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al-Tazkiah: Jurnal Bimbingan dan Konseling Islam

Volume 12 Number. 1, June 2023

10.20414/altazkiah.v12i1.7537

HANDLING STRESS THROUGH TAQARRUB ILALLAH AGAINST DRUG ADDICTS AT PONDOK TETIRAH DZIKIR REHABILITATION CENTER

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Abstract: This study aims to describe the methods of handling stress through taqarrub ilallah for drug addcict at pondok Tetirah Dzikir Rehabilitation Center. Taqarrub Ilallah is our process as human beings to get closer to Allah including prayer, dhikr, reading the Qur'an, and others. This type of research is qualitative with a case study approach. This research was conducted at Pondok Tetirah Dzikir Rehabilitation Center using case study approach. Data collection was done by observation, in-depth interview, and documentation. The subjects of this study were selected using purposive sampling technique. Which is sampling technique using certain criteria. The criteria for the study subjects were drug addicts, being able to invited to communicate, muslims, adults, and experience, stress at Pondok Tetirah Rehabilitation Center. Data analysis was carried out using Miles and Huberman method by carrying out data reduction, data presentation, and conclusion drawing. The results showed the handling of stress on drug addicts with Islamic approach, namely Taqarrub Ilallah with prayer and dhikr. The prayers performed were fardhu prayer and sunnah prayers. There were two dhikrs used, namely dhikr jahar by using the phrase laa ilaha ilallah and dhikr khofi by mentioning the name of Allah in the heart. Positive change were felt by drug addcits who experienced stress after performing dhikr (dhikr jahar and khofi) and shalat, whis was to get peace of mind. The peacefulness experienced by drug addicts could be interpreted as the reduce stress the experienced early when getting into the Pondok and before intensely performing prayers and dhikr (dhikr jahar and khofi).

Keywords: Taqarrub Ilallah, Stress Management, Drug Addict

Abstrak: Penelitian ini bertujuan untuk mendeskripsikan tentang metode penanganan stres melalui Taqarrub Ilallah terhadap pecandu narkoba di Panti Rehabilitasi Pondok Tetirah Dzikir. Taqarrub Ilallah adalah proses kita sebagai manusia mendekatkan diri kepada Allah diantaranya dengan shalat, dzikir, membaca Qur'an, dan lain-lain. Jenis penelitian ini adalah kualitatif dengan pendekatan studi kasus. Penelitian ini dilakuakn di Panti Rehabilitasi Pondok Tetirah Dzikir.

pengumpulan data dilakukan dengan cara observasi, wawancara mendalam, dan dokumentasi. Subjek penelitian ini diseleksi menggunakan teknik purposive sampling , yaitu teknik pengambilan sampling dengan menggunakan kriteria tertentu. Kriteria subjek penelitian adalah pecandu narkoba, bisa diajak komunikasi, muslim, dewasa dan mengalami stres di Panti Rehabilitasi Pondok Tetirah Dzikir. Analisis data yang dilakukan menggunakan metode Miles dan Huberman dengan melaksanakan reduksi data, penyajian data, penerikan kesimpulan. Kredibilitas data dalam penelitian ini menggunakan teknik triangulasi. Hasil penelitian menunjukkan penanganan stres terhadap pecandu narkoba dengan pendekatan Islam, yaitu taqarrub ilallah dengan shalat dab dzikir. shalat yang dilaksanakan adalah shalat fardhu dan shalat sunnah. Ada dua dzikir yang digunakan, yaitu dzikir jahar dengan melafadzkan kalimat la ilaha ilallah dan dzikir khofi dengan menyebut nama Allah dalam hati. Perubahan positif dirasakan para pecandu narkoba yang mengalami stres setelah berdzikir (dzikir jahar dan khofi) dan melaksanakan shalat, yaitu mendapatkan ketenangan jiwa. ketenangan yang dialami oleh santri pecandu narkoba dapat dinterpretasikan sebagai berkurangnya stres yang mereka alami awal-awal masuk pondok dan sebelum intens melaksanakan shalat dan dzikir (dzikir jahar dan khofi).

Kata Kunci: Taqarrub Ilallah, Penanganan Stres, Pecandu Narkoba

A. Introduction

Among God's purposes for creating humans is to become caliphs in this face (QS: al-Baqarah: 30). Allah created humans as caliphs not without duties and responsibilities and made humans caliphs just like that. Of course there are duties and responsibilities carried by humans as caliphs. Mujiono said that the purpose of human creation is not without duties and responsibilities¹. As a caliph, humans have responsibilities towards Allah, themselves, and other people or fellow human beings on earth.

First, the responsibility of man to God. Regarding this matter, Allah says in the Qur'an surah az-Zariyat verse 56 that Allah did not create jinns and humans not and not only to worship Allah alone. Worship performed by humans, both prayer, fasting, zakat and others, the ultimate goal is to achieve the degree of piety (QS: al-Baqarah: 21). Second, human responsibility towards oneself. Of course, human responsibility is not only to God, but to oneself as well. One of the responsibilities of man towards himself. There are two fundamental things related to human responsibility for oneself, namely meeting physical needs and spiritual needs. Physical needs, among others, is to provide intake of the body with food and drink, provide a sense of security for growth by finding a place to live and always

¹ Mujiono. (2013). Manusia Berkualitas Menurut Al - Qur'an. *Hermeneutik*, 7(2), 357–388.

exercise to keep the body fit and healthy. Spiritual needs include, among other things, not only the body that needs food, the mind which is one of the spiritual elements that is used for thinking also needs food. The intake is in the form of knowledge obtained through the learning process. Besides reason, taste is also one of the spiritual elements that should be fed. The intake is in the form of a feeling that always tends to goodness. Third, responsibility towards other people or fellow human beings. Related to this, Allah says in the Qur'an surah al-Maidah verse 2 that humans are commanded to help each other in kindness and piety. Spiritual needs include, among other things, not only the body that needs food, the mind which is one of the spiritual elements that is used for thinking also needs food. The intake is in the form of knowledge obtained through the learning process. Besides reason, taste is also one of the spiritual elements that should be fed. The intake is in the form of a feeling that always tends to goodness. Third, responsibility towards other people or fellow human beings. Related to this, Allah says in the Qur'an surah al-Maidah verse 2 that humans are commanded to help each other in kindness and piety. Spiritual needs include, among other things, not only the body that needs food, the mind which is one of the spiritual elements that is used for thinking also needs food. The intake is in the form of knowledge obtained through the learning process. Besides reason, taste is also one of the spiritual elements that should be fed. The intake is in the form of a feeling that always tends to goodness. Third, responsibility towards other people or fellow human beings. Related to this, Allah says in the Qur'an surah al-Maidah verse 2 that humans are commanded to help each other in kindness and piety. The intake is in the form of a feeling that always tends to goodness. Third, responsibility towards other people or fellow human beings. Related to this, Allah says in the Qur'an surah al-Maidah verse 2 that humans are commanded to help each other in kindness and piety. The intake is in the form of a feeling that always tends to goodness. Third, responsibility towards other people or fellow human beings. Related to this, Allah says in the Qur'an surah al-Maidah verse 2 that humans are commanded to help each other in kindness and piety.²

The responsibilities given by Allah to humans as caliphs on this earth should be understood. Ideally, a Muslim is a person who is able to understand himself and his life orientation while on this earth³. There needs to be awareness of their responsibilities as caliphs on earth so that in the end individuals will be able to behave in a noble manner based on the Qur'an and as-Sunnah.

In fact, in this era, it was found that there were not a few individuals whose behavior deviated from the values of the Qur'an and as-Sunnah. Among the behavior that deviates from the values of the Al-Qu'ran and As-Sunnah that is currently rife is drug abuse. Drug abuse has now become one of the problems of the nation's children, especially Indonesia. Based on data from Deputy Cases of drug abuse in Indonesia, the condition is very worrying⁴. This can be validated by data on the number of drug users reaching 4 million people and deaths and illnesses caused by drugs more than 30 people every day.

²Mujiono. (2013). Manusia Berkualitas Menurut Al - Qur'an. *Hermeunetik*, 7(2), 357–388.

³Dewi, E. (2015). Konsep Manusia Ideal dalam Persepektif Suhrawardī Al-Maqtul. *Substantia*, 17(1), 41–54.

⁴Wati, I. A. (2019). Bimbingan Spiritual Berbasis Terapi Lingkungan Pondok Tetirah Dzikir. *Hisbah*, 16(2), 180–195.



Cases of drug abuse leading to addiction are very troubling cases. Hawari said that drug users who end up addicted or dependent can result in their lives experiencing mental disorders that are no longer able to function normally in society⁵. Furthermore, Adli said that drug abuse can cause psychosocial risks, including being a person who is moody, irritable, easily anxious, depressed, paranoid, and stressed.⁶

The impact of drug abuse above must be addressed immediately. Because, from year to year drug users are not decreasing but tend to increase. Overseas, especially in South Korea, according to the South Korean Attorney General's Office, drug users have soared in 2021 to 16,000 people compared to 2015 of 12,000 people.⁷ In Indonesia, based on data from the National Narcotics Agency (BNN), there are 851 drug cases in Indonesia in 2022.⁸ This number has increased compared to 2021 where there were only 766 cases. The data shows that there has been an increase in drug abuse/users in recent years.

Various efforts have been made by the Indonesian government in dealing with this matter. The efforts made include issuing Law No. 35 of 2009 concerning narcotics, forming the National Narcotics Agency (BNN). In addition, the Ministry of Social Affairs (Kemensos), which is part of the government, has an important role to play in overcoming problems due to drug abuse by providing rehabilitation services. In supporting and facilitating this, the Ministry of Social Affairs synergizes with BNN, UNODC, and the Colombo Plan in improving service quality⁹.

In relation to the rehabilitation program, Pondok Tetirah Dzikir is one of the institutions involved in dealing with people who are addicted to drugs. Based on data for 2020, there are 60 drug addicts currently undergoing rehabilitation at the Pondok Tetirah Dzikir Rehabilitation Center, while those who have completed the rehabilitation process there since 2015 are around 46 people.¹⁰

Rehabilitation is one of the solution steps to overcome drug abuse. It cannot be denied that the entry of people (drug users/addicts) into rehabilitation places has consequences for them to adapt. Inability to adapt to the environment in which they are rehabilitated, unable to accept the fact that they have to undergo rehabilitation, desire to use drugs which must be withheld because they are undergoing rehabilitation, thinking of the family they must support,

⁵Adam, S. (2012). Dampak Narkotika pada Psikologi dan Kesehatan Masyarakat. *Komunikasi Penyiaran Islam LAIN Sultan Amai Gorontalo*, 1(1), 1–8. <https://doi.org/10.1017/CBO9781107415324.004>

⁶Adam, S. (2012). Dampak Narkotika pada Psikologi dan Kesehatan Masyarakat. *Komunikasi Penyiaran Islam LAIN Sultan Amai Gorontalo*, 1(1), 1–8. <https://doi.org/10.1017/CBO9781107415324.004>

⁷Aulia, L. (2023). *Narkoba, Sisi Gelap di Balik Gemerlap Negeri K-Pop*. Kompas.Id. <https://www.kompas.id/baca/internasional/2023/04/13/di-balik-gemerlap-negeri-k-pop>

⁸Widi, S. (2023). *BNN Catat 851 Kasus Narkoba di Indonesia pada 2022*. DataIndonesia.Id. <https://dataindonesia.id/varia/detail/bnn-catat-851-kasus-narkoba-di-indonesia-pada-2022>

⁹Setiawan, K. (2020). *Kemensos Teken MOU dengan BNN, UNODC dan Colombo Plan*. Kemenkes.Go.Id. <https://kemensos.go.id/kemensos-teken-mou-dengan-bnn-unodc-dan-colombo-plan>

¹⁰Machsun, T. (2020). Model Pendidikan Agama Islam Dalam Rehabilitasi Tetirah Dzikir Sleman Yogyakarta. *El-Banat*, 10(66).

and missing their loved ones. This will be a burden of suffering for drug users who are undergoing rehabilitation. This can cause stress in drug users.

An imbalance between a demanding situation and an individual's feelings of inability to meet these demands will result in stress on the individual¹¹. In this case, Pondok Tetirah Dzikir Rehabilitation Institution is one of the institutions that handles stress reduction and relief through taqarrub ilallah (getting closer to Allah), namely by praying and dhikr.¹²

Based on the description above, it is important for researchers to conduct research on "Handling Stress Through Taqarrub Ilallah Against Drug Addicts at Pondok Tetirah Dzikir Berbah Rehabilitation Institution, Sleman". An understanding emerged within the researcher that stress could not only be handled with a psychological approach in general, but also with an Islamic approach. This understanding arose after seeing the phenomenon and hearing stories from the administrators and leaders of the Pondok Tetirah Dzikir Rehabilitation Center, which became a research internship site for 3 months. Then, the researcher's curiosity arose about the success of the Islamic approach (taqarrub ilallah) in overcoming stress. Because, as far as the researcher's investigation is related to research related to stress management through Taqarrub Ilallah for drug addicts at the Pondok Tetirah Dzikir Rehabilitation Center. There are studies that have similarities, but also have differences. Among them researchNajuba, et al (2018)with the title handling stress with the oral dhikr method at the Terirah Dzikir Islamic Boarding School. Najuba et al's research has similarities with this research, namely the research location and they both discuss stress management through taqarrub Ilallah. while the difference between Najuba et al's research and this research is the research subject. The authenticity of this study discusses the handling of stress through taqarrub Ilallah for drug addicts.

The aims of this study were 1) to describe the condition of drug addicts before and after entering the Pondok Tetirah Dzikir Rehabilitation Center; 2) describe the method of dealing with stress through taqarrub Ilallah for drug addicts at the Pondok Tetirah Dzikir Rehabilitation Center; 3) explain the factors that influence the application of the taqarrub Ilallah method for handling stressed drug addicts at the Pondok Tetirah Dzikir Rehabilitation Center.

B. Method

This research uses a case study approach with a qualitative research type. This is because this research is descriptive analytic which is obtained from going directly to the field or research location. In addition, this research is subjective in nature which requires direct explanation from research subjects in addition to using expert opinion and to obtain in-depth information by requiring direct interaction with research subjects according to the research

¹¹Nawangsih, S. K., & Sari, P. R. (2017). Stres Pada Mantan Pengguna Narkoba Yang Menjalani Rehabilitasi. *Jurnal Psikologi Undip*, 15(2), 99. <https://doi.org/10.14710/jpu.15.2.99-107>

¹²Najuba Zain, Irena Wahyu Damayanti, Nikmatul Choyroh, Pamungkas, N. S. (2018). Penanganan Stress dengan Metode Dzikir Lisan di Pondok Pesantren Tetirah Dzikir Berbah Sleman..... *Al-Isyraq*, 1(2), 51–62.



theme. The research was carried out at the Pondok Tetirah Dzikir Rehabilitation Center, to be precise, in Koton Hamlet, Tegal Tиро Village, Berbah District, Sleman Regency.

The subjects of this study were drug addicts at the Pondok Tetirah Dzikir Rehabilitation Center. The sampling technique uses a purposive sampling technique, namely the sampling technique using certain criteria. The criteria include: Muslim, mature, can be invited to communicate, drug addicts, and experiencing stress. This research was conducted by collecting data through observation or direct observation, in-depth interviews with research subjects, and documentation.

The data analysis carried out in this study was qualitative data analysis, in which the data analyzed consisted of all data found in the field. Then, Miles and Huberman's interactive data is used by carrying out data reduction, then proceed with presenting the data and ending with drawing conclusions on the results that have been implemented.

Then, data credibility or data authenticity checking is needed in research to assess the validity and authenticity of research data. So to see the authenticity of research data using triangulation techniques. In the triangulation technique, researchers use the Leaders of Pondok Tetirah Dzikir, Board of Trustees of Pondok Tetirah Dzikir and Drug Addicts to check the validity of data or information from what has been done by researchers.

C. Results and Discussion

1. Perceptions of Drug Addicts Before Entering the Pondok Tetirah Dzikir Rehabilitation Institution

Based on the results of qualitative data analysis, it was found that the perceptions of the three research subjects before entering the pondok tetirah dzikir rehabilitation center were found. They had a very alarming condition before entering the rehabilitation center at the dzikir retreat, taking drugs, gambling, debt, becoming children who rebelled against their parents, and drank alcohol. Dwi said that narcotics are substances/drugs that can reduce brain activity or stimulate the central nervous system and cause behavioral disorders¹³. This is in accordance with the results of Adam's research explaining that people who consume drugs will have an urge to lie to their parents and do everything they can to consume drugs even though they violate religious norms, including by gambling and committing crimes.¹⁴ The perceptions of the three research subjects were strengthened by the statement of the pesantren leader and one of the pesantren administrators that the three subjects were children who troubled their parents at home, consumed drugs, so that one in three subjects was kicked out of the house to go to the pondok tetirah dzikir rehabilitation center in the hope of becoming a better child. Good.

The perceptions of the three subjects before entering the rehabilitation center show a concerning phenomenon related to the impact of drugs on individuals. How

¹³Hawi, A. (2018). Remaja Pecandu Narkoba: Studi Tentang Rehabilitasi Integratif Di Panti Rehabilitasi Narkoba Pondok Pesantren Ar-Rahman Palembang. *Tadrib: Jurnal Pendidikan Agama Islam*, 4(1), 99–119. <https://doi.org/10.19109/tadrib.v4i1.1958>

¹⁴Adam, S. (2012). Dampak Narkotika pada Psikologi dan Kesehatan Masyarakat. *Komunikasi*



not, the results above show that drugs make individuals lose control. Doing acts that deviate from the Qur'an and as-Sunnah. Drugs not only have a physical impact, but also have a psychological and social impact, such as being anti-social, slow at work, dreamy, anxious, stressed, aggressive, brutal, and a nuisance to the family.¹⁵.

2. Perceptions of Drug Addicts Early Entering Pondok Tetirah Dzikir Rehabilitation Institution

It cannot be denied that the admission of drug addicts to rehabilitation institutions requires them to adapt to living the realities of life during the rehabilitation process. Drug addicts who are unable or have difficulty adapting to living the reality of life during the rehabilitation process are likely to have an impact on them psychologically, namely they will experience stress. individual who unable to accept the fact that they have to undergo rehabilitation, the desire to use drugs that must be restrained because they are undergoing rehabilitation, thinking about the family that must be supported, and missing loved ones will become a burden of suffering for drug users who are undergoing rehabilitation. This can cause stress in drug users. This is in line with Kendall and Hammen explaining that stress can occur in an individual when there is an imbalance between a demanding situation and the individual's feelings of inability to meet these demands.¹⁶.

In addition, the condition of individuals experiencing stress can be seen both biologically, psychologically and behaviorally. Biologically, you can see the symptoms of headaches, neck or shoulder muscles feeling tense, feeling tired easily, getting sick easily, and stomach acid rising. psychologically it can be seen from the symptoms of forgetfulness, difficulty concentrating, difficulty making decisions, negative thinking, easily offended, easily sad, and easily anxious¹⁷. Behaviorally, it can be seen from the symptoms of speaking with high intonation, crying easily, insomnia, and changes in eating patterns. Based on the results of data analysis on the perceptions of the three subjects who initially entered the Pondok Tetirah Dzikir Rehabilitation Center, it was found that the three subjects experienced stress because they felt almost all of the symptoms mentioned, both biologically, psychologically, and behaviorally.

3. Methods of Handling Stress Through Taqarrub Ilallah Against Drug Addicts Who Are Experiencing Stress

Regarding stress, there are many ways to reduce or handle it. In this case, Wallace said that there are four ways to deal with stress, namely cognitive restructuring, namely by changing the mindset of individuals who were previously negative to positive.¹⁸. Journal writing, namely pouring out what individuals feel or experience in a

¹⁵Pramesti, M., Putri, A. R., Assyidiq, M. H., & Rafilda, A. A. (2022). Adiksi Narkoba: Faktor, Dampak, Dan Pencegahannya. *Ilmiah Permas*, 12(2), 355–368.

¹⁶Nawangsih, S. K., & Sari, P. R. (2017). Stres Pada Mantan Pengguna Narkoba Yang Menjalani Rehabilitasi. *Jurnal Psikologi Undip*, 15(2), 99. <https://doi.org/10.14710/jpu.15.2.99-107>

¹⁷Rena, S. (2018). *Mengatasi Stres Melalui Spiritualitas dan Regulasi Diri (Studi pada Mahasiswa Kedokteran di DKI Jakarta)* (Pertama, Issue 177). Nusa Literasi Inspirasi.

¹⁸Hasanah, M. (2019). Stres dan solusinya dalam perspektif psikologi dan islam. *Jurnal Ummul Qura*, XIII(1), 104–116. <http://ejournal.insud.ac.id/index.php/UQ/article/download/50/44>



journal or picture. Time management, regulate time effectively to reduce stress caused by time pressure. Relaxation technique, returning the body to a state of calm before stress, namely by meditation, yoga, and others.

Islam also offers methods of dealing with or dealing with stress. In this case, Pondok Tetirah Dzikir Rehabilitation Institution which is based on Islam, they use the taqarrub Ilallah method, namely by praying and dhikr as a way to deal with or overcome stress in drug addict students. as stated by the leadership of the Pondok Tetirah Dzikir Rehabilitation Center that prayer and dhikr are the most effective methods for conditioning students to help them deal with stress. This is in line with Najuba found that the Pondok Tetirah Dzikir Rehabilitation Center is one of the institutions that handles reducing and overcoming stress with the taqarrub Ilallah method, namely by dhikr and prayer¹⁹.

Based on the results of data analysis on the method of dealing with stress through taqarrub Ilallah for drug addicts who experience stress obtained through observation and interviews, it was found that students were invited to pray the five daily prayers and other sunnah prayers, such as sunnah care, sunnah hajat, sunnah prayers. istikharah, isti'anah sunnah prayer, duha sunnah prayer. After the prayer, the students are invited to do dhikr. The dhikr is divided into two, namely: dzikir jahar and khofi. Dhikr jahar recites the phrase Laa Ilaha Ilallah and dhikr khofi by saying the name of Allah in the heart. The Rehabilitation Center for Pondok Tetirah Dhikr regarding this practice of dzikir, they are oriented towards the Suryalaya Islamic Boarding School. It was also reinforced by statements from the three research subjects that they were invited to perform fardhu and sunnah prayers, such as dhuha, istikharah, hajar, tahajud, etc. Then proceed with dhikr which is divided into two, namely dhikr jahar and dhikr khofi. Regarding the duration of dhikr, that at least they practice this practice of dhikr 165 times²⁰. 165 this time is the minimum amount. That is the amount for dhikr jahar. If dhikr khofi there is no limit on the amount. Usually the duration of this dhikr is 30 minutes or even up to 1 hour.

However, not all students can be invited to perform prayers and dhikr at the Pondok Tetirah Dzikir Rehabilitation Center directly. According to the observations of researchers, there are levels of drug addicts at the Pondok Tetirah Dzikir Rehabilitation Center. Drug addicts who cannot control themselves or can be said to be under severe stress end up doing destructive acts, so they are put in seclusion rooms 2-4. Drug addicts who can still control themselves or can be said to be moderate or mild stress, are usually locked in the mosque or sleep in khalwat 1. Khalwat 2-4 is a room or rooms that are locked. Khalwat 1 is a room or rooms but not locked.

¹⁹ Najuba Zain, Irena Wahyu Damayanti, Nikmatul Choyroh, Pamungkas, N. S. (2018). Penanganan Stress dengan Metode Dzikir Lisan di Pondok Pesantren Tetirah Dzikir Berbah Sleman..... *Al-Isyraq*, 1(2), 51–62.

²⁰ Gaos, M. A. (2014). *Kitab Uqudul Juma'an (Amalan Thoriqot Qodiriyah Naqsyabandiyah Pondok Pesantren Suryalaya)* (3rd ed.). Bandung: CV Wahana Karya Grafika.

In handling it, based on the results of interviews with the Leaders of the Pondok Tetirah Dzikir Rehabilitation Institution, only drug addicts who are at the mosque and in seclusion 1 can directly participate in carrying out dhikr and prayer. Meanwhile, drug addicts who are in seclusion rooms 2-4 cannot be invited to perform prayers and dhikr directly because they still cannot control themselves and lead to destruction. But at least they always listen to the dzikir that is chanted through the speakers which is the approach taken by the Pondok Tetirah Dzikir Rehabilitation Institution.

4. Factors Influencing the Application of the Taqarrub Ilallah Method for Handling Stressed Drug Addicts at the Pondok Tetirah Dzikir Rehabilitation Center.

a. Supporting factors

Based on the results of data analysis on the factors that influence the application of the Taqarrub Ilallah method for handling drug addicts who experience stress at the Tetirah Dzikir Rehabilitation Center which was obtained through interviews with the leadership of the Tetirah Dzikir Rehabilitation Institution and observation, it was found that there were several supporting factors, namely motivation students and a conducive environment, in this case the natural and social environment first, the motivation of students. According to Hasanahmotivation is the factor that directs behavior in hard or weak endeavors²¹. Motivation is arousing, maintaining, channeling behavior in a certain direction or goal. Positive motivation makes it easier and more comfortable for patients to get closer to Allah by performing prayers and dhikr which is an approach to dealing with stress at the Pondok Tetirah Dzikir Rehabilitation Center.

A person's motivation influences our process of drawing closer to Allah²². Subject AF was in the process of becoming a better human being, entering the Pondok Tetirah Dzikir Rehabilitation Institution, initially due to coercion by her parents, carrying out practices such as prayer and dhikr even because of compulsion. As time goes by, this compulsion changes to a personal desire to become a more human and feel calm. The KM subject was in the process of becoming a better human being, there was a desire within him that moved him to want to enter the Pondok Tetirah Dzikir Rehabilitation Center, to follow the practices of the pondok such as prayer and dhikr, until finally he became calmer. Subject WW is in the process of becoming a better human being, entering the Rehabilitation Center not because of personal desire, because of coercion from the will of the parents. Over time compulsion turned into a personal desire to be better.

Their statements prove that motivation is an important factor in carrying out the rehabilitation process. Motivation is divided into two, namely intrinsic and extrinsic motivation²³. Intrinsic motivation is motivation that comes from within the individual.

²¹ Hasanah, H. (2015). Faktor-Faktor Pembentuk Kesadaran Beragama Anak Jalanan. *Jurnal Psikososiologi*, 10(April), 1–20.

²² Idem...

²³ Arianti, A. (2019). Peranan Guru Dalam Meningkatkan Motivasi Belajar Siswa. *Didaktika : Jurnal Kependidikan*, 12(2), 117–134. <https://doi.org/10.30863/didaktika.v12i2.181>



An example of intrinsic motivation in the context of the rehabilitation process is the desire of an individual (a drug addict) to undergo rehabilitation activities for his psychological good, namely overcoming stress. While extrinsic motivation is motivation that comes from outside the individual. An example of extrinsic motivation in the context of the rehabilitation process is social support from the pesantren, both leaders and administrators of the Pondok Tetirah Dzikir Rehabilitation Center. extrinsic motivation has an influence on individual intrinsic motivation. Individuals (drug addicts) who initially do not want to undergo rehabilitation, participate in activities during rehabilitation. Social support can change the intrinsic motivation.

Second, a conducive environment (natural and social environment). Based on the results of the researchers' observations, it was found that the natural environment of the Pondok Tetirah Dzikir Rehabilitation Center is surrounded by greenery. In front and behind the Pondok Tetirah Dzikir Rehabilitation Center there are rice fields. This is a natural environment that is very soothing and makes drug addict students feel calm by looking at the greenery. This is in line with the views Muharyani who found that giving green color therapy can make a person feel comfortable, relaxed and calm and can stimulate the release of serotonin which can create a feeling of happiness. When a feeling of happiness appears, the process of getting closer to Allah will be enjoyable without any coercion²⁴.

The social environment is also a supporting factor, in this case the administrators or volunteers of the Pondok Tetirah Dzikir Rehabilitation Center always provide support for students who are addicts to drugs. Hasanah said that individuals who receive social support tend to feel safe, feel cared for, feel help get motivated²⁵. the three research subjects are always given positive support from the cottage environment in the form of advice, reminders, motivation, such as prayer and dhikr are solutions to the problems we face. This then fosters enthusiasm in him to perform prayers and dhikr.

b. Obstacle factor

Based on the results of data analysis on the factors that influence the application of the Taqarrub Ilallah method for handling drug addicts who experience stress at the Tetirah Dzikir Rehabilitation Center which was obtained through interviews with the leadership of the Tetirah Dzikir Rehabilitation Institution, it was found that there were several inhibiting factors, namely the infrastructure that still needs repairs and additions. There are 4 khalwat rooms, each filled with 5 to 10 people. In addition, another inhibiting factor is the lack of human resources or volunteers. The hope of the Leaders of the Pondok Tetirah Rehabilitation Dhikr Center is that the students can occupy one room accompanied by a volunteer who takes care of and guides the students to perform prayers and dhikr. The existence of good facilities and infrastructure as well as additional volunteers can make the students comfortable and

²⁴ Muharyani, P. W. J. dan A. K. S. (2015). Pengaruh Terapi Warna Hijau Terhadap Tingkat Kecemasan Ibu Primigravida Trisemester III. *Kedokteran Dan Kesehatan*, 2(1), 105–114.

²⁵ Hasanah, H. (2015). Faktor-Faktor Pembentuk Kesadaran Beragama Anak Jalanan. *Jurnal Psikososiologi*, 10(April), 1–20.

the rehabilitation process can be more effective. The comfort felt by the patient will reduce or prevent the students from experiencing stress.

5. Perceptions of Drug Addicts After Entering For Some Time at Pondok Tetirah Dzikir Rehabilitation Center

There is a positive effect for the students of the Pondok Tetirah Dzikir Rehabilitation Institution, especially drug addicts who experience stress when performing prayers and dhikr, namely by dhikr jahar and dzikir khofi. After some time at the Pondok Tetirah Dzikir Rehabilitation Center, the three subjects felt calm after routinely praying and continued with dhikr, in this case, dhikr jahar by reciting the phrase Laa Ilaha Ilallah, dhikr khofi by saying the name of Allah silently. This is in line with what is stated in the Qur'an surah ar-Ra'd verse 28:

٢٨ الَّذِينَ إِمَّا تَنْهَمُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ إِلَّا بِذِكْرِ اللَّهِ تَطْمَئِنُ الْقُلُوبُ

"Believers will have a peaceful heart if they are always close to Allah, so remember only by remembering Allah the heart becomes calm."

The peace of mind felt by drug addict students can be interpreted as the reduced stress they experience when they first enter the boarding school and before intense prayer and dhikr (dhikr jahar and khofi). This is in line with the results of the study Najubawho found that oral dhikr therapy at Pondok Tetirah Dzikir was quite effective in reducing and healing patients suffering from stress disorders²⁶. Then, research Zulkarnainwho found that prayer has an effective impact on healing someone from mental disorders such as stress in overcoming life's problems²⁷.

Furthermore, the three subjects experienced significant changes after being in the Pondok Tetirah Dzikir Rehabilitation Institution, namely being closer to God, getting peace of mind, being able to organize their lives better, and having a life orientation. This is in line with Khan's statement that people who do good deeds, such as dhikr or remember Allah, Allah will prevent them from committing sins and form a good personality in the individual.²⁸

This shows evidence that not only a psychological approach can deal with the stress experienced by drug addicts and can improve a drug addict, but it can also be done with an Islamic approach with taqarrub Ilallah, getting closer to Allah through prayer and dhikr. Not only stress that can be handled, but also other problems. as Uzlifah found that prayer, dhikr, repentance bath, khataman, manqiban, fasting, pilgrimage, religious studies and other practices which are Islamic approaches, taqarrub

²⁶ Najuba Zain, Irena Wahyu Damayanti, Nikmatul Choyroh, Pamungkas, N. S. (2018). Penanganan Stress dengan Metode Dzikir Lisan di Pondok Pesantren Tetirah Dzikir Berbah Sleman..... *Al-Isyraq*, 1(2), 51–62

²⁷ Zulkarnain. (2020). Psychotherapy Shalat Sebagai Mengatasi Stress dalam Meningkatkan Kesehatan Jiwa. *Jurnal Tawshiyah*, 15(1), 1–24.

²⁸ Aliasan. (2019). Pengaruh Dzikir Terhadap Psikologis Muslim. *Yonetim*, 2(1), 79–93.



Ilallah (getting closer to Allah) are able to treat schizophrenia patients, even though they cannot be said to be completely cured.²⁹ Furthermore Rahman found that dhikr therapy is also effective in lowering sugar levels in diabetes mellitus patients.

D. Conclusion

The perception of drug addicts before entering the Pondok Tetirah Dzikir Rehabilitation Center is that they are people who have worrisome conditions, consume drugs, consume alcohol, commit crimes, lie to their parents to take drugs is an integral part of them before entering the orphanage. Rehabilitation of the Dzikir Rest House. Then, the perception of drug addicts after entering the Pondok Tetirah Dzikir Rehabilitation Center is that they become better individuals because there are many positive things they get, including being closer to Allah by praying and dhikr, learning a lot of new things, having a life orientation., and more able to manage life without drugs.

The method of dealing with stress through Taqarrub Ilallah for drug addicts at the Pondok Tetirah Dzikir Rehabilitation Center is by performing prayers and dhikr. The prayers performed are fardhu prayers and sunnah prayers. There are two dhikr that are used, namely jahar dhikr by reciting the phrase Laa Ilaha Ilallah and khofī dhikr by saying the name of Allah in the heart. Positive changes are felt by drug addicts who experience stress after dhikr (dhikr jahar and khofī) and perform prayers, namely calmness. The calm experienced by drug addict students can be interpreted as a loss of stress that they previously experienced.

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²⁹ Uzlifah, T. (2019). Bimbingan Konseling dalam Menangani Penderita Skizofrenia Melalui Pendekatan Nilai dan Spiritual. *Islamic Counseling*, 3(2), 91–108. <https://doi.org/10.29240/jbk.v3i2.1169>

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