



THE INFLUENCE OF ZIKIR METHOD ON THE QUALITY OF ZIKIR TAREKAT QODIRIYAH NAQSYABANDIYAH IN PONDOK REMAJA INABAH (1) MALAYSIA

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Abstract: *Zikir Tarekat Qodiriyah Naqsyabandiyah as an alternative treatment for rehabilitating drug addicts based on several previous studies has shown positive results in the rehabilitation of drug trainees. Therefore, this article discusses the extent to which the implementation of the zikir method of Tarekat Qodiriyah Naqsyabandiyah in Pondok Remaja Inabah (1) Malaysia has rehabilitated drug addicts. Theoretical framework of this research are based on Tarekat Qodiriyah Naqsyabandiyah concept of zikir. The method of this study is qualitative, which uses the interview method involving six trainees of PRI (1) Malaysia. The data obtained in this study were then analyzed using the Nvivo12 software package. The results showed that the method of zikir implemented in Pondok Remaja Inabah (1) Malaysia influences the quality of zikir practised by the trainees. It provides positive effects directly and indirectly from positive changes to physical, behavioural and emotional. Therefore, it can be concluded that the spiritual module through the zikir approach can profoundly affect the trainees' souls so that they can give up drugs entirely and start a new life based on the teachings and laws found in the religion of Allah SWT. The implications of this study can be used by stakeholders such as National Anti-Drug Agency (AADK) and Malaysian Drug Prevention Association (PEMADAM) in improving the existing drug rehabilitation modules by including and strengthening several modules related to zikir.*

Keywords: *Drug Rehabilitation, Treatment Methods, Zikir, Tarekat Qodiriyah Naqsyabandiyah, Pondok Remaja Inabah, Thematic Analysis.*

Table of Contents

1. INTRODUCTION
2. LITERATURE REVIEW
3. METHOD
4. CONCEPT AND MEANING OF ZIKIR
5. ZIKIR AT PONDOK REMAJA INABAH (1) MALAYSIA
6. METOD ZIKIR TAREKAT QODIRIYAH NAQSYABANDIYAH
7. RESEARCH RESULTS AND DISCUSSION
8. CONCLUSION
9. ACKNOWLEDGMENT

1. INTRODUCTION

Drug addiction is a dangerous and worrying problem and a threat that has plagued all countries in the world to this day. Developed, developing, and backward countries also experience this, and it needs to be explicitly addressed through various strategies and appropriate methodologies (Mansor *et al.*, 2020a). The government has drawn up plans and strategies to overcome drug addiction



among adolescents, including restricting the entry of drugs through stricter legal provisions and rehabilitative treatment for drug addicts. From the point of view of drug rehabilitation services, there are several approaches that AADK highlights. The first is Institutional Rehabilitation Services such as PUSPEN/Cure & Care Rehabilitation Center (CCRC) and AADK Cure & Care Clinic (C&C), which use Detoxification approach, Therapeutic Community (TC), Methadone Maintenance Therapy (MMT), Counseling Program, Islamic Model Spiritual Rehabilitation Approach (ISRA) and Client Education Access Program (PAPK). Second, Community Rehabilitation Services such as Cure & Care Services Center (CCSC) and Caring Community House (CCH) use treatment programs like Baitul Islah and Rumah Perantaraan.

In addition to the government, private rehabilitation centres also assist drug addicts' rehabilitation through traditional Islamic religion and spirituality. It coincides with Mohamed *et al.* (1998), who stated that the method based on religion and spirituality is by applying the hut approach that uses the method based on repentance bath, zikir of prayer, Fardu Ain class and guidance of the Quran. He stressed that the method is based on the Quran and Hadith through a combination of the methods of Sufism.

The efforts made by these private rehabilitation centres that use a spiritual and religious approach are assessed to coincide with current methods. Some scholars also hold the same opinion, such as Hawari (1998), Taharem (2004), Pristiwiyanto (2010), Alavi *et al.* (2013), Aisyah *et al.* (2013), Muhtar (2014), Alhamuddin (2015) and Sabri *et al.* (2018). The latter stated that spiritual and religious approaches are seen as the best approach for overcoming the problem of drug abuse, and this is because religion serves as psychotherapy of the soul.

This view is also in line with the evidence of studies conducted by several Western scholars such as Simpson (2003) and Soleh (2005), who believe that one of the motivating factors in recovery is religious, spiritual support. The spiritual element acts as a protective factor (Cook, 2004 & Zimmerman *et al.*, 1992) and is an essential component in the recovery process (Carter, 1998; Avants *et al.*, 2001 & Flynn *et al.*, 2003) as well as being recognized as something important in aspects of one's well-being (Lukoff *et al.*, 1993).

In addition, religion-based methods are seen as one of the sources of recovery for drug addicts. This religion-based mechanism can help give strength to addicts to change their behaviour to quit drugs and give them the self-confidence to change (Darajat, 1986; Ghani & Adam, 2014; Ibrahim *et al.*, 2017 & Sabri *et al.*, 2018). Therefore, recovery through a religious approach can restore and strengthen one's faith and form a perfect human being (perfect) through the main concepts of religious teachings, namely Islam, faith and compassion. With the firmness of faith as agreed (Pristiwiyanto, 2010; Aisyah *et al.*, 2013 & Mukri *et al.*, 2015), a person will easily do positive and beneficial things.

One private rehabilitation treatment centre that uses the Islamic religious and spiritual approach is Pondok Remaja Inabah (1) Malaysia. Ghani and Adam (2011) argue that Pondok Remaja Inabah (PRI) is a private treatment centre that provides drug addiction rehabilitation treatment by recovering addicts from re-addiction and guiding them to a way of life that pleases Allah SWT according to al-Quran and al-Sunnah. (Ghani & Adam, 2011). The treatment applied in PRI (1) Malaysia is to use the approach of spiritual practice from Tarekat Qodiriyah Naqsyabandiyah (TQN) as an alternative to rehabilitate drug addicts, including the practice of zikir, prayers, *bathing repentance (mandi taubat)*, *seals of the prophets (khataman)*, *virtues (manakib)*, classes, as well as guidance al-Quran and al-Sunnah. The practice is used as an alternative rehabilitation therapy in PRI (1) Malaysia. PRI is also a privilege in the drug recovery process because it uses TQN zikir as one of the healing alternatives for drug addiction. Therefore, this paper will examine the method of zikir practised in PRI (1) Malaysia because it is interesting to explore in more depth.



As stated by the founder of PRI and Mursyid TQN, namely Shaykh Ahmad Sohibulwafa Tajul Arifin q.s., regarding the recommendation to use spiritual methods in the form of zikir as a purification of the soul, heart and faith. He stressed that through the TQN zikir that is uttered (*zikir jahar*) and the zikir that is implanted in the heart and memory (*zikir khafi*), it could protect one's body and spirit from all the temptations of the devil and lust, which is an inner disease that causes reprehensible morals. Furthermore, zikir can also control a person from falling into the wrong path; for example, teenagers are involved in drug abuse (Arifin, 1983). The TQN zikir is considered to provide a positive effect after practising it, which is a combination of *jahar* zikir from the Qodiriyah Order and *khafi* zikir from the Naqsyabandiyah Order. It is interesting to study how this method of zikir of the Qodiriyah Naqsyabandiyah Order.

Looking at the results of previous studies, PRI gave positive results in terms of the number of trainees (former addicts who are undergoing treatment) who successfully recovered from drug addiction. Ghani and Adam support this (2014) said, rehabilitation implemented in PRI has a good effect, 61% of addicts recover after undergoing rehabilitation treatment based on Islamic spiritual methods.

This scenario is the interest of researchers to examine the method of zikir of the Qodiriyah Naqsyabandiyah Order in PRI (1) Malaysia is practised in the healing of drug addicts and the influence of the method of zikir on the quality of zikir. This is important as a critical guide in more practical and dynamic drug treatment and rehabilitation for each relevant agency. Based on these problems, this study is presented based on the following two objectives: (i) to study the method of zikir of the Qodiriyah Naqsyabandiyah Order (TQN), and (ii) to analyze the influence of the zikir method on the quality of zikir of the Qodiriyah Naqsyabandiyah Order (TQN).

2. LITERATURE REVIEW

A study conducted by Su'dan (1987) found that based on the practice of zikir through the TQN method, zikir practitioners will obtain the health of the heart, brain, liver, intestines, lungs and others that can make the body healthy and mind be intelligent. This is because the zikir has specific procedures and procedures and needs to be done correctly.

Positive results can also be seen through a study conducted by Kastama (1994) showed that the worship procedure based on TQN has successfully restored and healed in a short time to the body of the treatment recipient. Furthermore, the study showed that the trainees undergoing treatment at PRI felt calm after performing the *zikir jahar* process, and this is because the zikir is addressed to the conscience with enthusiasm to give satisfaction to the trainer's soul.

Muhtar (2014), who studied the spiritual approach in the social rehabilitation of drug abuse in Pesantren Inabah Surabaya, showed that in dealing with the problem of drug abuse in the Pesantren, the spiritual aspect of Islam, which is based on al-Quran, al-Sunnah, and fatwas of scholars, especially scholars of Tarekat Qodiriyah Naqsyabandiyah is wrong an approach in drug abuse rehabilitation systems. This Islamic spiritual approach is also referred to as "Islamic Psychotherapy", which is a method of recovery for the physical and spiritual disorders of drug addicts with guidance from Allah SWT, Rasulullah SAW and guidance from the scholars.

Next, Ghani and Adam (2014) explain the meaning of drugs and drug rehabilitation treatment according to religious and drug treatment definitions. They explained that Islamic treatment centres used some rehabilitation treatment in Baitul Taubah, PRI, which uses the TQN method as rehabilitation. The study examined at PRI showed that after the repentance bath was performed, the trainees underwent circumcision prayers until dawn. The obligatory prayers are performed by the trainees after the time of the obligatory prayers and followed by the circumcision prayers and the practice of zikir. Zikir in Pondok Remaja Inabah is practiced by using the method of *zikir khafi*



(hiding) and *zikir jahar* (loud). This zikir aims to get closer to Allah SWT and prevent the trainee from remembering drugs.

In addition, a study by Adam, Ibrahim, Anuar & Rahman (2015) examined addicts who are undergoing treatment in PRI Kedah and Terengganu. The study found that the methods of *zikir jahar* and *zikir khafi* practised continuously successfully cured them of drug addiction. Nevertheless, some are unsuccessful and re-use drugs after treatment, and they do not continue to practice zikir while zikir treatment needs to be done/practised. The meaning here is that the duration of treatment also plays a role in the success of the addict in the treatment process, and this indirectly proves that zikir plays an essential role in the drug recovery process.

3. METHOD

The design of this study is in the form of qualitative research by collecting data through interview methods. According to Miles and Huberman (1994), qualitative research has an 'undeniable' quality because it has more than one concrete word and is more convincing to the reader than numbered pages. Thus this study interviewed six trainees in PRI (1) Malaysia - a sample of the study selected using the chain or snowball sampling. The results from interviews analysis were obtained based on Nvivo 12 software which aims to analyze in obtaining an overview of the study.

4. CONCEPT AND MEANING OF ZIKIR

Etymologically, zikir comes from the Arabic word "*zakara, yazkuru, zikrun*", which means recite, glorify, purify, and remember. The phrase *zikrullah* also means to mention or remember Allah SWT (Mustafa, 1960).

Furthermore, zikr in terms of terminology is personified as remembering, remembering or contemplation and teaching, by saying "*Allah*", or mentioning other names of Allah SWT, and saying prayers of praise to Him (Sulthani & Labay, 1997; Glasse, 1999 & Alba, 2011). In addition, Al-Sajjadi (2015) stated that zikir is the process of remembering, mentioning, remembering Allah SWT by repeating one of his names or sentences of greatness. Furthermore, as Sabiq (1978) stated, zikir is everything that is done with the heart and mouth in the form of tasbih, purifying Allah SWT and recognizing God with the nature of perfection, majesty and beauty.

Furthermore, Al-Shiddieqy (1983) argues that zikr is to mention or praise Allah SWT by reciting the words of *tasbih* (أَللّٰهُ سُبْحَانَ), *tahmid* (هَلِّلِلّٰهُ أَكْبَرُ), *takbir* (أَكْبَرُ اللّٰهُ), *hawqala* (بِاللّٰهِ إِلاَّ وَلاَ قُوَّةَ حَوْلَ لاَ) *basmalah* (بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ), reciting prayers or remembering Allah SWT and mentioning Him by doing obedience to Allah SWT with humility. Zikr is also one of Sufis' practices because through zikir to Allah SWT, and the heart will feel close to God (Ghazali, 1996).

In addition, zikir also means remembering, which is a practice related to worship in Islam (Subandi, 2009). Also, zikir can be viewed as a form of awareness possessed by a being of the relationship that unites his entire life with the Creator (Michon, 1989). In Abu Qasim Al-Qusyairi (2013), the word *zikrullah* can increase the dignity of one's faith and draw closer to Allah SWT, a symbol of guardianship (beloved of Allah SWT), a lamp to illuminate the heart, and the peak of all deeds, because its purpose is to draw closer to Allah SWT.

In general, zikir can be understood as a form of obedience to Allah SWT. For example, prayer, fasting, zakat, performing Hajj to the holy land, reciting the Quran and all forms of obedience or goodness attributed to Allah SWT (Cecep Alba, 2011 & Al-Sajjadi, 2015). In Subandi (2009) also zikir in a general context can be understood and implemented by Muslims - as sunnah worship performed after the five daily prayers in the form of congregational study activities.

Furthermore, zikir specifically refers to the practice of zikir performed by Muslims who belong to a group of tarekat or Sufi in Islam (Subandi, 2009). Zikir in this specific sense is divided into two,



namely *zikir jahar* and *zikir khafi* (Alba, 2011 & Al-Qusyairi, 2013). The path or tarekat that uses these two zikirs, namely *zikir jahar* and *zikir khafi*, is the basis of the entire tarekat (Arifin, 1970). Al-Kurdi (2013) asserts that the two zikir approaches have divine evidence in the Qur'an and Sunnah. When referring to *zikir jahar* - done orally, with a voice and letters arranged. A servant who always practices this zikir consistently can influence his heart to draw closer to the Creator. This oral dhikr is also not easy to do at all times by people who do dhikr because daily activities can prevent them from this dhikr. *Zikir khafi* also refers to *zikir hati* - zikir by saying the words praising and glorifying Allah Ta'ala in the heart without uttering it orally. This zikir of the heart is easier to practice continuously and consistently by a servant over time.

5. ZIKIR AT PONDOK REMAJA INABAH (1) MALAYSIA

When referring to the practice of zikir in PRI (1) Malaysia, it is based on specific zikir, namely *zikir jahar* and *khafi*. *Zikir jahar* and *khafi* have their method or method in practising it based on Tarekat Qodiriyah Naqsyabandiyah. The method must be followed and read by every brother (practitioner) of TQN when doing zikir. In the context of this study, trainees in PRI (1) Malaysia are TQN brothers because they are TQN practitioners.

Next, trainees in PRI (1) Malaysia are required to read the zikir guidebook when they want to perform the zikir. It aims to call every human being to strive to obtain the pleasure of Allah SWT, safety in this world and eternal happiness in the hereafter. It can be seen when the practitioners of zikr read the *muqaddimah* (beginning of zikr) before performing zikr. The sentence means, "My Lord, You are what I mean, and Your pleasure that I seek to give the ability to be able to love You and enlightenment to You."

The *zikir jahar* and *zikir khafi* therapy implemented in PRI (1) Malaysia is after completing the obligatory prayers or sunat prayers. As explained by (Mansor, 2019), this method is related to the implementation of zikir in PRI (1) Malaysia. According to him, the trainees and alumni are stressed to increase the number of dhikr while undergoing rehabilitation therapy. While performing zikir, the trainees and alumni were asked to look at the zikir guidebook to understand and appreciate the words spoken. *Zikir jahar* performed during rehabilitation therapy is at least 165 each time after completing the obligatory prayers and sunnah prayers, and even encouraged to increase the number of zikir. Furthermore, the *zikir khafi* is always practised continuously without limit in number either after prayers, during prayers or daily activities in PRI (1) Malaysia.

6. METOD ZIKIR TAREKAT QODIRIYAH NAQSYABANDIYAH

The question is, what is the method of zikir practised in PRI (1) Malaysia. To further explain the methods of *zikir jahar* and *zikir khafi* found in the practice of TQN as drug rehabilitation treatment therapy in PRI (1) Malaysia, researchers took references from several notable books used in Pondok Pesantren Suryalaya. The method of practising zikr can be understood as the following detailed description.

1. Being In Perfect Ablution

Shaykh Abdul Qodir Al-Jailani q.s. said, "the condition of zikir is to be in a state of perfect ablution" (Al-Jailani, 2013). Therefore, the trainees or alumni of PRI (1) Malaysia are educated to perform ablution first before performing worship and dhikr.

2. Establishing Obligatory Prayers

The second stage is to perform obligatory prayers, and TQN practitioners must continue with dhikr (*Uquudul Jumaan*, 2014). As Allah SWT says in surah an-Nisa verse 103. Allah SWT says which means:



Translation: “And when you have completed the prayer, remember Allah standing, sitting, or [lying] on your sides. However, when you become secure, re-establish [regular] prayer. Indeed, prayer has been decreed upon the believers a decree of specified times.” (an-Nisa: 103).

Al-Maraghiy (2001) interprets that the above verse means that when you have performed the prayer in this way, remember Allah SWT in your heart by contemplating His promise to bestow or give victory to those who defend His religion in this world, in addition to gaining reward in the hereafter.

3. Sit Facing The Qibla

Next, TQN practitioners are encouraged to sit facing the qibla, and this is because the qibla is a symbol for the worship of Muslims. This is only outwardly; an essential purpose of facing the qibla is to face the heart in the direction of the straight path to Allah SWT (Al-Sajjadi, 2015).

4. Reading *Ta'awudz*

Next is to recite *ta'awudz* and recite as follows:

Meaning: “I seek refuge in Allah SWT from the temptations of the accursed Satan”.

Ta'awudz means praying to Allah SWT so that all the deeds of the TQN brothers are kept away from the devil's temptations that make them forget Allah SWT (Al-Sajjadi, 2015). Therefore, it is necessary to recite *Ta'awudz* before performing zikir to be given protection from Allah SWT.

5. Reading *Basmalah*

The TQN practitioners are further encouraged to recite *Basmalah* sentences (*Bismillah* recitation). The *basmalah* recitation is as follows:

Meaning: “In the name of Allah SWT, the Most Gracious and Most Merciful” (Uquudul Jumaan, 2014).

6. *Tawassul* To The Prophet Muhammad SAW by Reciting Surah Al-Fatihah

Next, perform *tawassul* and recite it as follows:

إلى حضرة النبي المصطفى محمد صلى الله عليه وسلم وعلى اله وصحبه وأزواجه وذريته وأهل بيته اجمعين شئ لله لهم الفاتحة

Meaning: “O Allah, may (the mercy of Allah SWT) reach the presence of the Great Prophet Muhammad SAW. May Allah SWT add blessings to the Prophet and safety to his family, friends, wives, grandchildren and members of the faith. All things belong to Allah SWT and remain with Him” (Uquudul Jumaan, 2014).

At this stage, TQN practitioners need to perform *tawassul* (draw closer to Allah) to the Prophet Muhammad SAW and his family, friends, wives, descendants and family members, and all things that belong to Allah SWT for them.

In short, *tawassul* can be understood based on several scholarly views. *Tawassul* in tarekat practice covers all aspects of Syariah practice that can be used as *wasilah* to get closer to Allah SWT (Hamid, 2015). The word *tawassul*, which originates from *fi'il madhi* is *wassala*, while according to the language of *tawassul* is defined as approaching an intermediary (*wasilah*) (Al-Thabari, 2000; Katsir, 1999 & Muslih, 2011). At the same time, the opinion of monotheistic scholars is that *tawassul* means to bring closer, and *wasilah* is what brings one closer to Allah SWT (Al-Shaukani, 1973). Taimiyyah (1985) asserted that anyone who often performs *tawassul* with Rasulullah SAW is indeed permissible for him to intercede for Rasulullah SAW in the hereafter.



7. *Istighfar* Three Times

The next step is that the TQN brothers must say *istighfar* and read it as follows:

استغفر الله الغفور الرحيم

Meaning: "I ask forgiveness from Allah SWT, the Most Forgiving and the Most Merciful" (Uquudul Jumaan: 2014).

At this stage, TQN practitioners must say *istighfar* by presenting the meaning of asking for forgiveness from Allah SWT for all sins that have been committed, as well as instilling confidence that Allah SWT always sees and monitors all his actions. If the person who recites dhikr feels supervised by Allah SWT, all his actions will be kept from committing sins and vices (Al-Sajjadi, 2015).

8. Recite Salawat Over The Prophet Muhammad SAW Three Times

The next TQN practitioner should recite Salawat on the Prophet Muhammad SAW three times. The reading of the Salawat is:

اللهم صل على سيدنا محمد وعلى اله وصحبه وسلم

Meaning: "O Allah SWT, bestow Your mercy on our Prophet Muhammad SAW and on his family, and his companions, and bestow safety for him" (Uquudul Jumaan: 2014).

Praying for the Prophet Muhammad SAW means, Allah SWT gives mercy, the angels ask for forgiveness, and the believers pray for mercy, while when the dhikr says Salawat three times, it means that Allah SWT will send mercy to him thirty times, and then increasing the benefits (Al-Sajjadi, 2015).

9. Reading The First Prayer of Zikir

After Salawat, the practitioners are trained to recite the initial prayer of zikr. The reading of the initial prayer of the zikir is:

إلهي انت مقصودي ورضاك مطلوبي أعطني محبتك ومعرفتك

Meaning: "My Lord, You are what I mean and Your pleasure that I seek, give me love and enlightenment to You" (Uquudul Jumaan: 2014).

10. Recite *Zikir Jahar* (*Nafi Isbat*)

Next, recite the sentence tauhid, known as the sentence *nafi isbat*, as many as one hundred and sixty-five (165) times.

لا إله إلا الله

"*Laa Ilaahaa Illallah*" (165 x)

Meaning: "There is no God but Allah" (Uquudul Jumaan, 2014).

To perform the zikir requires a unique way, as stated by Mursyid TQN, namely Shaykh Ahmad Sohibulwafa Tajul Arifn (1970). Strictly speaking, the method to perform *zikir jahar* TQN is to (i) start saying "*Laa*" from the centre and lift it to the brain in the head, after that (ii) say "*Ilaha*" from the brain by slowly lowering the right shoulder. Then start again (iii) say "*Illallah*" from the right shoulder by lowering to the base of the chest on the left and end at heart below the ribs of the stomach by exhaling the name of Allah SWT as loud as possible so that the movement is felt



throughout the body as if all over the damaged part of the charity burns and emits the light of God. The vibration covers the entire field of *Latifah* (subtle soul in human beings) so that the meaning of *tahlil* is achieved, which means "Nothing is meant but Allah SWT". The closing of this *zikir* is by reciting *Salawat*:

سيدنا محمد رسول الله صلى الله عليه وسلم

Meaning: "Our revered Muhammad Rasulullah SAW, may the mercy and safety of Allah SWT always be bestowed on him" (Uquudul Jumaan, 2014).

11. Reading *Salawat Munjiyat* and Verses About *Bai'at*

The next level recites *Salawat Munjiyat* (saviour) and verses related to *bai'at* in surah *al-Fath* verse 10. The recitation is as follows (Uquudul Jumaan, 2014):

اللهم صل على سيدنا محمد وعلى آل سيدنا محمد صلاة تنجيننا بها من جميع الاحوال والافات وتقضى لنا بها جميع الحاجات وتطهرنا بها من جميع السيئات وترفعنا بها عندك اعلى الدرجات وتبلغنا بها اقصى الغايات من جميع الخيرات في الحياة وبعد الممات

إن الذين يبايعونك انما يبايعون الله يد الله فوق أيديهم فمن نكث فاء نما ينكث على نفسه ومن أوفى بما عاهد الله فسيؤتيه اجرا عظيما

Meaning: "By mentioning the name of Allah SWT who is Most Merciful and Most Compassionate. O Allah SWT, bestow Your mercy on Prophet Muhammad SAW and his family. It is only with Your grace that you will save us from all troubles, grant all our needs, cleanse us from all faults, lift us to the pinnacle of goodness, from the time we live until we die".

Translation: "Verily those who promise to be loyal to you, they actually promise to Allah SWT, the hand of Allah SWT over their hands (power). So whoever breaks his promise/indeed the consequences of breaking the promise will befall himself, and whoever fulfils his promise to Allah SWT, then Allah SWT will soon grant him a great reward" (al-Fath: 10).

12. Pray The Things You Want

Then continue the practice of *zikir* with prayer. As for the prayer, it is wisdom, according to Shaykh Mursyid TQN, because praying is following the needs or desires. In the Qur'an, surah *al-Fatihah* educates people about the perfection of praying to Allah SWT, that is, by starting to praise Allah SWT first, fulfilling all His rights such as obedience and submission caused by admiration for the greatness of Allah SWT. Such admiration is proof that He is the only God who is worshipped because he believes that Allah SWT has absolute power over him (as a human being). Al-Sajjadi (2015) asserted that after human beings fulfil the rights of Allah SWT, then there is our right as human beings to ask Him earnestly.

13. *Tawassul*, Reading Surah *Al-Fatihah* Three Times in a Row

At the next level should recite *tawassul* and follow by reciting *al-Fatihah*, first to Rasulullah SAW, second to TQN teachers and third to all Muslims. The reading is as follows:

إلى حضرة النبي المصطفى محمد صلى الله عليه وسلم وعلى اله وصحبه وأزواجه وذريته وأهل بيته اجمعين شئ لله لهم الفاتحة

Meaning: "O Allah, may this reward be conveyed to the Great Prophet Muhammad SAW. May Allah SWT add blessings to the Prophet and safety to his family, friends, wives, grandchildren, and faithful members. All things belong to Allah SWT and remain with Him".

ثم إلى ارواح اهل السلسلة القادرية والنقشبندية وجميع اهل الطرق خصوصا إلى حضرة سلطان الأولياء غوث الأعظم قطب العالمين السيد الشيخ عبد القادر الجيلاني قدس الله سره والسيد الشيخ ابي القاسم جنيد البغدادي والسيد الشيخ احمد خايط شمسباصي ابن عبد الغفار والسيد



الشيخ طلحة كال سافر شريون والسيد الشيخ عبد الكريم بنتن وحضرة شيخنا المكرام السيد الشيخ احمد صاحب الوفي تاج العارفين واصولهم وفروعهم واهل سلسلتهم والاخذين عنهم شئى لله لهم الفاتحة

Meaning: “May You convey (mercy) to the deceased lineage of the Qodiriyah Naqsyabandiyah Order and all members of the Order, especially to the leaders of the saints, the helpers of the Religion of Allah SWT the Great Shaykh Abdul Qodir al-Jailani, may Allah SWT bestow purity on his tomb and to Shaykh Abul Qosim Junaidi al-Baghdadi and Shaykh Ahmad Khotib Syambas bin Abdul Ghoffar, and Shaykh Tholhah Kalisapu Cirebon and Shaykh Abdul Karim Banten and our esteemed teachers Shaykh Abdullah Mubarak bin Nur Muhammad RA and Shaykh Ahmad Sohibulwafa Tajul Arifin RA, may Allah SWT bestows His pleasure on them and on their descendants and branches and their family members and all who take blessings from them all. All things belong to Allah SWT and remain with Him”.

ثم إلى ارواح أبائنا وأمهاتنا ولكافة المسلمين والمسلمات والمؤمنين والمؤمنات الأحياء منهم والأموات شئى لله لهم الفاتحة

Meaning: “May Allah SWT convey (mercy) to our fathers, our mothers, and all Muslims, believers and non-believers, both the living and the dead. All things belong to Allah SWT and remain with Him” (Uquudul Jumaan, 2014).

Al-Sajjadi (2015) commented in-depth on *tawassul* practised by TQN. He says *hadhrati* comes from the word *hadhara*, which means facing, so *Ilaa hadhrati* means “facing the spiritual self”. When reading it, a person must maintain his/her manners (both outward and inward manners). *Adab zahir* keeps ablution; if it is cancelled, the ablution needs to be performed again. Also, as well as the condition of the body must be polite (*takdzim*). At the same time, the inner manners are to present oneself spiritually and *rabitah*. Presenting “oneself spiritually” means being devout, *tadharuk* facing fully the recited readings that are born from the deepest heart and far from *ghaflah* (forgetfulness).

Furthermore, this recitation of al-Fatihah aims to seek blessings from Allah SWT for Prophet Muhammad SAW, his friends and family, TQN spiritual teachers, both parents and all followers of the Prophet, both living and dead, seek blessings from the grace of Allah SWT. With the *tawassul*, TQN practitioners hope at all times to be given *taufiq* and help from Allah SWT. Next, hope to get the intercession of Rasulullah SAW, the Prophets and other Messengers, also with the *karamah* (glory) of the saints, especially Shaykh Abdul Qodir al-Jailani QS, Sultan Arifin, the shaykhs of TQN who have achieved the truth and blessings, finally all Muslims and believers.

14. Read *Istighfar* Three Times

Then read *istighfar* three times, the reading is as follows:

استغفر الله ربي من كل ذنب واتوب اليه

Meaning: “I seek forgiveness from Allah SWT, my Lord, from all sins, and I repent to Him” (Uquudul Jumaan, 2014).

In this case, TQN practitioners are advised to ask for forgiveness for any sins they have committed (whether they are aware of it or not). When he has repented of all his wrong doings, he will surely understand the reprehensible actions he has committed. However, Al-Sajjadi (2015) stressed that TQN practitioners must refrain from such acts and then Allah SWT will help them take the path back to goodness

15. Salawat *Ibrahimiyyah* One Time

Next read the *Ibrahimiyyah* salawat (Salawat Prophet Ibrahim a.s), the reading is as follows:



اللهم صل على محمد وعلى آل محمد كما صليت على إبراهيم وعلى آل إبراهيم وبارك على محمد وعلى آل محمد كما باركت على إبراهيم وعلى آل إبراهيم في العالمين إنك حميد مجيد

Meaning: "O Allah SWT may You bestow mercy on Prophet Muhammad SAW, and his family as you bestow mercy on Prophet Ibrahim and his family and may You bestow blessings on Prophet Muhammad SAW and his family as you bestow blessings on Prophet Ibrahim and his family. In all the world, You are Most Praiseworthy and Most Great" (Uquudul Jumaan, 2014).

16. Reading The Final Prayer of Zikir

The final prayer of zikir is also practised by TQN practitioners. The reading is the same as the reading that started before starting the zikir, and the reading is:

إلهي انت مقصودي ورضاك مطلوبي أعطني محبتك ومعرفتك

Meaning: "My Lord, You are what I mean and Your pleasure that I seek, give me love and enlightenment to You" (Uquudul Jumaan: 2014).

When and when reciting this dhikr, the practitioners of TQN should subdue all the bodily senses, then decide all the trajectories of the heart from the creature and direct the whole of himself to Allah SWT (Al-Sajjadi, 2015) alone and none other than Him.

17. Tawajjuh and Zikir Khafi (Ismu Dzat)

Furthermore, the method to perform *zikir khafi* is to perform *tawajjuh* (facing the heart to Allah SWT) that is, and the head is bowed to the left with both eyes closed and lips closed, the tongue is folded to the palate, teeth are closed and not moving while the heart continues to recite *zikir khafi* as hard as possible, with the reading "Allahu Allah". After *zikir khafi* is completed, it is closed with the sentence "Sayyidunaa Muhammadur Rasulallah salallahu 'alaihi wassalam" (Uquudul Jumaan, 2014).

Based on the TQN zikir method described above, some special procedures must be followed, understood and practised (consistently) by TQN practitioners, including its trainees in *jahar* and *khafi* zikir in PRI (1) Malaysia. This study believes that the method of zikir is believed to help trainees get a better quality of zikir and have a high impact on the trainees themselves.

7. RESEARCH RESULTS AND DISCUSSION

Based on the analysis of tree nodes conducted (See Figure 1), the method of zikir implemented in Pondok Remaja Inabah (1) Malaysia influences the quality of zikir practised by the trainees. The influence of zikir procedures has helped trainers to understand how to practice zikir Tarekat Qodiriyah Naqsyabandiyah. After understanding it, the coaches showed enthusiasm in dhikr. The analysis findings also show that when the trainee performs *zikir jahar*, the trainee can produce a loud voice and clear pronunciation in saying the word *Laailahaillallah* and while performing *zikir khafi*, the trainee can remain silent and focus (entirely) to recite in the heart. This is evidenced based on the interviews conducted in which the trainer stated the following;

(In Malay) ...*faham la sikit-sikit. Jadi ado semangat nok zikir...*

... *I understand a little bit. So there is a motivation to perform the zikir...* (Trainee 1).

(In Malay)...*jadi boleh ikut la cara zikir tu. Bila faham jadi semangat nak zikir. Zikir Laailahaillah tu memang suara kena kuat...*

... *So I can follow the way of zikir. When you understand, you will be motivated to perform the zikir. The zikir Laailahaillah is indeed a strong voice...* (Trainer 2).



In addition, the analysis of tree nodes also showed that the trainees stated that the procedures of *zikir jahar* and *zikir khafi* taught at Pondok Remaja Inabah (1) Malaysia, only during *talqin* zikir, while other times are not taught. However, if there is a question about the dhikr procedure submitted by the trainer, the supervisor (responsible for guiding the trainer involved) will explain as best as possible. Reading zikir guidebooks while performing zikir can also help provide understanding to trainees in practising zikir.

At the beginning of the zikir treatment, the trainees were seen still reading the zikir guidebook. Nevertheless, after entering two weeks, the trainee is able or can memorize it. They also stated that reading the zikir guidebook at the initial stage of undergoing zikir treatment is very important to understand the method of zikir practised. According to the trainees interviewed stated;

(In Malay)...ada la dia ajar masa waktu talkin, waktu lain tak ajar. Tapi kalau tanya dengan pembimbing dia akan jelaskan la. Dulu masa awal-awal zikir tu masih baca buku, dalam masa dua minggu ingat la tatacara zikir tu, lepas tu tak tengok buku doh. Tak payah baca buku, sebab ingat doh. Tapi dulu penting la sebab masih baru...

... There are times when he teaches during talkin time, other times he does not teach. However, if you ask the counsellor, he will explain. In the early days of zikir, I still needed to read those books; within two weeks, I remembered the zikir procedure and no longer referred to the books. No need to read books, because I have remembered everything. Before this, it was necessary as I was still new... (Trainee 3).

(In Malay)...mula-mula kena baca sebab nak hafal, jadi mudah sikit nak zikir. Bila ingat tak tengok buku dah. Ada ajar zikir masa talqin la...

... First, you have to read because you want to memorize, so it is a little easier to recite. If you remember, I do not need the book anymore. Zikir has also been taught during talkin too... (Trainee 4).

Furthermore, the trainees also stated that the longer they do the *zikir jahar* and *zikir khafi* process, the better they feel the zikir they do. The coach can see the situation after finishing dhikr together, and the trainees show calm on the face. They also feel remorse for past sins, feel dwarfed in the presence of Allah SWT and feel as if close to Allah SWT, and Allah SWT hears the cries of their hearts, even some of the trainees cried after doing zikir. This was based on an interview in which the trainee stated the following;

(In Malay)...zikir dapat pulihkan diri. Semakin lama zikir, semakin rasa sedap. Lepas zikir rasa sedih, nak menangis sebab ingat dosa, rasa kerdil, rasa Allah SWT dengar apa dalam hati kita...

... Zikir can heal oneself. The longer the zikir, the better it tastes. After zikir, I feel sad and want to cry because I remember my sins, I feel dwarfed, I feel like Allah SWT hears what is in our hearts... (Trainee 5).

(In Malay)...makin lama zikir tu makin rasa nikmat. Rasa tenang dan menyesal. Masa lalu tu datang, bila lepas zikir. Kadang-kadang mari rasa sedih dan sayu...

... The longer the zikir, the more great thought it feels. Feeling calm and sorry. The past comes, when after zikir. Sometimes let us feel sad and melancholy... (Trainee 6).

Furthermore, the method of zikir is recognized to help trainees understand how to practice zikir appropriately and be enthusiastic in zikir. The zikir guidebook is also beneficial for new trainees in understanding how to do zikir. Furthermore, zikir performed in large quantities and over a long period can positively affect the trainees.



In this regard, based on the analysis described above, it can be understood that the TQN zikir treatment method offered in PRI (1) Malaysia can positively affect the trainees. The trainee feels the effect, directly and indirectly, namely the presence of positive physical, behavioural, and emotional changes. On average, these changes can be seen and felt after undergoing zikir treatment for forty days.

Therefore, this study supports the findings of previous scholars who stated that the zikir of Tarekat Qodiriyah Naqsyabandiyah can get closer to Allah SWT and prevent trainees from being stuck with drug addiction as the study of Ghani and Adam (2014). In addition, studies related to the influence of *zikir jahar* and *zikir khafi* methods are continuously able to cure trainees completely of drug addiction (Fadzli *et al.*, 2015), and this zikir is also able to restore and heal trainees in a short time to the body of the treatment recipient (Kastama, 1994). According to Su'dan (1987), the practice of zikir through Tarekat Qodiriyah Naqsyabandiyah can influence a healthy body and mind to become intelligent, and the trainee can influence a healthy body and mind will feel calm after performing the process of zikir. Furthermore, the zikir is basically (Muhtar, 2014 & Kastama, 1994) addressed to the conscience with enthusiasm to give satisfaction to the soul of the trainee and lead to self-change to always obey the commands of Allah SWT.

As stated by Mansor *et al.* (2020b), to strengthen one's spirituality and religiosity, Islam places zikir as a tool to renew one's faith and belief. This is because apart from the purpose of remembering Allah, zikir is also able to bring a person closer to Him and be a cure for all problems of the soul and heart. Strictly Mansor *et al.* (2020a) further that religious and spiritual-based methods such as TQN practice can help give the trainees confidence and self-strength to leave the drugs and change their behaviour for the better.

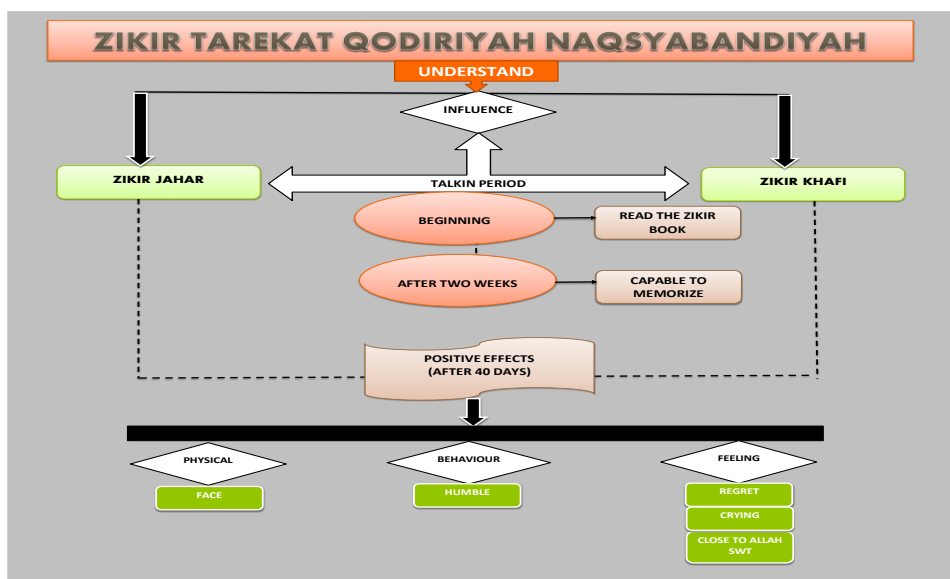


Figure 1 The Influences of Zikir Method of Qodiriyah Naqsyabandiyah Oder (Source: Study Analysis)

8. CONCLUSION

As the conclusion, the limitations of this research are based on the concept of zikir there's related with a TQN only. In summary, from the detailed explanation of the method of zikir and analysis of the TQN trainees, it is clear that zikir plays an essential role in restoring the spirit and rehabilitating hardcore drug addicts. This study presents the role of PRI (1) Malaysia as an institution that deserves attention in the community - so that its function as a private rehabilitation institution is understood and appreciated by all parties in Malaysia.

Apart from that, we would like to emphasize that the practice of zikir in PRI (1) Malaysia through the TQN Zikir Method approach is one of the fastest ways to clean and purify oneself outwardly and inwardly so that one always remembers Allah SWT. Therefore, stakeholders such as the National Anti - Drug Agency (AADK), Pusat Serenti Narkotik (PUSPEN) and the Malaysian Drug Prevention Association (PEMADAM) need to work together in improving the existing drug rehabilitation modules by including several modules related to zikir. This is because the spiritual module through the zikir approach can profoundly affect the soul of the trainee so that they can give up drugs entirely and start a new life guided by teachings and laws in line with the demands of the religion of Allah SWT.

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