

THE MEANING OF HEALING ACCORDING TO COUNSELES EXPERIENCING DRUG ADDICTION (Qualitative Study with Narrative Inquiry Design on Children in Foster Care at Inabah Toriqoh Pamijahan)

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Abstract

Drug abuse not only causes physical impacts, but also results in psychological, social, and spiritual disorders that affect the sustainability of the recovery process. This study aims to understand the meaning of healing in individuals with a history of drug addiction while undergoing spiritual guidance at Inabah Toriqoh Pamijahan. The study used a qualitative approach with a *Narrative Inquiry design*. Participants were selected using a *purposive sampling technique*, namely foster children who have a history of drug addiction, are willing to participate in the study, and are able to tell their recovery experiences narratively. Data were collected through semi-structured interviews and observations, then analyzed using narrative analysis through the process of organizing data, *restorying*, interpreting meaning, and compiling narratives of participant experiences. The research findings identified four main themes, namely (1) life before recovery characterized by loss of direction and negative environmental influences, (2) the journey into spiritual recovery through the emergence of awareness and the decision to change, (3) transformation of awareness through the practice of Tawajuh which helps build inner peace, emotional regulation, self-awareness, and meaningfulness of life, and (4) Talqin as a reinforcement of spiritual recovery that strengthens commitment, self-control, and the sustainability of the recovery process. The research findings indicate that healing is interpreted as a process of identity reconstruction that is not only oriented towards stopping drug use, but also towards establishing the meaning of life, a closer relationship with Allah SWT, and the formation of a new spiritual identity. This research provides implications for the development of psychospiritual-based guidance and counseling services and serves as a basis for further research to test the effectiveness of the Tawajuh method as an intervention in the recovery of individuals with a history of drug addiction.

Keywords: *Drug Addiction, Recovery, Meaning of Healing, Tawajuh, Talqin, Guidance and Counseling, Spirituality.*

INTRODUCTION

Drug abuse remains a complex health, social, and humanitarian issue in various countries. The World Drug Report 2025 indicates that approximately 316 million people will use drugs by 2023 (UNODC, 2025). In Indonesia, the prevalence of drug abuse reaches 1.73%, or approximately 3.3 million people aged 15–64 (BNN, 2023). This phenomenon also occurs in Tasikmalaya City, where drug abuse is influenced by psychological, social, and economic factors (Asyiah et al., 2021). Furthermore, approximately 60–70% of correctional inmates in Tasikmalaya are involved in drug cases (Detik Jabar, 2024), indicating that the drug problem remains a serious concern. The impact of addiction does not end when an individual successfully stops using a substance. Former drug users often face various psychological issues such as shame, guilt, low self-esteem, social stigma, and difficulty rebuilding their identity (Derakhshandeh et al., 2023; Magnan et al., 2024). Addiction can also disrupt the narrative of self-identity, leaving individuals confused about their sense of self and their direction in life (Deriu et al., 2024). Therefore, recovery is not only defined as stopping substance use but also encompasses psychological, social, and meaningful recovery (Snodgrass et al., 2024; Lancaster et al., 2025).

From a recovery-supportive perspective, recovery involves rebuilding functioning, psychological well-being, social relationships, and a meaningful purpose in life (Horn et al., 2025). One aspect that supports this process is spirituality, which helps individuals find meaning in life, accept past experiences, and build a more positive self-identity (Snodgrass et al., 2024). In Indonesia, spiritual guidance in addiction recovery is provided, among other things, through the Toriqoh-based Inabah program. However, it is important to understand not only the form of the

activity but also how individuals interpret these experiences as part of the healing process. Although research on addiction recovery has grown, most still focuses on program effectiveness and behavioral change. Studies on the meaning of healing from an individual perspective, particularly in the context of Toriqoh-based spiritual guidance, are still relatively limited (Long et al., 2026). Therefore, this study was conducted at Inabah Toriqoh Pamijahan to understand how the participants interpret healing in their recovery experiences. This research is expected to contribute to the development of guidance and counseling studies related to addiction recovery, spirituality, and the meaning of healing from an individual perspective.

LITERATURE REVIEW

The Concept of Understanding Drug Addiction

Drug addiction is a condition that develops through the interaction of various individual, psychological, social, environmental, biological, economic, and educational factors, so it does not occur suddenly (Anbar et al., 2025). Substance use disorders can be influenced by social pressure, curiosity, the desire to improve performance, and efforts to cope with stress, anxiety, fear, and depression. The process usually occurs in stages, ranging from experimental use, occasional use, heavy use, and finally developing into dependence (Cleveland Clinic, 2024). From an individual perspective, drug use is often related to efforts to cope with various psychological problems such as stress, depression, anxiety, trauma, and PTSD. Furthermore, curiosity and the drive for self-exploration, especially in adolescents and young adults, can be the initial gateway to drug use, which then develops into a habit and dependence (Wahyuni et al., 2023; Yunisa, 2023). Biological factors also play a role through genetic influences and changes in the brain's reward system, which cause individuals to continue seeking the pleasurable sensations of substance use (Sari et al., 2023).

In addition to individual factors, the social environment significantly contributes to drug abuse. Peer pressure, the desire for group acceptance, and a less harmonious family environment with minimal emotional support can increase the risk of drug use (Saputra et al., 2023). Economic and educational factors, such as limited income, unemployment, and high levels of stress in life, can also drive individuals to use drugs as an escape from their problems (Sadatun, 2024). From the perspective of the Maladaptive Behavior Model, addiction is understood as an adaptive coping mechanism for dealing with stress, trauma, and negative emotions. Continuous drug use as a means of avoiding psychological discomfort can ultimately lead to addictive behavior that becomes increasingly difficult to stop (Fitriani & Yusuf, 2022).

Factors Causing Drug Addiction

Drug addiction is a condition influenced by various interrelated factors, including individual, psychological, social, environmental, biological, and economic factors. These factors can drive someone to experiment with drugs and ultimately develop dependence. Substance use disorders typically develop gradually, ranging from experimental use, occasional use, to repeated and persistent use. Its development is influenced by social pressure, curiosity, the desire to improve performance, and efforts to cope with stress, anxiety, and depression (Anbar et al.). Individual factors relate to psychological conditions and personal characteristics that drive someone to use drugs as a coping mechanism for stress, trauma, anxiety, and various negative emotions. Furthermore, curiosity and the drive for self-exploration, especially in adolescents and young adults, are also often the precursors to drug use. From a biological perspective, genetic factors and changes in the brain's reward system also play a role in maintaining substance use behavior, making it difficult to control (Wahyuni et al. 2023).

In addition to individual factors, the social environment has a significant influence on drug abuse. Peer pressure, the desire for group acceptance, and a less harmonious family environment with minimal emotional support can increase the risk of drug use. Economic factors such as unemployment, financial constraints, and high life pressures can also drive individuals to use drugs as a form of escape. From the perspective of the *Maladaptive Behavior Model*, addiction is understood as a maladaptive coping strategy for dealing with stress, trauma, and negative emotions, ultimately forming addictive behavior patterns that are difficult to break (Fitriani & Yusuf, 2022).

Impact of Drug Addiction

Drug addiction has serious impacts on an individual's life, including physical, psychological, behavioral, emotional, social, and spiritual aspects. Continuous drug use can cause organ damage, mental health disorders, behavioral changes, and a decreased quality of life. These impacts can be temporary or permanent, depending on the type of drug, frequency of use, health condition, and level of dependence (Ministry of Health, 2025). Physically, drugs can damage various organs, especially the brain. Psychologically, drug addiction can trigger anxiety disorders,

depression, and psychosis, characterized by hallucinations and impaired perception of reality (Permatasari, 2022). Long-term use also decreases cognitive functions such as memory, concentration, and decision-making (Sari et al., 2022). Furthermore, drugs affect the brain's emotional system, leading to emotional dependence, extreme mood swings, and repeated urges to use substances (Utami & Prasetyo, 2022). Behaviorally and socially, drug use causes impaired emotional control, making individuals prone to anger, aggression, and the potential for violent acts (Ministry of Health, 2025). This can lead to damaged social relationships, loss of trust, decreased academic performance, job loss, and the risk of involvement in criminal activity (Nugraha et al., 2023). In severe cases, addiction can also lead to feelings of hopelessness and the risk of self-harm (Rskariadi, 2025).

Emotionally, drugs cause emotional instability, such as sudden irritability, anxiety, sadness, and depression (BNN, 2016). Individuals become emotionally dependent on drugs for a momentary sense of comfort, but after the effects wear off, anxiety and stress become more severe. This condition can hinder the development of emotional maturity, especially in adolescent users (Pratama et al., 2023). From a spiritual perspective, drug addiction causes individuals to make drugs the center of their lives, neglecting worship, religious values, and moral responsibility. This leads to decreased spiritual awareness, feelings of guilt, and alienation from family and social environments (Halimah & Putra, 2022). In the long term, this condition causes individuals to lose direction and meaning in life. Therefore, rehabilitation needs to include a spiritual approach so that individuals can find balance in their lives again (Fauzan et al., 2023).

Psychological Dynamics of Individuals with a History of Drug Addiction

The psychological dynamics of individuals with a history of drug addiction are a process of changes in psychological, emotional, behavioral, and social conditions experienced by individuals during their involvement in drug use. This condition is related to how individuals deal with life's pressures, develop coping mechanisms, and interpret the experience of drug use until the recovery process (Sadatun, 2024). Involvement in drug abuse is influenced by internal factors such as stress, anxiety, and life pressures that cannot be managed adaptively, so drugs are used as an escape to relieve negative emotions and obtain temporary comfort (Hisyam et al., 2026). Furthermore, emotional instability, loneliness, and minimal social support strengthen the tendency for repeated drug use (Mustofa & Satiningsih, 2023).

Theoretically, this phenomenon can be explained through Merton's strain theory, which states that deviance occurs when individuals are unable to achieve life goals through legitimate means, resulting in psychological pressure that drives deviant behavior, including drug use (Rohmat, 2024). Furthermore, Sutherland's differential association theory explains that addictive behavior is also learned through social environments that support drug use (BNN, 2023). This dynamic is also characterized by emotional disturbances such as depression, anxiety, and hopelessness. Drugs provide a temporary effect of calm, but afterward, emotional conditions worsen, forming a cycle of dependency (Hisyam et al., 2026). The recovery process requires social support and the development of adaptive coping skills such as stress management, emotional regulation, and decision-making so that individuals can face the pressures of life without drugs (Rahmah et al., 2025; Riswandi et al., 2024).

The Concept of Healing and Recovery in Addiction

Recovery in addiction is the process of recovering an individual from drug dependence, involving comprehensive changes in physical, psychological, social, and spiritual aspects (Nuryono et al., 2025). Recovery is not only defined as stopping drug use, but also as the process of rebuilding a healthy, productive, and meaningful life, including regaining self-control, improving social functioning, and gradually increasing quality of life (Inanlou et al., 2020). Generally, recovery is understood as the process of overcoming a disorder or dependence, whether on alcohol or drugs, which in a health context is also defined as the return to a healthy state after experiencing a disorder (Brijan et al., 2025). From an addiction perspective, recovery includes efforts to stop substance use, restore physical and psychological dependence, and rebuild an individual's functioning in daily social life (Best & Laudet, 2021).

The concept of recovery has also evolved into a spiritual approach, where individual awareness of addiction becomes a crucial part of the recovery process. This approach helps individuals find meaning in life, self-acceptance, and the strength to sustain the recovery process (Thompson et al., 2026). The American Society of Addiction Medicine (ASAM) also differentiates recovery from remission, with the latter having a broader meaning, encompassing not only substance-free status but also improvements in an individual's physical, psychological, and social health (Zemore et al., 2023). Modern definitions emphasize that recovery is an ongoing process involving individuals, families, and communities in addressing the impact of addiction, managing the risk of relapse, and building a healthier and more meaningful life (Inanlou et al., 2020). Therefore, recovery focuses not only on stopping

drug use but also encompasses changing mindsets, managing emotions, improving social relationships, and finding a holistic meaning in life.

Characteristics of Recovery in Addiction

Recovery from addiction has several key characteristics that demonstrate that the recovery process is complex and involves various aspects of an individual's life. These characteristics emphasize that recovery is not merely a medical process, but also a comprehensive process of change experienced by individuals during their recovery from drug addiction (Hasanah & Prabowo, 2022). Recovery is a continuous process of change, not an instantaneous state. During this process, individuals experience changes in their thought patterns, behaviors, emotions, social relationships, and perspectives on themselves and their lives. The recovery process is dynamic, as individuals can experience both progress and obstacles during the recovery journey.

Furthermore, recovery is holistic, encompassing biological, psychological, social, and spiritual aspects. Recovery focuses not only on stopping drug use but also on improving physical health, psychological stability, healthy social relationships, and improving overall quality of life. Recovery is also client *-centered*, meaning the recovery process is tailored to each individual's needs, experiences, circumstances, and life goals. Each person's recovery journey differs in terms of approach, strategy, and pace, and individuals play an active role in determining their own recovery path.

Furthermore, recovery involves developing adaptive coping strategies, such as the ability to manage stress, control emotions, solve problems constructively, and seek appropriate help when facing difficulties (Putri et al., 2023). Recovery also occurs in stages, starting with awareness of the need for change, stopping drug use, adjusting to the process of self-adjustment, and finally maintaining long-term recovery. Each stage requires adaptation and support tailored to the individual's circumstances.

Recovery Stages in Individuals with a History of Drug Addiction

According to Kane (2025), addiction recovery is a gradual process that helps individuals move from a state of dependence to a healthier and more stable life. Understanding the stages of recovery is important for understanding the progress of recovery, the challenges faced, and the types of support needed at each stage. The first stage is pre-contemplation, when individuals have not yet realized or accepted that they have an addiction problem. Individuals tend to deny the negative impacts of drug use, reject advice from others, and lack the motivation to change. Barriers such as stigma, shame, and fear of change often prevent individuals from seeking help. The next stage is contemplation, when individuals begin to realize the negative impacts of addiction and consider the need for change. At this stage, individuals usually experience ambivalence, namely the hesitation between the desire to quit and the urge to continue using drugs. Although they begin to be open to help and input from others, individuals have not yet taken concrete action to change.

Next comes preparation, the phase when the individual begins to commit to recovery and develop a plan for change. The individual begins to seek information about rehabilitation, establish recovery goals, and develop social support and strategies to avoid triggers for drug use. The action phase This stage is characterized by concrete actions to stop drug use through rehabilitation, therapy, and the development of healthy coping strategies. At this stage, individuals begin to change behavior, avoid addiction triggers, and develop healthier and more productive lifestyles. Family and community support are crucial factors in maintaining recovery motivation. The final stage is maintenance, which involves efforts to maintain a drug-free state and prevent relapse. Individuals focus on strengthening self-control, managing stress, ongoing counseling, and developing healthy social relationships and meaningful life activities (Kane, 2024; Febriansyah et al., 2023). Based on this description, addiction recovery is a gradual process, from awareness of the problem to long-term recovery maintenance. Each stage presents different challenges and requires adequate psychological, social, and environmental support to enable individuals to sustain positive changes and improve their quality of life.

Supporting Factors for Recovery

According to Erliyani et al. (2024), the recovery process from drug addiction is influenced by personal, social, and environmental factors, which are interrelated in determining recovery success. Personal factors include psychological conditions, life experiences, motivation to change, self-concept, coping skills, mental and physical health, and the ability to manage emotions. Individuals with good motivation, self-efficacy, resilience, and emotional regulation tend to be better able to maintain long-term recovery (Best & Hennessy, 2022). Furthermore, family support, positive social relationships, community acceptance, and a supportive environment are important factors in

the recovery process. Social support helps individuals feel safe, accepted, and valued, which can increase self-confidence, strengthen recovery commitment, and reduce the risk of relapse. Connectedness with the recovery community also contributes to improved psychological well-being and quality of life (Ashford et al., 2020). Successful recovery is also influenced by involvement in meaningful activities, such as work, education, social activities, and spiritual pursuits. These activities help individuals develop their potential, establish a sense of purpose, increase responsibility, and develop a more positive self-identity. Therefore, recovery focuses not only on stopping drug use but also on improving overall quality of life by strengthening personal, social, and environmental resources (Best & Hennessy, 2022; Substance Abuse and Mental Health Services Administration, 2023).

The Concept of the Meaning of Life

The meaning of life is a concept related to an individual's understanding of their purpose, values, and direction in life. Meaning serves as the foundation for living life, making decisions, and determining attitudes toward various experiences. The existence of meaning in life helps individuals view their lives as valuable and purposeful, thus leading to greater optimism, hope for the future, and resilience in the face of life's various stresses (Aritonanga et al., 2024). According to Fauziah et al. (2023), the meaning of life refers to an individual's understanding and appreciation of the meaning of their life, including their goals, mission, and the direction they wish to achieve. Individuals who have a sense of meaning in life tend to be better able to recognize their potential, build motivation, and have positive expectations for the future. Conversely, a lack of meaning in life can lead to feelings of emptiness, confusion, and difficulty determining their life's direction.

The meaning of life is also closely related to psychological well-being because it can increase resilience, optimism, life satisfaction, and an individual's ability to face various life challenges. A good understanding of life's purpose helps individuals reduce feelings of hopelessness and increase their ability to adapt to various challenges (Victoriana et al., 2023). In the context of drug addiction, the meaning of life plays a crucial role in supporting the recovery process. Individuals who are able to find a purpose in life, positive values, and hope for the future tend to have a stronger motivation to maintain recovery, avoid addictive behaviors, build a positive self-identity, and live a healthier and more productive life (Iswardani et al., 2022).

Meaning of Life Experiences Post-Addiction

Post-addiction life experiences are the process by which individuals attempt to re-understand their life journey after recovering from drug dependence. This process is not only related to successfully quitting addictive substances but also includes efforts to interpret past experiences, build a new identity, and find a more positive life purpose (Setiawan et al., 2024). The recovery process is long-term and influenced by various life experiences, self-awareness, a willingness to change, and environmental support. Individuals who successfully recover from addiction generally view their past experiences as valuable lessons that encourage behavioral change for the better (Handayani et al., 2024).

Post-addiction life experiences are also linked to the emergence of internal motivation to maintain recovery. Awareness of the negative impact of drugs on oneself and one's family motivates individuals to live healthier, more responsible, and more meaningful lives. The desire to care for one's family and improve one's quality of life is a crucial factor in maintaining recovery (Rabbani & Rahmasari, 2024). Furthermore, positive family and social support provide new meaning to an individual's life after addiction. Support in the form of attention, acceptance, advice, and reinforcement of positive values helps rebuild self-confidence, hope, and a zest for life. A healthy environment also helps individuals avoid drug abuse and rebuild social relationships disrupted by addiction (Syafitri & Sidqiyah, 2025).

Healing as a Process of Self-Reconstruction

Healing in the context of addiction focuses not only on stopping drug use but also encompasses broader changes in identity, thought patterns, behavior, and how individuals interpret their lives. This process is understood as self-reconstruction, namely the effort to rebuild a healthier, more adaptive, and meaningful identity after experiencing the various psychological, social, emotional, and spiritual impacts of addiction (Br Batubara et al., 2025). Individuals not only learn to break free from dependence on addictive substances but also strive to improve their life functions, rebuild positive values, and develop the ability to manage emotions and life's stresses more healthily (BNN, 2025). During the recovery process, individuals begin to develop a new identity by interpreting their addiction experiences as life lessons that encourage positive change. Various rehabilitation activities and social interactions help individuals develop self-discipline, responsibility, social skills, and self-confidence, which were

previously diminished due to addictive behavior (Batubara et al., 2025). These changes are also marked by the emergence of clearer life goals, such as improving family relationships, living a more productive life, and building a brighter future (Nuryono et al., 2025). The success of self-reconstruction is greatly influenced by the support of family, peers, counselors, and a supportive rehabilitation environment. This support helps individuals maintain positive changes, enhance self-esteem, and build hope for the future. Furthermore, individuals learn to develop more adaptive coping strategies and increase psychological resilience to face various challenges without returning to addictive behaviors (Emiyati, 2025). The spiritual aspect is also an important part of the healing process because it helps individuals discover the meaning of life, moral values, and new life goals. Through this understanding, the experience of addiction is no longer viewed merely as a failure, but as an experience that provides valuable lessons for becoming a better person. Therefore, healing as a process of self-reconstruction is a journey of change that includes rebuilding identity, strengthening life values, and improving psychological and social functioning to achieve a healthier, more productive, and more meaningful life (Bensaid et al., 2021).

METHOD

This study used a qualitative approach with a Narrative Inquiry design to deeply understand and explore the meaning of participants' life experiences through the stories or narratives they convey (Sugiyono, 2019). This design is used to examine how individuals describe and interpret their life experiences so that the meaning behind these experiences can be understood reflectively and contextually (Rasyid et al., 2022). The study participants were foster children at Inabah Toriqoh Pamijahan, selected using a purposive sampling technique based on their characteristics matching the research objectives (Septiani et al., 2020). Participant criteria included foster children aged from middle to late adulthood, willing to participate in the study voluntarily, and able to reflect on and narratively tell their healing experiences. Data collection was conducted through semi-structured interviews and observations. Interviews were used to explore participants' experiences related to the spiritual counseling process, their drug addiction recovery journey, and the meaning of their healing experiences. Meanwhile, observations were conducted to observe spiritual activities, social interactions, and the counseling process taking place in the Inabah Pamijahan environment so that a more complete understanding of the phenomena being studied could be obtained.

The research procedure refers to the qualitative research stages according to Bogdan (1972), which include pre-fieldwork, fieldwork, and data analysis. In the pre-fieldwork stage, the researcher developed the research design, conducted a literature review, developed instruments, and obtained permits. The fieldwork stage was conducted through interviews and observations, while the analysis stage was conducted continuously from the start of data collection. Data analysis used descriptive narrative analysis in accordance with the Narrative Inquiry approach (Clandinin & Connelly, 2000). Analysis was conducted through organizing narrative data, restorying, interpreting participants' experiences, and presenting the results in a descriptive-interpretive narrative. The analysis focused on a deeper understanding of the meaning of healing, self-change, self-acceptance, and participants' spiritual experiences during the recovery process.

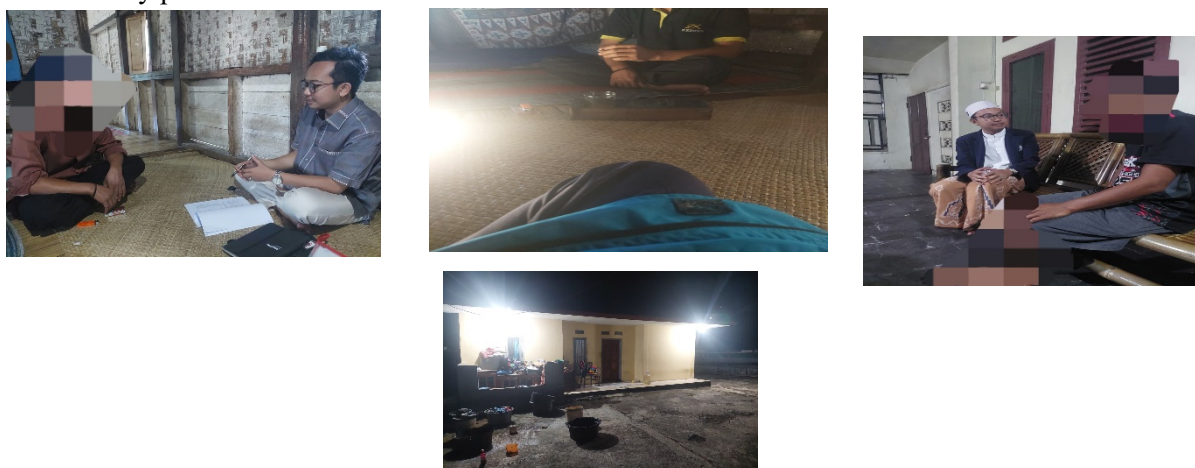


Image: Interview Process with Participants and the Children's Room

The interview guide for this study was designed to explore the participants' experiences of post-drug addiction recovery and the meaning of healing experienced during spiritual counseling at Inabah Toriqoh Pamijahan. The focus of the interviews included experiences before and during the counseling, the process of change experienced, and the meaning of healing, self-acceptance, social relationships, spirituality, and post-recovery life changes. The recovery

stages based on CM Kane's Recovery Model were integrated into the interview questions so that each stage of recovery could emerge naturally through the participants' narratives, without limiting the flow of the stories conveyed. Therefore, the interview guide is expected to help researchers obtain comprehensive data regarding the recovery journey and the meanings participants construct from these experiences.

Table 1. Interview Guidelines for Understanding the Process of Healing from Drug Addiction in Children Under Guidance

Dimensions to be revealed	Description	Exploratory question formulation
Life before recovery (Pre-contemplation)	Digging into experiences before awareness of change	Revealing the meaning of life experiences during drug addiction before the emergence of awareness to change.
Awareness to Change (Contemplation)	Explores the emergence of awareness of the impact of addiction and the desire to change.	Revealing the meaning of the emergence of awareness of the impact of addiction and the formation of a desire to change.
Decision to Undergo Recovery (Preparation)	Exploring the meaning of the decision-making process to participate in recovery in Inabah.	Revealing the meaning of the decision-making process and preparation for participating in the recovery program at Inabah.
Experience Undergoing Spiritual Counseling (Action)	Exploring the meaning of the experience of undergoing spiritual counseling, coaching, and religious activities at Inabah.	Revealing the meaning of the experience of undergoing spiritual guidance during the recovery process at Inabah.
Change and Recovery Commitment (Maintenance Action)	Revealing the meaning of self-change and efforts to maintain recovery.	Revealing the meaning of self-change and efforts to maintain recovery.

Table 2. Interview Guidelines for Understanding Recovery After Drug Addiction

Dimensions to be revealed	Description	Exploratory question formulation
Personal meaning	Exploring the meaning of self-change, self-acceptance, hope, and self-strength during the recovery process.	Revealing the meaning of self-change, self-acceptance, and life expectancy after recovery.
Social meaning	Exploring the meaning of social support, interpersonal relationships, and the role of musrsyid teachers in the recovery process	Revealing the meaning of social support and interpersonal relationships in the recovery process.
Spiritual Meaning	Exploring the meaning of spirituality, religious values, and relationship with God in the recovery process.	Revealing the meaning of spirituality, religious values, and relationship with God during the recovery process.
Meaningful Activities	Exploring the meaning of activities, social roles, and new life	Revealing the meaning of activities, social roles, and life goals that

goals that support the sustainability of the recovery process.

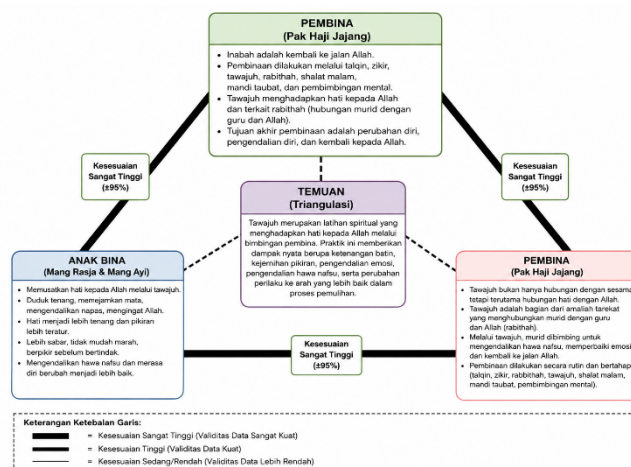


Image: Correspondence Relationship Between Data Sources

RESEARCH RESULT

Based on the results of data analysis, this study identified four main themes, namely life before recovery, the journey into spiritual recovery, transformation of consciousness through the practice of Tawajuh, and talqin as a strengthening of spiritual recovery.

Theme1: Life before recovery.

Based on the interviews, the participants' lives before entering recovery were characterized by a lack of clear direction and purpose, and the strong influence of their social environment. Participants revealed that during this period, they lived without a strong sense of direction. This made them susceptible to the influence of their environment, ultimately leading to alcohol and drug use. Over time, drug use became more than just curiosity, but a persistent habit.

"Before I learned about the Sufi Order, my life had no clear direction. I just went through life following circumstances. That's when I started drinking alcohol, then I started trying drugs because of the influence of my environment and friends. Over time, I became accustomed to that kind of life." (P-1, W-1, L1–L8)

The quote shows that the drug abuse experienced by the participants did not occur suddenly, but rather began with a process of interaction with a social environment that had a negative influence. Social circles were the first place that introduced participants to alcohol and drugs, so that these behaviors gradually became considered normal. Lacking a clear life goal, participants tended to follow the flow of social circles without considering the risks or future impacts. This finding aligns with research by Handayani et al. (2024), which explains that social environments and social relationships play a crucial role in encouraging individuals to become familiar with and engage in drug abuse. Intense interactions with groups of users make these behaviors increasingly acceptable as part of everyday life.

In addition to being influenced by their social environment, a lack of direction in life also appears to be a factor that increases participants' vulnerability to drug abuse. Participants described living life "just going along with the flow" without having a clear purpose or orientation. This condition makes individuals more susceptible to environmental influences without having a strong ability to resist risky behavior. According to Hisyam et al. (2026), drug abuse is influenced not only by internal factors but also by external factors, particularly the social environment, friendships, and weak self-control. A permissive environment for drug use increases a person's chances of engaging in substance abuse behavior.

Erliyani et al. (2024) explain that social factors are one aspect that contributes to the continuation of drug abuse and increases the risk of relapse. An unsupportive social environment, negative friendships, and weak social support can strengthen an individual's involvement in drug use, leading to addiction. This suggests that the environment plays a role not only in the initial stages of use but also contributes to the continuation of addictive behavior.

Theme 2: Journey into spiritual recovery.

The journey into spiritual recovery begins with participants' awareness of the detrimental impact of drug abuse on their lives. This awareness does not emerge suddenly, but develops through a lengthy process of self-reflection after participants experience the negative consequences of their addictive behavior. During this process, participants begin to evaluate their lives and realize that if they continue to use drugs, their future will worsen and they will lose their direction. This awareness of the threat to their future then gives rise to deep regret over their life choices. This regret becomes a turning point that encourages participants to seek a solution through a spiritual approach in an effort to rebuild a more meaningful life.

"Over time, I began to think that if I continued living like this, my future would be ruined. I began to regret the life I was living. Finally, I decided to join the Naqsyabandiyah Inabah Pamijahan Order because I wanted to truly change." P-1 W-1 L5 and P-1 W-1 L4

These statements indicate that participants are beginning to realize the long-term consequences of drug use on their lives. Concerns about a ruined future indicate a shift in perspective, from previously accepting the condition as normal to realizing that this behavior threatens their survival. According to Inanlou et al. (2020), awareness of the negative impacts of substance abuse is often the starting point of the *recovery process*, as individuals begin to recognize the need for change and are motivated to seek help and undergo rehabilitation more seriously. In addition to this awareness, participants also expressed regret about the lives they have lived. This regret indicates that individuals are beginning to accept the reality of past mistakes without denying their condition. Iswardani et al. (2022) explain that the *meaning-making process* during addiction recovery is characterized by acceptance of past experiences, self-reflection, and the formation of a commitment to building a more meaningful life. This acceptance is an important part of the psychological and spiritual healing process.

The participants' decision to join the Naqsyabandiyah Inabah Pamijahan Order demonstrates that spirituality is viewed as a path to a better life. This decision was not only based on a desire to stop using drugs but also driven by a need to rediscover the meaning of life, improve their relationship with God, and build a more positive self-identity. Bensaid et al. (2021) explain that spiritual-based rehabilitation can increase an individual's intrinsic motivation because religious activities provide inner peace, renewed hope, strengthen relationships with God, and foster the belief that self-change can be realized through a continuous process of spiritual development.

Theme 3: Transformation of consciousness through the practice of Tawajuh.

The transformation of consciousness experienced by participants began to develop when following the Tawajuh practice, as one of the main practices in the development of the Naqsyabandiyah Inabah Pamijahan Order. Tawajuh is not only understood as a religious ritual activity, but also as a contemplative process that directs individuals to focus all attention, awareness, and heart on Allah SWT. Through this practice, participants learn to let go of various mental distractions, control themselves, and bring full awareness to their inner state. From the perspective of spiritual recovery, the process of focusing deeply on inner experiences allows individuals to build a closer relationship with themselves and with God as the source of life's meaning. Bensaid et al. (2021) explain that Islamic spiritual practices carried out consistently can shape self-awareness, strengthen a transcendental relationship with Allah, and help individuals develop psychological calm during the recovery process. In line with this, Inanlou et al. (2020) emphasizes that the process of recovery from addiction involves not only stopping substance use but also psychological, spiritual, and social transformation that allows individuals to build a new, healthier identity. Best and Laudet (2021) also explain that the recovery process occurs when individuals acquire internal resources in the form of hope, purpose in life, and new meaning that strengthen the sustainability of recovery.

The contemplative experience involves not only thinking but also the body, breath, and spiritual awareness simultaneously. In the Tawajuh practice, participants are instructed to sit quietly, close their eyes, regulate their breathing, and focus their hearts through repeated dhikr. This entire sequence demonstrates that the healing process not only takes place in the spiritual dimension but also involves psychological processes such as attention regulation and emotional management. Emiyati (2025) explains that deeply engaged spiritual practice can increase inner calm, reduce anxiety, and help individuals develop emotional stability through closeness to God. Meanwhile, Thompson et al. (2026) explain that repeated spiritual practice can strengthen emotional regulation, increase self-reflection, and foster experiences of inner transformation that support successful recovery, as illustrated in the following participant statement.

"When we follow Tawajuh, we are taught to focus our hearts on Allah. We sit quietly, close our eyes, control our breathing, clench our teeth and press our tongues to the roof of our mouths and start dhikr with the formula of down, up, to the left, then to the right with a sudden jolt to the heart to strike a hard and dead heart, that is called

diisbat and dinabid, then remember Allah. At that moment I felt my heart become calmer and my previously chaotic thoughts slowly became more orderly." P-1 W-1 L10

Based on these statements, it appears that the Tawajuh experience brought about changes in the participants' psychological states. Before participating in the practice, participants described their thoughts as chaotic and difficult to control. However, after undergoing Tawajuh, they began to experience inner calm and were able to reorganize their thoughts. This suggests that Tawajuh functions as a medium for reflection and self-control, enabling individuals to observe their inner experiences more consciously. Iswardani et al. (2022) explain that the *meaning-making process* in addiction recovery encourages individuals to reflect on their life experiences, thus forming a more positive perspective and self-identity. Similarly, Brijan et al. (2025) state that spiritual transformation during *recovery* occurs when individuals reinterpret crisis experiences as part of personal growth.

The repeated practice of dhikr during Tawajuh also serves as a form of contemplation that helps individuals focus on God, gradually reducing negative thoughts, anxiety, and addictive urges. This condition encourages psychological calm and a greater sense of meaning in life. Fauziah et al. (2023) explain that meaningfulness develops when individuals are able to align life experiences with their values and goals. Furthermore, Bensaid et al. (2021) emphasize that dhikr and spiritual guidance in Islam play a role in strengthening God - *consciousness* , which is a crucial foundation for maintaining the *recovery process* .

Interestingly, the process of nafi and itsbat in Tawajuh has symbolic meaning, representing the rejection of all attachments other than God and the affirmation of God as the center of life's orientation. From a spiritual psychology perspective, this process represents the reconstruction of consciousness from a lifestyle dominated by addictive behavior to a more meaningful life. Thompson et al. (2026) explain that profound spiritual practices can shape a new spiritual identity that encourages changes in thinking and behavior, while Best and Laudet (2021) emphasize that successful *recovery* is greatly influenced by the formation of meaning in life, hope, and a positive identity as capital for sustaining long-term change.

Theme 4: Talqin as a Strengthening of Spiritual Recovery.

According to Alba and Rachmawanti (2020) , talqin is the initial gateway to spiritual development in the Qadiriyyah Naqsyabandiyah Order, which functions to instill dhikr into the heart through the guidance of the Guru Mursyid. Talqin is not only interpreted as a process of allegiance, but also as a medium for internalizing the values of monotheism that become the foundation for behavioral change for rehabilitation participants. Through talqin, individuals are guided to build spiritual awareness that becomes the basis for undergoing the entire series of amaliah at the Inabah Youth Boarding School. The following participant's argument shows that the recovery process he experienced was not only due to stopping drug use, but also due to consistent involvement in the series of amaliah of the Qadiriyyah Naqsyabandiyah Order at Inabah.

"I started to regularly participate in dhikr, talqin, manaqib, rabithah, and tawajuh. From these activities, I began to feel changes in myself." P-1 W-1 L7

This statement indicates that the changes experienced by the participants did not occur instantly, but were the result of a continuous spiritual strengthening process carried out through the practice of the tarekat. In this context, talqin becomes the initial foundation that strengthens the individual's commitment to the rehabilitation process so that each practice carried out has increasingly deeper meaning. According to Mahfud Samad and Sinring (2019) , the success of drug abuse recovery is determined not only by the individual's ability to stop using the substance, but also by the presence of reinforcement that can maintain the individual's commitment to prevent relapse . This reinforcement can be achieved through psychological assistance, social support, and the formation of new, adaptive habits. According to Prayitno (2017) stated that follow-up services *in* Guidance and Counseling are a crucial step after the counseling process is completed. Follow-up aims to monitor the continuity of changes in the client's behavior, reinforce the service results achieved, and help the client maintain their ability to adapt in daily life. Therefore, the counseling process does not stop at problem solving but continues with efforts to ensure that these changes can be consistently maintained. Based on this perspective,

talqin Inabah rehabilitation can be understood as a form of psychological and spiritual follow-up that serves to strengthen the recovery results. Once an individual has the motivation to change, talqin becomes a strengthening medium that continuously reminds the client of Allah through dhikr taught by the Guru Mursyid. This strengthening helps individuals maintain self-control, strengthens their commitment to a better life, and increases psychological resilience when facing the temptation to return to drug use. According to Tajiri (2019) , the rehabilitation approach at Inabah Youth Boarding School places tarekat practices as a means of reshaping an individual's personality. Consistent spiritual activities can improve self-control, inner peace, and an individual's ability to manage urges that

previously led to addictive behavior. Therefore, talqin is not only a symbol of someone's entry into the tarekat, but also the beginning of a continuous psychospiritual development process.

DISCUSSION

The first theme found that drug abuse does not occur suddenly, but rather develops through the influence of psychological, social, and environmental factors. A life that lacks direction makes individuals more susceptible to negative influences, leading to drug use becoming dependent. According to Samino et al. (2024), the environment is a dominant factor that drives someone to engage in drug abuse because permissive social interactions make drug use considered normal. This environment is not only the first place where individuals are introduced to drugs, but also maintains addictive behavior in everyday life. Furthermore, this study shows that the loss of a purpose in life also increases vulnerability to drug abuse. Individuals who lack a life orientation tend to be more easily subject to social pressure than to make decisions based on personal considerations. Handayani, Zulkarnaen, and Suryana (2024) explain that drug abuse develops through a combination of environmental factors, weak internal motivation, and a lack of a sense of direction. The study also shows that environmental changes and the emergence of internal motivation are important steps in starting the recovery process. From a Guidance and Counseling perspective, this condition illustrates the underdevelopment of self-direction, namely the ability to direct one's life based on personal values, goals, and responsibilities. Individuals are more easily influenced by peer pressure than by their own self-awareness. Rabbani and Rahmasari (2024) explain that individuals with low self-efficacy have a harder time controlling their behavior when faced with environmental pressures, while those with high self-efficacy help them maintain positive decisions, resist drug use, and reduce the risk of relapse. Therefore, developing self-control skills is an important part of the rehabilitation process.

The second theme shows that the journey into spiritual recovery is the initial phase of change when individuals begin to realize the need to leave addictive lifestyles and build a more meaningful life through guidance at Inabah Toriqoh Pamijahan. This change is not only marked by the desire to stop using drugs, but also the emergence of an awareness that addictive behavior has negatively impacted themselves, their social relationships, and their future. This awareness forms the basis for the motivation to accept the spiritual guidance process. Khamim (2024) explains that rehabilitation based on the Inabah method views drug abuse as a problem that damages not only the physical and psychological aspects, but also the individual's spiritual dimension. Therefore, the rehabilitation process is aimed at returning humans to their natural state through gradual religious guidance so that individuals are able to rebuild their relationship with Allah SWT and find the meaning of life. In line with this, Mukti et al. (2024) state that the integration of spiritual values in rehabilitation can increase intrinsic motivation because it provides hope, inner peace, and the belief that life can still be improved. The journey into spiritual recovery is also marked by adjustments to new lifestyles. Individuals begin to abandon old habits and gradually build positive routines through various spiritual activities at Inabah Toriqoh Pamijahan. Apsari et al. (2024) explain that faith-based rehabilitation helps individuals replace addictive behaviors with healthier, more disciplined habits and a clearer life orientation. Although the process is often fraught with doubt and inner struggle, active involvement in spiritual guidance helps individuals build the confidence to persist in recovery. Halawa et al. (2024) show that successful rehabilitation is greatly influenced by the development of psychospiritual strengths that help individuals increase resilience, control the urge to relapse into drug use, and build optimism in living life post-rehabilitation. Thus, spirituality not only functions as a healing medium but also as a protective factor that maintains the continuity of the recovery process.

The third theme shows that the transformation of consciousness in the addiction recovery process is a fundamental change marked not only by stopping drug use but also by changes in how individuals understand themselves, interpret life experiences, and build a spiritual relationship with God. These changes demonstrate that recovery does not occur solely in the behavioral dimension, but also touches the psychological and spiritual dimensions that form the basis for the formation of a new identity. In the context of Inabah Toriqoh Pamijahan, this transformation develops through the practice of Tawajuh, which directs individuals to focus their attention, thoughts, and hearts on God, thereby enabling them to release attachments to negative experiences that have dominated their lives. This process demonstrates that spiritual awareness serves as a foundation for building deeper change than simply controlling addictive behavior. These findings demonstrate that spiritual practices serve as a medium for reconstructing consciousness. Individuals who previously lived in conditions filled with impulses, anxiety, and dependency begin to recognize their condition more clearly and develop a closer relationship with God as the source of life's meaning. According to Bensaid et al. (2021), consistent Islamic spiritual practices can foster self-awareness, strengthen a transcendental relationship with God, and increase psychological calm during the recovery process.

Similarly, Koenig (2020) explains that sustained spiritual activity helps individuals develop self-control, emotional stability, and the ability to cope adaptively with life's stresses. These findings demonstrate that spirituality serves not only as a form of worship but also as a psychological resource that strengthens the recovery process. These changes align with the modern concept of recovery, which views recovery as a holistic transformation process, not simply the cessation of substance use. Inanlou et al. (2020) explain that the process of recovery from addiction involves psychological, spiritual, and social changes that enable individuals to build a new, healthier identity. This view is reinforced by Best and Laudet (2021), who state that successful recovery is strongly influenced by the development of internal resources in the form of hope, meaning in life, purpose in life, and a positive identity that enables individuals to maintain change in the long term. Thus, the transformation of consciousness that emerges during Tawajuh can be understood as part of the process of forming a new identity that replaces the old identity as a drug abuser. According to Mr. Jajang, the Inabah mentor, he stated that Tawajuh is a healing process that takes place by integrating the body, mind, and spirituality. Participants are directed to sit quietly, close their eyes, regulate their breathing rhythm, focus their hearts, and perform dhikr repeatedly. This sequence demonstrates that the healing process not only takes place in the spiritual dimension but also involves attention regulation, emotional control, and increased awareness of inner states. According to Iswardani et al. (2022), the meaning-making process in addiction recovery helps individuals reflect on life experiences, thus forming a more positive self-identity. Similarly, Brijan et al. (2025) explain that spiritual transformation occurs when individuals are able to interpret crisis experiences as part of a process of psychological and spiritual growth. Thus, the experience of calm experienced by participants is not merely a momentary emotional shift, but rather indicates the development of a new awareness of themselves and their lives.

The repeated practice of dhikr during Tawajuh also strengthens the contemplation process. Repetition of dhikr helps individuals focus their attention on God, gradually reducing negative thoughts, anxiety, guilt, and addictive urges. This creates a psychological space that allows individuals to build inner peace and rediscover the meaning of their lives. Fauziah et al. (2023) explain that meaningfulness develops when individuals are able to align life experiences with their values and goals. Meanwhile, Bensaid et al. (2021) emphasize that dhikr plays a role in strengthening God-consciousness, namely the awareness that places God as the center of life's orientation, thus providing individuals with a stronger spiritual foundation for maintaining the recovery process. This finding is also supported by Koenig (2020), who stated that spirituality contributes to increased hope, optimism, and an individual's ability to cope with psychological stress during the healing process. The nafi and itsbat processes performed during Tawajuh have profound symbolic meaning. Nafi is interpreted as a rejection of all forms of attachment to anything other than God, while itsbat is an affirmation that God is the center of life's orientation. From a spiritual psychology perspective, this process represents a reconstruction of consciousness, a shift in life orientation from one previously dominated by addictive behaviors to one grounded in spiritual values. Thompson et al. (2026) explain that deeply engaged spiritual practices can shape a new spiritual identity that influences thinking, decision-making, and behavior. Furthermore, Best and Laudet (2021) emphasize that successful recovery is strongly influenced by the formation of a positive identity, hope, and meaning in life, as the primary assets for sustaining long-term change. Therefore, the transformation of consciousness experienced by participants during Tawajuh practice not only demonstrates success in controlling addictive urges but also illustrates the formation of a new spiritual identity that serves as the foundation for a sustainable recovery process.

The fourth theme found that successful recovery from drug abuse is determined not only by the awareness to change, but also by the existence of mechanisms capable of sustaining those changes. During the rehabilitation process, individuals still face challenges such as *cravings*, environmental pressures, and difficulties in maintaining a commitment to recovery. Therefore, reinforcement is needed *that* addresses not only behavioral aspects but also psychological and spiritual dimensions. In the context of Inabah Toriqoh Pamijahan, talqin serves as spiritual reinforcement that instills the values of monotheism while strengthening the individual's commitment to remain steadfast in the recovery process. Talqin is not only interpreted as an oath of allegiance or teaching of dhikr, but also as a process of internalizing spiritual values that shape a new life orientation. Through talqin, dhikr becomes part of daily life, so that the relationship with Allah SWT develops into a spiritual need that is continuously nurtured. This condition indicates that talqin forms spiritual habits (*spiritual habit formation*) that strengthens an individual's resilience during recovery. Pargament and Exline (2022) explain that consistent spiritual practices can build meaning in life, improve the ability to cope with stress, and strengthen *resilience*. Similarly, Park (2021) states that spirituality helps individuals reinterpret life experiences in a more positive light, thus sustaining behavioral changes over the long term.

Furthermore, talqin also strengthens spiritual commitment through ongoing tarekat practices. From a psychological perspective, a continuously maintained commitment will develop into self-regulation, namely the ability of an individual to direct their behavior in accordance with their values and life goals. Individuals with good self-regulation are better able to control impulses and maintain commitment despite facing various obstacles. Baumeister and Vohs (2018) explain that self-regulation plays a crucial role in maintaining behavioral change through the ability to control impulses, manage emotions, and make adaptive decisions. In addiction recovery, these abilities are crucial for preventing relapse. Talqin also fosters a spiritual attachment that provides a sense of security, hope, and psychological strength during the recovery process. Closeness to God through dhikr helps individuals cope with anxiety, despair, and the urge to relapse into drug use. According to Granqvist and Kirkpatrick (2020), spiritual attachment to God functions as a secure attachment that can increase emotional stability and optimism when facing various life challenges. Thus, spirituality not only provides inner peace but also strengthens an individual's psychological resilience in maintaining positive changes. From a rehabilitation perspective, ongoing reinforcement is a crucial part of the recovery process. Kelly et al. (2020) explain that successful recovery is more easily maintained if individuals engage in routine activities that support their new identity as healthy individuals free from addiction. These activities serve as a protective factor that helps maintain motivation, reduces the risk of returning to negative environments, and strengthens confidence in the changes achieved. Therefore, talqin serves as a foundation that strengthens the entire series of amaliah (practical practices) at Inabah Toriqoh Pamijahan, ensuring a more sustainable recovery process. From a Guidance and Counseling perspective, talqin aligns with the concept of reinforcement and follow-up services, which aim to maintain the sustainability of changes in clients' behavior. The changes achieved need to be continuously reinforced to maintain them in daily life. Gysbers, Heppner, and Johnston (2018) explain that follow-up services help clients maintain behavioral consistency, improve their ability to adapt, and strengthen their readiness to face various challenges after the counseling process is complete. Thus, talqin can be understood as a form of psychospiritual reinforcement that supports the sustainability of recovery outcomes while strengthening the individual's commitment to living a healthier and more meaningful life.

CONCLUSION

This research shows that recovery for individuals with a history of drug addiction is not simply defined as stopping substance use, but rather a comprehensive recovery process encompassing psychological, social, and spiritual aspects. This process begins with an awareness of the negative impacts of addiction, followed by motivation to change, and a desire to rebuild a more meaningful life through spiritual guidance at Inabah Toriqoh Pamijahan. These findings reinforce the notion that recovery is a process of reconstructing self-identity that enables individuals to rediscover their direction, hope, and meaning as part of the ongoing recovery process.

The research identified four main themes: life before recovery, the journey into spiritual recovery, the transformation of consciousness through the practice of Tawajuh, and Talqin as a reinforcement of spiritual recovery. The practice of Tawajuh provides a space for participants to develop self-awareness, inner peace, emotional control, and spiritual closeness with Allah SWT, while Talqin serves as a reinforcement that helps maintain recovery commitment through the habituation of ongoing spiritual practices. These findings indicate that the recovery process at Inabah is not only oriented towards stopping addictive behaviors, but also on establishing a more positive spiritual identity as a foundation for preventing relapse and maintaining a better quality of life.

Based on these findings, this study implies that a Tarekat-based psychospiritual approach, particularly through the practices of Tawajuh and Talqin, has the potential to be developed as an alternative service in the field of guidance and counseling for individuals with a history of drug addiction. Therefore, future researchers are advised to continue this research by testing the effectiveness of the Tawajuh method using a quantitative, experimental, or mixed methods approach to obtain empirical evidence regarding its influence on increasing self-awareness, emotional regulation, meaning in life, and preventing relapse in individuals after drug addiction.

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