psychological conditions of the participants, such as changing or adjusting the intensity of certain therapies if necessary. The duration of the observation phase varies depending on the stages implemented and the individual conditions of the participants, with a general time span of one to two weeks. These adjustments allow for a more adaptive approach, so that the effectiveness of recovery can be maximized according to each individual's needs

Detoxification Stage

The second stage in the rehabilitation process is carried out through four stages. First, an assessment test using ASI is carried out periodically both during detoxification and during the program. The detoxification process is carried out by placing prospective students in an empty room such as a boarding room for approximately one month.



Figure 1. Yayasan Pengasih Insan Karima (YAPIKA) Foundation

This is a form of observation and detoxification of students who are known to be almost average students who enter YAPIKA already in the chronic psychiatric stage. This causes students who are being detoxified to experience hallucinations, seizures, or experience other mental disorders. Cc said, “*He's quiet now, but usually he's shouting all the time. Or he will yell at night looking for his family*” (Cc, 2025). The detoxification process at YAPIKA is also carried out with motivational guidance. This motivational material is explained holistically by integrating the concept of *Ṭibbun Nabawī* into the daily lives of rehabilitation participants. For example, the motivational session begins with self-reflection to strengthen the intention and awareness of the importance of change.

In addition, participants are guided to implement healthy habits such as a diet according to the *sunnah*, herbal therapy such as cupping, and worship practices that function as a form of mental and emotional therapy. The approach used in motivational guidance involves participatory methods, such as group discussions, individual mentoring, and experiential learning in *fiqh* classes.

Participants are also given real examples of individuals who have successfully recovered through this approach, so that they can see concrete evidence of the effectiveness of the methods applied. This is done by YAPIKA to give students the strength to recover. In this motivational guidance, students will usually face the counsellor and tell how they feel that day. Dd as a manager said:

Yes, so the maximum phase of 1-3 months from the results of the development of detoxification, if in *Ṭibbun Nabawī* it is *ribun taubat* so he reflects a lot on correcting a mistake he made in the past with spiritual, improvement of faith and morals and maybe a lot with a companion or counsellor for social therapy (Dd, 2025).

After the counselor feels that the *santri* are resilient and stable, the *santri* are allowed to participate in group counselling and spiritual guidance. The function of group counselling itself is to encourage *santri* to rehabilitate and strengthen *santri's* motivation to be rehabilitated. The group counseling process is also a form of social therapy carried out to strengthen each other. As informants said:

During the detoxification period, the child is stable, the child has good resistance cognitively, intellectually, his communication is good, he can be directed to the programs (Bb, 2025).

We do group counseling in this detoxification process here, so we are in the same process. When they return to the detox room, they have the desire to recover quickly. Although it does still follow the existing timeframe (Ee, 2025).

Detoxification, which is a stabilization process for students who are recovering, is also complemented by spiritual guidance. Spiritual guidance is usually carried out together with the *ustāz* every week. The presence of this *ustāz* in the recovery process, especially detoxification, does not force *santri* to understand religious knowledge first, but rather motivates and provides comprehensive knowledge related to drug use seen religiously. Ee as a manager said:

We have *Ustāz* Chairul, he usually gives understanding to the students in this detox. Not what's going on, they are still in transition. Most of the time after that, the *ustāz* will give us a deeper understanding of religion (Ee, 2025).

After the counselor feels that the *santri* are resilient and stable, the *santri* are allowed to participate in group counseling and spiritual guidance. Psychoeducation by *Badan Narkotika Nasional* (BNN) provides insight into the impact of narcotics, addiction mechanisms, and relapse prevention strategies. The Social Service provides psychosocial support that helps participants build communication skills, emotional management, and strengthen social relationships, including with family. Meanwhile, *fiqh* classes and religious training equip participants with an understanding of Islamic teachings related to personal hygiene, worship as spiritual therapy, and the principles of *Ṭibbun Nabawī*. *Tauṣīyah* sessions, collective dhikr, and moral training further strengthen their spiritual awareness. This approach ensures that participants not only recover physically but also have the mental and spiritual resilience to build a healthier and more meaningful life. The function of group counseling itself is to encourage *santri* to rehabilitate and strengthen *santri's* motivation to be rehabilitated. The group counseling process is also a form of social therapy carried out to strengthen each other. Some informants said:

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Aqīdah 'Faith' Strengthening Stage

The third recovery process after observation and detoxification is carried out with the strengthening of *aqīdah* stage. The *aqīdah* strengthening stage at YAPIKA aims to build participants' spiritual resilience through a series of mutually supportive activities. Memorizing *Juz' 30* (the last group of surah in the Qur'an) improves memory and understanding of moral values, supported by religious studies and reading of *al-Ma'sūrāt* to calm the mind. *Azān* therapy is used as a sound method that balances emotions, while *muḥāḍarah* trains courage and communication skills. *Ruqyah* and cupping are applied as physical and spiritual therapies to improve health and inner peace. The program concludes with family counseling, which strengthens social support in rehabilitation. The integration of these stages, based on interviews with practitioners and participants, shows that the combination of spiritual, mental, and physical aspects plays an important role in holistic recovery.

The process of strengthening *aqīdah* is carried out as a form of self-reflection carried out by *santri*. This process is carried out by YAPIKA to improve the morals or behavior of students who usually release their emotions on drugs. Then the strengthening of *aqīdah* is carried out to improve the process of *santri* interaction with the social environment. Bb as manager said, "*Ṭibbun Nabawī is thousands of repentance so he reflects a lot correcting a mistake he made before with what is spiritual*" (Bb, 2025).

In this third recovery process, students will be directed to memorize *Juz' 30* which will usually be done once a week. The *Juz' 30* memorization carried out by YAPIKA aims to restore the *santri's* relationship with Allah to provide spiritual encouragement and calmness during the recovery period. *Juz' 30* was chosen because it contains short chapters that are easy to memorize, contain strong moral messages, and emphasize piety, patience, and hope for Allah's mercy. YAPIKA believes that memorizing *Juz' 30* helps increase participants' faith and closeness to Allah through repetition of verses that contain the values of monotheism, self-introspection, and motivation to improve behavior. This memorization process is combined with simple interpretations to deepen students' understanding of the meaning of the verses they memorize. In addition, routine reading of *Juz' 30* in daily prayers and *dhikr* strengthens spiritual attachment, calms the soul, and builds worship discipline as part of holistic recovery. Dd said:

The memorization of *Juz' 30* is done to process their brain system actually, so if addiction is a chronic brain problem. So we adjust it even though the situation may not be able to be restored to its original state and many nerves are damaged. But we try to get them used to memorizing. So in addition to the brain system that processes memorization in addition to drugs, this is also a way to distract them (Dd, 2025).

This *aqīdah* strengthening stage is complemented by religious studies conducted almost every day by *Ustāz* Chairul, the religious studies carried out are a form of motivation for students with

spiritual media. Religious studies are usually conducted for 90 minutes. In this study, students are allowed to ask questions and discuss with the *ustāz*. The next stage is reading *al-Ma'sūrāt* as a form of morning dhikr which is carried out regularly and together after the religious study given by the *ustāz*.

The stage of strengthening *aqīdah* for *santriwan* is familiarized with *azān* therapy, this is done to train *santriwan's* memory, then *azān* therapy is a form of emotional regulation and positive thinking training. It is known that *azān* therapy requires breath control to maintain sound. Informants said:

We have *azān* therapy, what is it for? It's a form of meditation. People use meditation to regulate their emotions and train their positive thoughts. If we use *azān* therapy, *azān* is difficult too (Bb, 2025).

Really, when I was in rehabilitation here, I felt it was very difficult to call to prayer, yes, I usually make a shouting voice where I have been trained. It's hard to call to prayer here. But later we will also call to prayer in the mosque here (Aa, 2025).

The third stage was continued with *muḥāḍarah* as a form of material delivery that integrates Islamic spiritual principles with lectures. In this case, the lecture was conducted by *Ustāz* Chairul by inserting Islamic ethical principles towards drugs. Then how a healthy lifestyle is built by the boarding to help accelerate the recovery process. *Muḥāḍarah* conducted by the *ustāz* also provides moral support with *tawakkul* or surrender to Allah so that *santriwan* or *santriwati* are able to have awareness related to the dangers of drugs and function as a process of strengthening recovery.

The recovery process carried out with *muḥāḍarah* is usually followed by *ruqyah* or cupping therapy as a form of spiritual therapy. This therapy is considered capable of overcoming physical and psychological health problems in students, especially drug rehabilitation students. It is believed that *ruqyah* is able to eliminate negative influences. *Ruqyah* is usually done on Fridays after *muḥāḍarah* and *ḍuḥā* prayers are performed. Usually, after the students are done *ruqyah*, cupping will be done to wait for the Friday prayer schedule.

The next process of strengthening *aqīdah* is *pencak silat* but it is conditional, this is done to train the fitness and endurance of *santri*. *Pencak silat* is also considered as a focus exercise for students to divert attention from addiction. It is known that *pencak silat* is done to train students' stamina. Bb said:

I'm sorry, usually the *santri* here make it for their sexual needs. Usually they feel that sex using it will usually last longer than if they don't make it. Then they are embarrassed if for example now it's not like before, so we tell them to exercise and live a healthy lifestyle. Now we have *pencak silat* as their sport. I said "if you want to exercise for a long time, you don't need to make it anymore" that's the approach. Sorry (Bb, 2025).

This is a form of communication between *santri* and counselors who are known to be able to damage their physical health, especially sexually. In this case, students usually relate to their families. Therefore, the strengthening of *aqīdah* is arranged with family counseling. This form of family counseling is carried out if the students are felt to be stable in the 1-3 month process, then before the students enter the program, the counselor will direct them to communicate with their families. Bb said:

After releasing the detoxification period, the child is stable, the child has good cognitive resistance, good intellect, good communication, he can be directed to the program before the program activities, we call the family. We call the family counselor to educate the family that this child is like this and basically the family must understand the child's shortcomings, that's the first point (Bb, 2025).

The *aqīdah* strengthening stage at YAPIKA not only functions as a means of spiritual development, but also as the main foundation in forming the mental and emotional resilience of participants during the rehabilitation process. Each stage is interconnected and forms a complete unity—memorization of *Juz' 30* and religious studies instill the values of monotheism, reading *al-Ma'sūrāt* and *azān* therapy strengthen peace of mind, while *muḥāḍarah* builds self-confidence in expressing religious understanding. *Ruqyah* and cupping complement the physical and spiritual aspects of therapy, while family counseling ensures ongoing social support. With this approach, the *aqīdah* strengthening program at YAPIKA not only aims to form more religious individuals, but also build a solid foundation for participants in facing life's challenges with better spiritual resilience.

Social Therapy or Termination Stage

Social and termination therapy at YAPIKA creates a holistic and harmonious recovery process. The concept emphasizes a balance between physical, mental, and spiritual aspects, with the ultimate goal not only to restore physical and mental health, but also to strengthen the spiritual dimension of participants. In social therapy this approach involves several complementary methods to support participants' recovery. Conflict management teaches the importance of deliberation and fairness in resolving disputes that may arise during the rehabilitation process. It ensures that all issues are resolved in a fair manner and in accordance with Islamic principles. Bb said:

Social therapy is a form of part of a group where they can strengthen each other, what are the goals? In the therapy, it strengthens him to have a recovery therapy because this condition is basically is for children who are already productive on the intellectual side, so we screen first, we have two drugs and mental disorders. Psychotics, we screen who can indeed enter the therapy. But it's a different example with mental disorders who are already unproductive so we just make sure their lifestyle is healthy. Group therapy restores him to a good recovery. If education actually the point is providing education about how dangerous drugs are and what are the trigger factors from drugs. For children with mental disorders, we educate them about a healthy lifestyle, the goal is still the same: recovery (Bb, 2025).

This classical conflict management is formed in rehabilitation as a forum for *santri* to express their feelings, which are more emphasized through talking and processing their own emotions. Because usually students are more likely to suppress their feelings and pour them out by buying addictive substances. This is in accordance with what was expressed by one of the students, “*I used to often feel stressed, but I didn't know how to express it. Finally, I sought refuge by taking drugs, thinking it would make me feel better*” (Ff, 2025).

The social therapy stage after conflict management is followed by film therapy which is used to increase understanding and empathy, by choosing relevant films to explore values such as patience and self-control. The film genres used generally include inspirational dramas, social documentaries, and religious films that show the journey of character transformation, moral reflection, and life challenges overcome with fortitude and spiritual values. Film therapy is carried out to process the thinking patterns of *santri*. It is said that this film therapy is a form of entertainment and education during the rehabilitation period. In film therapy, question and answer sessions and joint discussions are held between counselors and students.

In addition, social therapy includes outbound activities designed to strengthen teamwork and social responsibility. Physical activities and team games teach the values of togetherness and mutual support in the recovery process. Cleanliness and health are also integral parts of this therapy, instilling an understanding that maintaining the body and environment is part of social and spiritual responsibility in Islam.

Pencak silat is one of the therapy methods used to improve physical skills, discipline, and instill values of honor and self-control. This activity is in line with Islamic principles in building

strong and responsible character. Family counseling is also an important component of rehabilitation, involving family members in the recovery process to create harmonious and mutually supportive family dynamics according to Islamic teachings.

Furthermore, practical skills such as soccer and catering are applied to teach the principles of fair play, cleanliness, and ethics in everyday life. This program is designed not only to provide job skills, but also to instill moral and spiritual values in every aspect of the participants' lives. With this approach, participants are expected to be able to live more productive and meaningful lives after completing the rehabilitation program at YAPIKA.

The integration of various methods in this social therapy ensures that each participant gets a comprehensive rehabilitation experience. By connecting spiritual, mental, and physical aspects in one unified process, social therapy at YAPIKA provides a strong foundation for participants to rebuild their lives better and in accordance with Islamic values.

***Ṭibbun Nabawī* as a Strategy for Drug Recovery: A Spiritual-Based Recovery and Social Identity Theory Perspective**

This research reveals that the *Ṭibbun Nabawī*-based rehabilitation approach at *Yayasan Pengasih Insan Karima* (YAPIKA) foundation can be explained through spiritual-based recovery theory (Laudet, 2003), social identity theory (Tajfel & Turner, 2004), and emotion theory (James, 1961; Green, n.d.). The integration of Islamic values in every stage of rehabilitation, from observation, detoxification, *aqidah* strengthening, to social therapy and termination, shows that spirituality can be a key factor in rebuilding individual identity and increasing mental resilience. Social identity theory explains how students who were previously isolated due to addiction can reshape their identities through interactions with faith-based communities, while spiritual-based recovery theory highlights the importance of the search for the meaning of life in the recovery process (Gluecker et al., 2022; Mitchell et al., 2020). In addition, approaches such as *azān* therapy and Qur'an memorization not only serve as a medium for spiritual reflection, but also contribute to the recovery of cognitive function and emotional stability, as described in James-Lange's emotion theory, where physiological changes due to therapy can positively affect the psychological state of students.

The rehabilitation phase still faces difficulties in dealing with the different levels of spiritual readiness of *santri*, especially for those with weak religious backgrounds. Spiritual-based recovery theory (Laudet, 2003) suggests that the success of faith-based rehabilitation is highly dependent on an individual's openness to spiritual values. Therefore, a gradual approach is needed in the internalization of religious values, for example by providing spiritual guidance in a more adaptive manner for *santri* who do not have a strong religious understanding. Secondly, the isolation-based detoxification method and spiritual therapy can cause psychological distress in *santri*, especially those who experience severe mental disorders due to drug abuse. Social identity theory (Tajfel & Turner, 2004) suggests that recovery is more effective if individuals continue to have stable social support. The solution is to combine the isolation method with a community-based approach, where *santri* still get supportive social interactions during the detoxification process.

On the other hand, the stages of rehabilitation based on *Ṭibbun Nabawī* also provide new insights into existing recovery theories. This approach shows that the integration of spiritual therapy, strengthening *aqidah*, and worship practices such as memorizing the Qur'an and *azān* therapy can be an effective strategy in stimulating cognitive and emotional functions. This enriches the James-Lange theory of emotion (James, 1961; Green, n.d.), which previously only emphasized the relationship between physiological changes and emotional experiences, by adding the spiritual dimension as a factor that can accelerate post-detoxification emotional stabilization. In addition, this stage of rehabilitation also provides a new concept in social identity theory, where the reconstruction of an individual's identity depends not only on community support, but also on being connected to spiritual values. Thus, the *Ṭibbun Nabawī* approach not only confirms existing

recovery theories, but also enriches the understanding of the relationship between addiction rehabilitation, spirituality, and social recovery

Drug abuse rehabilitation is a complex process and requires a holistic approach to ensure long-term success in individual recovery (García-Rudolph et al., n.d.). The approach method used in this rehabilitation is the *Ṭibbun Nabawī* method, which is a spiritual and social-based approach implemented by YAPIKA. *Ṭibbun Nabawī*, or Prophetic medicine, emphasizes a comprehensive approach to healing, which includes physical, mental, social and spiritual dimensions. YAPIKA adapts this method into its drug rehabilitation program with stages designed to stabilize, restore, and strengthen *santri* through the integration of Islamic principles in every step of recovery.

The first stage of the rehabilitation process at YAPIKA is the observation stage, where the rehabilitation process begins with a thorough observation and assessment of the individual's condition. This stage focuses on understanding the physical, mental, social, and spiritual conditions of the students (Schulz-Behrendt et al., 2017). At this stage, a comprehensive identification of the background, habits, mindset, and strengths and weaknesses of the students is carried out. Observations conducted at YAPIKA are not only physical or medical in nature, but also include psychological and spiritual aspects (Ganapathy, 2018). *Santri* undergo various tests, including the Addiction Severity Index (ASI) test, as well as in-depth interviews that aim to dig deeper into issues that may affect their recovery process (Friðjónsdóttir, 2017; E. Yin, 2021). The observation stage was also conducted through daily activities such as morning bathing and obligatory prayers in congregation. These activities are used as a tool to assess the cognitive and intellectual development of the students, which then helps determine whether the students are ready to join a full recovery program or just manage a healthy lifestyle (Kim, 2018; Martinkewiz, 2024; Sedochenko & Savinkova, 2024). The observation process is careful and structured, with seven stages designed to regularly monitor students' progress (Jusko & Mulija, 2022; Singh, 2016). Counselors and administrators use the information obtained from this stage to make weekly reports and then communicated to the *santri*'s families. It is for giving an understanding that the family is also involved in the recovery process and can provide the necessary support.

The second stage in the rehabilitation process is detoxification, which is the process of removing addictive substances from the *santri*'s body. At YAPIKA, detoxification is carried out with a very careful and structured approach, given that many *santri* who enter YAPIKA are already in a chronic psychiatric condition (Durand et al., 2024). Detoxification at YAPIKA begins with periodic breastfeeding tests to monitor the progress of the students. One of the detoxification methods applied is place *santri* in an isolation room for one month. This room is designed to reduce external stimuli that can trigger the desire to use drugs, and provide an opportunity for the *santri*'s body and mind to adjust to conditions free of addictive substances. In the detoxification stage, students often experience withdrawal symptoms such as hallucinations, seizures, or other mental disorders. Therefore, close supervision and rapid intervention are needed. In addition to physical aspects, detoxification at YAPIKA also involves motivational guidance. This guidance is given to strengthen the determination of *santri* in undergoing the recovery process. *Santri* are encouraged to reflect on their past mistakes, make repentance, and improve their spiritual relationship with Allah. Individual and group counseling is also an integral part of this detoxification stage. Through group counseling, *santri* can support each other and be motivated to complete the detoxification process, although they must still follow the set timeframe (Huby et al., 2024; Martin, 2021; Chang Paredes & Ribot Reyes, Victoria de la Caridad Pérez Fernández, 2007).

Spiritual guidance conducted weekly by *ustāz* at YAPIKA plays an important role in the detoxification stage (Munirah, 2023). The presence of the *ustāz* is not to provide in-depth religious understanding in the early stages, but rather to provide motivation and knowledge about the dangers of drugs from a religious perspective. After the *santri* showed stability and resilience, they were then allowed to participate in group counseling and more intensive spiritual guidance. After passing the observation and detoxification stages, *santri* at YAPIKA enter the *aqīdah* strengthening stage (Khalid et al., 2024).

This stage is designed to strengthen the spiritual foundation of *santri* as part of their recovery process (Dewi Indriani & Patuti, 2024). At this stage, *santri* are directed to deepen their understanding of religion and improve their behaviour and morals that may have been disrupted due to drug use. The process of strengthening *aqīdah* involves various activities that aim to return *santri* to the right path, strengthen their relationship with Allah, and provide spiritual calm during the recovery process (Dellenborg & Enstedt, 2023). One of the main activities in this stage is the *Juz' 30* memorization. This memorization not only serves to strengthen *santri's* spiritual bonds, but also aims to train *santri's* brains in memorizing and processing information, which is very important given that drug addiction often causes significant brain damage. In addition to *Juz' 30* memorization, religious studies are also an important part of the *aqīdah* strengthening stage. These studies are conducted almost every day and are led by *ustāz* who provide a deep understanding of Islamic principles (Onrust et al., 2023). These studies are also followed by morning dhikr together after the religious studies, which helps students start their day with calmness and sincerity.

Azān therapy is another activity carried out in this stage. *Azān* therapy serves as a form of meditation and emotional regulation, where students are trained to call out the *azān* with proper breath control to maintain their voice. This therapy not only trains the vocal abilities of the students, but also helps them manage their emotions and cultivate positive thoughts (de Diego-Cordero et al., 2023). The experience of calling the *azān* is also giving *santri* a sense of responsibility and discipline which is crucial in their recovery process. The *aqīdah* strengthening process also includes *muḥāḍarah* activities, where *santri* receive lectures that integrate Islamic spiritual principles with the recovery process. These lectures aim to provide moral support to the students and encourage them to surrender to Allah in facing the challenges of recovery (Viftrup & Voetmann, 2023). In this session, the *ustāz* also inserted messages related to Islamic ethics towards drugs and healthy lifestyles that *santri* should live to accelerate the recovery process. *Ruqyah* and cupping therapy are also carried out as part of the *aqīdah* strengthening stage. *Ruqyah* and cupping therapy are considered capable of eliminating negative influences and physical and psychological health problems experienced by *santri*, especially due to drug use (Munthe et al., 2022). *Ruqyah* is usually performed on Fridays, followed by cupping therapy to stabilize the physical condition of the *santri* before attending Friday prayers.

Pencak silat is also an activity that is included in the *aqīdah* strengthening stage, although it is conditional. *Pencak silat* is used as a means to train *santri's* physical fitness, endurance, and focus, while distracting them from addiction. This exercise also aims to strengthen *santri's* stamina, which often decreases due to prolonged drug use (El Ayadi et al., 2020; Luken et al., 2021). The *aqīdah* strengthening stage also involves family counseling, where *santri's* families are invited to participate in the rehabilitation process (Faustin, 2020). Counselors educate families about the *santri's* condition and how they can provide appropriate support during the recovery process (Ndambo et al., 2023). Family involvement is crucial in ensuring that *santri* have a supportive environment when they return to normal life.

The final stage of the rehabilitation process at YAPIKA is social therapy and termination. This stage is designed to prepare *santri* to return to society with stronger social, mental, and spiritual skills (Onishchenko, 2023). Social therapy and termination at YAPIKA not only aim to restore the physical and mental health of the *santri*, but also to strengthen their spiritual dimension to be ready for life outside rehabilitation. One of the main methods in social therapy at YAPIKA is conflict management, which teaches the importance of deliberation and justice in resolving disputes (Villasamy et al., 2023). This conflict management provides *santri* with the skills to deal with social challenges in a way that is fair and in accordance with Islamic principles. This is particularly important, given that many *santri* experience difficulties in managing emotions and resolving conflicts, which is often the cause of their return to drug use.

Film therapy is another method used in this stage. Many *santri* are invited to watch motivational films containing moral and spiritual messages, followed by a group discussion. This therapy aims to increase *santri's* understanding of the values of life and the importance of staying

away from drugs. Through group discussions, *santri* also learn to express their opinions and respect the views of others, which is an important part of the social process (Hambali & Muniruddin, 2024). Individual and family counseling is also continued in this stage. Counselors work closely with *santri* and families to ensure that they are ready to face life after rehabilitation. Family involvement in counseling sessions helps strengthen the social support that is indispensable for *santri* in maintaining their commitment to remain drug-free (E. T. Yin et al., 2022). Outbound activities and gymnastics are routinely conducted as part of social therapy. Outbound helps *santri* improve their teamwork, leadership, and physical endurance skills, while routine gymnastics helps them maintain physical and mental health. These activities also help distract *santri* from the desire to return to drug use and strengthen their commitment to lead healthier lives.

The termination process at YAPIKA involves a final evaluation of the *santri's* progress during the rehabilitation program. At this stage, *santri* are evaluated based on their achievements in physical, mental, social, and spiritual aspects. This evaluation is used to determine whether the *santri* are ready to return to normal life or need to continue rehabilitation (Torabi et al., 2023). Termination of students has the impact that students are able to provide benefits to those around them by having students return to YAPIKA as counselors, this fosters students' self-confidence because they are given the trust to foster a positive environment (Torabi et al., 2023). The rehabilitation process at YAPIKA through the *Ṭibbun Nabawī* method emphasizes a holistic and integrated approach, which not only focuses on physical recovery from drug dependence, but also on building better character and spirituality (V.B. et al., 2024; Purwati et al., 2021). By incorporating Islamic principles in every stage of rehabilitation, YAPIKA succeeded in creating a program that not only helps *santri* to recover from drug dependence, but also shapes them into mentally, socially, and spiritually stronger individuals. This program demonstrates that a religious values-based approach can be an effective solution in addressing the problem of drug abuse, especially in an environment with strong religious values.

The results of this study reinforce the spiritual-based recovery theory (Laudet, 2003) which states that rehabilitation is not only about stopping the use of addictive substances, but also about restoring identity and searching for a deeper meaning of life. In addition, the findings also support social identity theory (Tajfel & Turner, 2004) by showing that community support and social integration play a major role in building a new identity for individuals undergoing rehabilitation. From a faith-based rehabilitation perspective, this study adds insight into the development of a holistic rehabilitation model that combines medical, psychological, and spiritual approaches. With empirical evidence from the implementation at YAPIKA, the *Ṭibbun Nabawī* approach can be considered as an effective model in religious value-based rehabilitation. Practically, this study provides several recommendations for agencies, government, and communities in addressing drug abuse issues, including the integration of spirituality in rehabilitation by adopting a physical, mental, and social balance-based approach as a more holistic recovery strategy; empowerment of post-rehabilitation students by providing opportunities for former users act as mentors or counselors to increase their confidence and create a stronger community of support; and collaboration between rehabilitation agencies stakeholders, where the government and religious organizations can play a role in strengthening the implementation of spiritual-based rehabilitation by providing policy support, resources, and education to the community.

CONCLUSION

Recovery from narcotic, psychotropic, and other addictive substances (NAPZA) dependence is a complex process and requires a holistic approach that includes physical, mental, social, and spiritual aspects. This research shows that *Ṭibbun Nabawī*, as a treatment method based on the teachings and health practices of the Prophet Muhammad, can be an effective strategy in supporting the rehabilitation of drug victims. This approach not only emphasizes physical healing but also makes room for spiritual and mental recovery, which is crucial in rebuilding individual norms and self-identity. The results of this study confirm that the integration of Islamic values in the

rehabilitation process can strengthen individuals' motivation to move out of dependence. The implementation of *Ṭibbun Nabawī* in rehabilitation environments such as YAPIKA shows a combination of spiritual therapy, physical therapy, and social activities can help individuals develop more coping mechanisms health. Religious activities such as Qur'anic memorization, *azān* therapy and Islamic studies have been found to play a role in enhancing individuals' spiritual awareness, while group therapy and social skills training help improve their social relationships. The main contribution of this research lies in the mapping of *Ṭibbun Nabawī*-based recovery strategies that can be a reference for rehabilitation institutions in developing more comprehensive programs. By prioritizing a structured spiritual-based approach, the results of this study provide recommendations for policy makers, rehabilitation institutions, and communities in supporting the recovery of drug victims more effectively and sustainably. The findings are expected to open space for further research on the effectiveness of Islamic approaches in the context of social rehabilitation and mental health. However, this study has several limitations. Firstly, this study was conducted in a limited scope, namely in one rehabilitation institution, so the generalization of the results to a wider context still needs to be studied further. Second, individual factors such as social, economy, and the level of faith of *santri* can affect the effectiveness of rehabilitation based on *Ṭibbun Nabawī*, which has not been fully measured in this study. Third, the relatively short duration of the study may limit the understanding of the long-term impact of the rehabilitation method applied.

For future research, it is recommended that a similar study be conducted with a wider scope, both in terms of the number of participants and the variety of rehabilitation centers that implement a spiritual-based approach. In addition, a quantitative or mixed-methods approach can be used to measure the effectiveness of *Ṭibbun Nabawī* more objectively, such as through analyzing relapse rates or improving the mental well-being of post-rehabilitation students. Further research could also explore how cultural factors and family support influence the success of Islamic values-based rehabilitation.

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